

UNIVERSITY OF ST. MICHAEL'S COLLEGE



3 1761 07097087 6

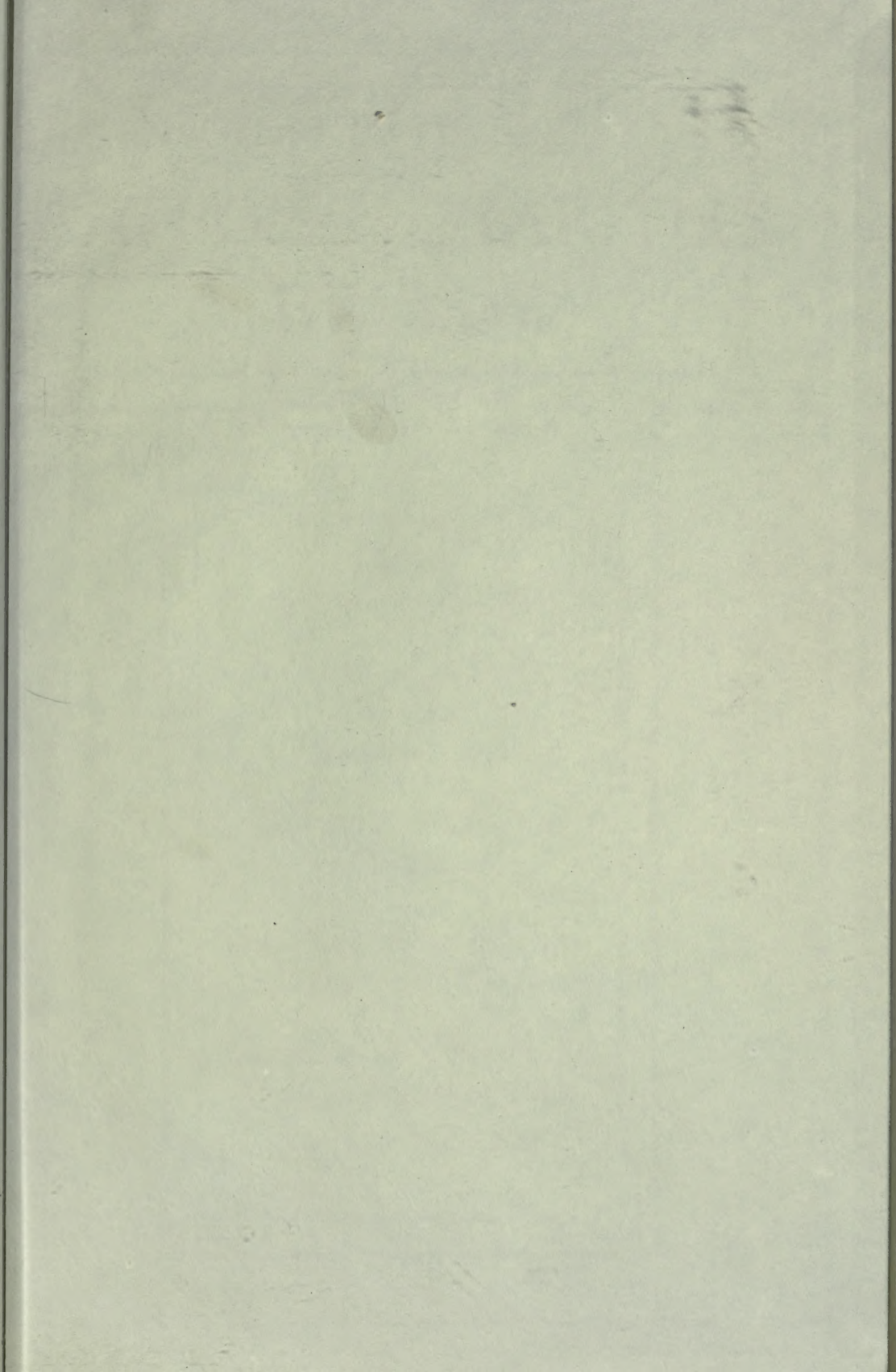


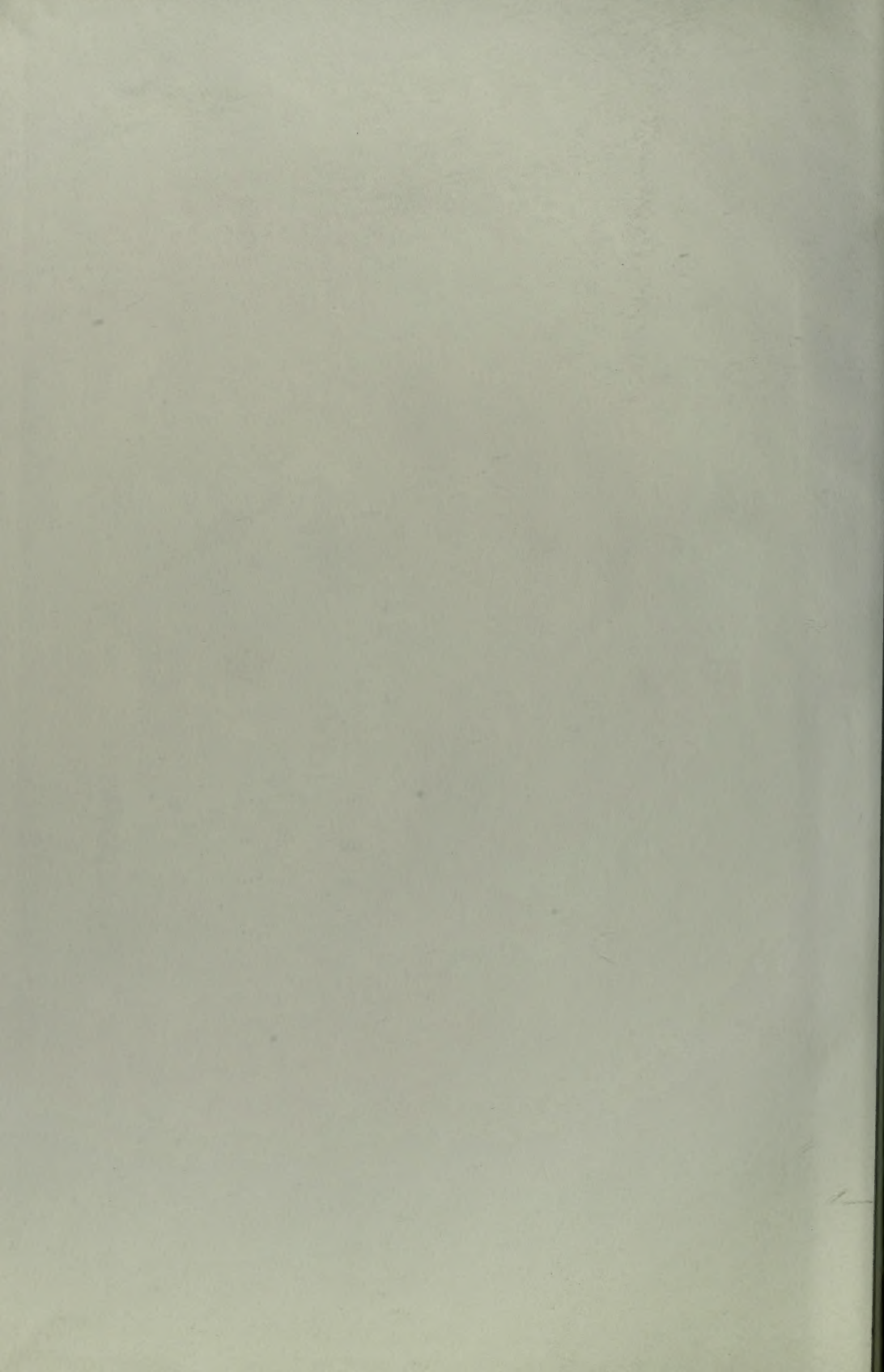














# THE CATHOLIC CHARITIES REVIEW

## *Caritas Patiens*

The State and Social  
Distress

Rev. John A. Ryan, D.D.

Problems of American-  
ization

Margaret Madden

Colonel Callahan on  
Profit Sharing

Effects of Industrial Em-  
ployment of Women

Attitude of Vincentians  
Toward Economic Prob-  
lems and Legislation

NEW BOOK BY REV. DR. RYAN

# “The Church and Socialism and Other Essays”

---

*SOME OF THE CHAPTERS ARE:*

The Church and Socialism  
Social Reform on Catholic Lines  
The Legal Minimum Wage  
The Morality of the Labor Union  
The Morality of Speculation  
The Church and the Workingman  
Birth Control  
Woman Suffrage  
Social Service as a Profession

---

PRICE, \$1.50, POSTPAID

---

SEND ORDERS TO

UNIVERSITY PRESS

1301 Monroe Street, N. E.,    -:-    Washington, D. C.



# Contents for January, 1920

---

## PRINCIPLES AND METHODS . . . . . 3

The State and Social Distress. Rev. John A. Ryan, D.D.—The Pope on Democracy.—Changes in Living Cost.

## SOCIAL QUESTIONS . . . . . 9

Problems of Americanization. Margaret Madden.—Colonel P. H. Callahan on Profit Sharing.—The Effect of Industrial Employment of Women Upon Maternity.—Minimum Wage Legislation.

## THE SOCIETY OF ST. VINCENT DE PAUL . . . . . 21

The President's Greeting.—Student Conferences of the St. Vincent de Paul Society.—The Necessity of Vincentian Attention to Economic Problems and Legislative Activities Affecting the Conditions of the Poor.—Obituary: Rev. Louis G. Deppen.—Reports of Councils and Conferences.—First Conference Memorial.—General Meetings.

---

## THE CATHOLIC CHARITIES REVIEW

Published the middle of every month except July and August by  
THE NATIONAL CONFERENCE OF CATHOLIC CHARITIES  
AT 120 WEST 60TH STREET, NEW YORK

---

Editorial Office:

THE CATHOLIC UNIVERSITY OF AMERICA, WASHINGTON, D. C.  
REV. JOHN A. RYAN, D.D., Editor and Manager

---

Annual Subscription, \$1.00

Single Copies, 15 Cents

---

Make checks payable to *The Catholic Charities Review*

---

Entered as second-class matter January 13, 1917, at the Post Office at New York, New York, under the Act of March 3, 1879.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized October 8, 1918.



# STUDIES

An Irish Quarterly Review of Letters, Philosophy and Science

The Table of Contents of the December, 1919, issue reads as follows:

- I. THE NEW GERMAN CONSTITUTION.....*Michael Cronin*
- II. GIBBON AND JULIAN THE APOSTATE.....*Hilaire Belloc*
- III. THE LEAGUE OF NATIONS OF A CENTURY AGO.....*John M. O'Sullivan*
- IV. ANDRE LAFON: POET AND NOVELIST.....*Virginia M. Crawford*
- V. THE IRISH CLIMATE AND TILLAGE FARMING.....*T. Wibberley*
- VI. LAW AND ORDER IN IRELAND.....*Erskine Childers*
- VII. POETRY—IN MY IRISH GARDEN.....*Egbert Sandford*  
MY MOTHERLAND .....*T. Gavan Duffy*  
THE CALL .....*Peter McBrien*  
THE HORSEMEN OF AILEACH.....*Arthur Little*
- VIII. UNPUBLISHED IRISH POEMS—No. 8.....*Osborn Bergin*
- IX. WHAT IS THE MATTER WITH INDIA?.....*T. Gavan Duffy*
- X. SPIRITUALISM AND ITS DANGERS—PART II.....*Herbert Thurston*
- XI. THE IRISH LAW OF DYNASTIC SUCCESSION—PART II....*Eoin MacNeill*
- XII. CHRONICLE—1. IRISH HISTORY FROM WITHIN.....*Arthur E. Clery*  
II. IRISH FICTION FOR BOYS—PART III..*Stephen J. Brown*
- XIII. REVIEWS OF BOOKS

*Studies* may fairly be said to have the singular merit, among the quarterlies of the day, of a strict avoidance of the vague or obvious talk and the copious exploitation of views which people whose time is valuable can only skim hastily through. Strictly sectional as is this Roman Catholic and Nationalist review, it seldom fails to contain matter of general interest, treated, whether it touches the present or the past, with lucidity and sound knowledge.—*The Times Literary Supplement* (London), June 26, 1919.

That most excellent Irish Quarterly Review published in Dublin under the title of *Studies* always contains good literary matter.—C. K. S. in *The Sphere* (London), April 12, 1919.

This Irish Quarterly is more than making good its promise, and is to-day a review no Catholic reader can neglect—as brilliant as its older contemporary in green [*Dublin Review*], and even richer in varied matter.—*The Universe* (London), January 4, 1918.

STUDIES is issued early in March, June, September and December.

The Editorial Offices are at No. 35 Lower Leeson Street, Dublin.

Price, Single Copies, 75 cents net; Annual Subscription, \$3.00, post free.

Dublin: THE EDUCATIONAL COMPANY OF IRELAND, Limited  
London and St. Louis: B. Herder

Melbourne: William P. Linehan



# THE CATHOLIC CHARITIES REVIEW

VOL. IV

JANUARY, 1920

No. 1

## Principles & Methods

### THE STATE AND SOCIAL DISTRESS.

BY REV. JOHN A. RYAN, D.D.



SOCIAL distress means any condition of suffering or incompetence which directly or indirectly affects a group of persons, a social group. Hence the phrase applies to mental and moral, as well as to physical, misery and incapacity. For example, the moral evils inflicted upon a neighborhood by a disreputable saloon or an indecent dance hall, the helplessness and inefficiency which accompany feeble-mindedness and illiteracy, are quite as truly forms of social distress as the physical misery which attends upon sickness, poverty and subnormal existence. Moreover, they are all social forms of distress, since they either press upon social groups, or, while directly injuring only isolated individuals, react harmfully upon the community.

In the field of distress as well as in other sections of the social province, plausible arguments have been found for two diametrically opposite theories of the proper functions of the State. The first, which may be called the individualistic theory, dates back to the eighteenth century political philosophers of England and France; the second, which I shall take the liberty to

denominate socialistic, is in large measure a reaction against the first. According to the individualistic view, the State should confine its activities to the protection of life and property, and the enforcement of contracts. The conclusions of this theory with regard to social distress received their most thorough and best known expression in the classic Report of the English Poor Law Commissioners of 1834. This report recommended that the civil authorities should merely relieve "actual destitution in a well regulated workhouse, lest the desperation of starvation should lead to riot and crime" (Webb, *The Prevention of Destitution*, p. 223). For the efficient protection of life and property it was necessary that the State should prevent those crimes of violence and theft which would result from the unrestrained liberty of a class of persons who were in dire distress. Therefore, such persons were to be shut up in a workhouse or almshouse. That the State had any positive duty of assisting these unfortunates for their own sake, or because they were an integral part of the community, were ideas that found no lodgment in the brains of the wise men who drew up that famous Report.

They believed that if individuals were left to their own resources the vast majority would become self-supporting, a few would be taken care of by relatives and friends, while the remnant might be left to perish, in conformity with the socially beneficent law of the survival of the fittest.

Happily this inhuman, anti-social, and fundamentally false theory has long ago been abandoned by all but a small minority. For the most part, those who cling to it are to be found in the ranks of the lucky, the successful, and the selfish. A large proportion of society has gone to the other extreme, holding that in the prevention and relief of distress public action should be increased to the maximum, and private activity reduced to the minimum. While this theory has in these pages for convenience been called socialistic, it has very many adherents outside the ranks of professed Socialists. Its advocates would have the State occupy if possible every portion of the field of social distress.

Both the individualistic and the socialistic theories are wrong, and for the same general reasons. They proceed from a faulty analysis of concrete facts; and from a lack of right fundamental principles. In this matter, as in most other practical situations, the true position lies midway between extremes. On the one hand, individuals, whether acting separately or through organizations, cannot deal adequately with the whole problem of social distress. This fact has been proved over and over again in the experience of every community. On the other hand, if the State is to bear the whole burden, or even if it merely shows itself willing to take up an indefinitely increasing share of the burden, the consequences will be that much of the work will become more costly and less efficient; individual initiative, responsibility, and freedom will be diminished; bureaucratic government will be increased; and the sentiments of brotherhood, compassion and democracy will suffer grievous injury. If these facts have not been so clearly demonstrated as the facts that tell against the individualistic

theory, the reason is that the socialistic theory has not been so extensively practiced nor so thoroughly tested.

What, then, is the correct principle which marks off the sphere of the State from the sphere of the individual in the treatment of social distress? In the most general terms, the function of the State is to promote the common good. The State should protect and assist its citizens in the pursuit of mental, moral and physical welfare. For the most part, however, the State should not provide these goods directly, through the operation and management of social institutions and processes, but indirectly, by affording and enforcing those standards and conditions of welfare which will enable the citizens to obtain the goods for themselves. Stated negatively, the true principle is that the civil authority should deal with no social distress which could not be dealt with equally well by private action. This is not only a correct political principle, but it is also one of the two or three great basic truths of democracy. This is one of the reasons why men who think fundamentally, prefer an indifferent republic to the most efficient and benevolent despotism. Stated positively, the correct principle is that the civil power should deal with all social distress which in the long run cannot be as well looked after by other agencies. I say "in the long run" because there are many things which the State might handle with good immediate results, but which it ought to let alone on account of the ultimate injury to individual life and development. For instance, it is conceivable that the State might care for all dependent children at a smaller total outlay than is required when the work is shared by voluntary associations, but the resulting loss in charitable feeling, personal responsibility, and individual initiative would not be offset by the lower cost of financial administration.

Let us try now to give these principles a systematic application to the facts of everyday life. Social distress must be dealt with in two ways, by prevention and by relief. Taking up prevention first, we see at once that the State cannot fore-



fend all social suffering. It is powerless to prevent those forms of distress which are due to defects of individual character. In the main the State can deal effectively only with the individual's environment. Distress which has its origin in the moral delinquencies of the man himself must be prevented by other agencies, chiefly the family, the school, and the church. That much of the existing social misery is of this kind, is a truth that nowadays is frequently denied or ignored; but it cannot escape the person who looks facts in the face, who thinks for himself instead of merely repeating catchwords, who knows the meaning of personal responsibility, and who believes that the human will is free. To ignore the elements of individual character and individual responsibility in the problem of prevention, is to court failure in any attempt to deal with it adequately.

The State, and only the State, can prevent a large part, probably the larger part, of the social distress which is due primarily to environment. In the physical order it can and ought to provide suitable economic conditions, by enforcing reasonable minimum standards of labor and livelihood. Specifically, it should prohibit the employment of any worker of average capacity at less than living wages, or for a longer day than is consistent with the material and moral health of the individual and the race, or in unsafe and unsanitary work places. It should also forbid child labor, and interdict the employment of women and young persons at tasks that are harmful to health or morals. In so far as the wage earners are unable to protect themselves against the unfavorable contingencies of life and employment by adequate savings or insurance, the State should supply the deficiency. Hence the need in many communities of workmen's compensation laws, labor exchanges, insurance against sickness, accidents, unemployment, and disability, and a system of old age pensions. In a word, the State ought to provide and enforce all those economic and industrial conditions which are necessary and sufficient for normal and reasonable human life. This will not injure individual initiative, or indi-

vidual freedom, or the individual desire to excel. It will merely lift the plane of competition, and confine these qualities within reasonable and healthy limits.

Another great environmental cause of social distress is ignorance. It can be abolished only through a system of education that will give normal development to all the faculties: physical, mental and moral. In the United States our chief educational defects are lack of moral training and lack of industrial training. Until our schools have become fitted to educate the conscience, the hand, and the eye, as well as the intellect, they will continue to make large contributions to the sum of our social misery. Where these scholastic needs cannot be supplied by voluntary effort, they ought to be provided for by the State. This could be accomplished in two ways: by an efficient system of State schools, and by State assistance to private schools on the basis of results achieved in conformity with standards set up by the State. Indeed, the latter method has certain advantages over the former; for it stimulates individual and local initiative and energy; encourages individuality, variety, originality and competition; and counteracts that mechanical mediocrity, that depressing uniformity, that undesirable professional bureaucracy which are the natural consequences of a single type or single system of institutions under State monopoly. The principle that the State should not do for its citizens anything that they can do as well for themselves, suggests that it can sometimes promote social welfare more effectively by indirect than by direct action, by subsidizing efficient private institutions instead of conducting institutions of its own.

A third cause of social distress which the State should help to abolish, is bad sanitary conditions. Under this head it ought to enforce reasonable minimum standards of housing as regards area of ground, size of dwelling, number of rooms to a family, and sanitation; and search out the causes of contagion, and prevent the spread of disease. The problems arising from the prevalence of venereal maladies and tuberculosis illustrate sufficiently the far-reaching importance of this branch of State prevention of so-

cial distress. Here, as elsewhere, the State will achieve some of its best results merely by supplementing the efforts of individuals, and enabling or compelling them to do things for themselves. The work of our city and State health departments is to a great extent of this character.

Besides industry, ignorance and bad sanitation, there is another cause, or series of causes, which may be considered under the head of immorality and crime. Brothels ought to be utterly repressed, the trade of clandestine prostitution mercilessly prosecuted, and offenders of both sexes adequately punished. Obviously all this is the proper duty of the State. Theaters, dance halls, and other amusement institutions must likewise be regulated by public authority, and adequate opportunities for recreation must be provided in the form of parks and playgrounds. All this to prevent that form of social distress called immorality. As regards crime, the State must prevent it so far as possible by an efficient system of police, and punish it through judicial processes that will operate promptly, and through penal methods that will be at once reformatory, deterrent, and retributive.

This hasty and imperfect sketch will give some idea of the immensity of the field open to the State in preventing the various forms of social distress. So long as the State does not attempt to do anything which it cannot in the long run do better than individuals, its activity in no part of this field will be superfluous or menacing to individual or social welfare.

Taking up the relief of distress, we see that the province of the State is considerably narrower than in the matter of prevention. The ideal condition would be that in which all relief was provided by voluntary agencies. Brotherly love, sympathy, and personal contact with the unfortunate would thus receive greater opportunity for expression and development. Moreover, voluntary relief has certain obvious advantages of method. As pointed out by Sidney and Beatrice Webb (*The Prevention of Destitution*, pp. 240-258) voluntary agencies are more apt to discover and apply new methods of treatment, are able to give greater

and more sympathetic care to difficult cases, and can frequently supply the powerful bettering influence that springs from the motives and atmosphere of religion. In a word, they can carry the work of relief to higher, more humane, and more varied levels than public agencies; for the latter must keep close to a certain appointed minimum, and exhibit a certain rigidity, uniformity, and unprogressiveness.

As things are, however, voluntary relief is marked by some serious defects, chief of which are: the disproportionately heavy burdens laid upon the generous and the conscientious, the excessive cost of collecting the necessary funds, the uncertainty of the revenue, the mutual overlapping of the efforts of different agencies, the inability to give complete and continuous treatment to all cases, and the lack of power to use coercion in cases that cannot be effectively treated otherwise. In practice, then, we must continue to have both public and private relief, each doing the work for which it is best fitted, and coöperating with the other in whatever ways have been proved most effective.

There are two principal kinds of relief, that given within institutions, and that given in private homes, or indoor and outdoor relief. The greater part of the State's relief is of the indoor kind. In the moral order the State maintains reformatories and correctional institutions, especially for women and young offenders. Other things being equal, however, the State cannot do this work as effectively as a private institution conducted under frankly religious influences. For the correction of moral defects and the building up of character suppose moral instruction and training, and these have not yet been successfully given except in connection with religion. As a rule, then, the most effective plan for the relief of moral distress in institutions is to have the greater part of the work done by private religious agencies, subsidized by the State in accordance with the number of inmates. This arrangement has long been in satisfactory operation in many of our commonwealths. However, the amount of money contributed per individual by the State ought to be



somewhat less than the cost of similar maintenance in public institutions. There are two reasons for this provision: first, in order to stimulate private charity and private responsibility, and, second, to prevent these institutions from becoming money making concerns. A policy of this kind frankly adopted, and carried out under rigid public supervision, would exemplify in the most effective way the possibilities of voluntary and State co-operation. The theory that the State ought itself to manage and conduct every institution to which it contributes money, is a bit of doctrinaire social philosophy which is not among the truths that are self evident. It has not been verified in any community that has given the subvention system a fair trial.

All these statements and principles regarding the institutional treatment of moral defectives, can in a general way be applied to institutions for the care of mental and physical defectives, and for the care of dependents. Such are asylums, schools, or homes for the feeble-minded, the blind, the deaf and dumb, orphans, and aged persons. Indirectly or directly the State must provide for the relief of these forms of social distress.

In the intellectual order the field of the State in relieving social misery is not extensive. Providing educational facilities for the youth is not relief but prevention. Relief of the feeble-minded has been mentioned in the preceding paragraph. About the only other important work of the State in this province would be the maintenance of night schools and trade schools for adults.

There remains for consideration the relief of physical distress. That is, the distress which arises from insufficient food, clothing, shelter, and health. It is quite clear that the State must indirectly or directly relieve some part of such distress in institutions, such as almshouses, asylums and hospitals. What has been said above regarding the advantages of State subvention to private institutions under strict State supervision, is in a general way true with regard to the institutional care of physical suffering and dependency. Municipal lodging houses should be established for those persons

who cannot obtain food and shelter elsewhere. In order to be effective they should be connected with a system of labor exchanges and labor colonies. Although the former is a measure of prevention and the latter mainly a method of relief, they ought to be parts of one comprehensive scheme for dealing with unemployment. In the labor colony men who refuse to work or who show themselves unable to continue long at any employment, such as vagrants, tramps, and some kind of casual laborers, could be compelled to work, and kept at it until they are ready to become self-supporting. This is a necessary method of relieving that form of social distress which consists in the continual presence of a large number of men who try to get a living by begging or some other anti-social kind of effort and ingenuity. Evidently this task can be performed only by the State.

Outside of institutions, State relief of physical distress must be supplementary and supervisory, rather than independent and original. Wretchedness arising from want of food, clothing, shelter and health should be left as far as possible to voluntary agencies. In all such cases voluntary assistance is generally more intimate, personal, and sympathetic, more effective in building up character, less cold, mechanical, and perfunctory than public relief. Moreover, so long as misery exists, its capacity to arouse, keep alive, and develop the feelings and principles of sympathy, brotherhood, and social solidarity, ought to be utilized to the utmost. Individuals and classes should be given this opportunity to obtain this kind of moral education. Especially is this true of small and local groups, as the parish, the fraternal society, the town, the rural neighborhood. The manifold advantages of assistance, according to right methods, extended by the members of such groups to the needy within their respective circles, are so obvious that it were a waste of time to discuss the subject in detail.

When, however, voluntary agencies fail to provide relief sufficient both in quantity and quality, the State should step in to supply the deficiency. One of the best methods of combining public with private effort is that which

is known as the Elberfeld system, whereby voluntary workers make a close and intimate investigation of needy cases, and administer what public assistance is necessary under strict public supervision. Among the kinds of public outdoor relief that are necessary in some parts of our own country are breakfasts or lunches for poor school children, mothers' pensions, and children's scholarships. In all these cases it would be better that the assistance should come from private sources, but when these are not forthcoming, State relief is preferable to the continuance of these forms of social distress.

By way of conclusion, then, we observe that the sphere of the State in dealing with social distress is by no means small. Neither is it indefinitely large. It is confined within fairly definite limits by certain clear and fundamental principles. Neither in the field of prevention nor in that of relief is it wise or right for the State to do anything that can be done as well by voluntary agencies; and wherever practicable it should subsidize, co-operate with, and supplement private — (*An address delivered as President of a State Conference of Charities.*)

### THE POPE ON DEMOCRACY.

A Papal letter addressed to Cardinal Lucon, and made public in connection with participation of French Catholics in the coming parliamentary elections, lays down a definite policy.

The Vatican program contains four definite planks for establishment of social peace. They comprise:

Co-operation of all classes.

Coalition of all classes against Bolshevism.

Acceptance of democracy.

Education of the proletariat.

In his letter to Cardinal Lucon, the Pope said in part:

"The great outstanding fact in the world today is the ever strengthening current everywhere toward democracy. The proletariat classes, as they are called, having taken the preponderant part in the war, desire in every country to derive therefrom the maximum advantage.

"Unfortunately, this is often pushed to excess. They would overturn the social order, which human nature renders necessary, to the detriment of everybody.

"The Catholic Church has always loved those who suffer and has always taught that public powers established for the common good must work especially to improve conditions of those who suffer.

"That is why the Catholic clergy must not oppose the proletarian revendications, but must favor them, provided they remain within the limits of honesty and justice."

### CHANGES IN LIVING COST.

An increase of eighty per cent to eighty-five per cent in the cost of living for American wage-earners between July, 1914, and November, 1919, is shown in a statement issued by the National Industrial Conference Board, based on its most recent investigation of this subject. This increase represents an advance of 10.4 per cent since November, 1918, and of 13.5 per cent since March, 1919, when prices dropped temporarily, following the signing of the armistice. The increase since last July was 5.8 per cent.

The total increase between July, 1914, and November, 1919, for each of the five major items in the family budget was:

	Percent.
All items	82.2
Food	92
Shelter	38
Clothing	135
Fuel, heat and light	48
Sundries	75

Increases since July, 1919, were as follows:

	Percent.
All items	5.8
Food	1
Shelter	7.8
Clothing	15
Fuel, heat and light	4
Sundries	7

✱ ✱ ✱

A short time ago the proposal to give votes to women in Belgium was defeated. This was accomplished by the anti-clericals, who know the feminine vote in Belgium would be overwhelmingly Catholic.



# Social Questions

## PROBLEMS OF AMERICANIZATION.

BY MARGARET MADDEN.

**P**ROBABLY no word is more frequently and more carelessly used today than the word "Americanization." It is safe to take the measure of a man by his use of the word. We get an idea of his grasp of the meaning of American ideals; we judge his social sense; we estimate the bigness and breadth of his outlook on life by his use of the words *American*, *Americanism*, *Americanization*.

The problems involved in the question of Americanization are so broad, so intricate, so subtle, in a sense, as to be overwhelming and yet the movement will suffer not nearly so much through these difficulties as through too narrow an interpretation of the thing desired. Let us ask ourselves: Who are to be Americanized? The foreign born? Their native-born children? The native born of five or six generations? What is it we desire them to be? What is our standard? What is it to be 100 per cent American? What is it to be un-American?

I confess I am confused almost daily by what I hear and read. For example, only last week I talked to a woman in charge of a school comprised chiefly of Jewish children. She spoke of the difficulties of conducting cooking classes because there were three sets of children in the school—orthodox Jews who were very strict in their adherence to the old law, Jews who would not eat pork but had modified their other rules somewhat, and a third group who were indifferent about the whole matter. A real problem, of course. She said very sincerely, "I think they should all be made to cook

the same way; they should realize that they are Americans now and that they should follow American customs." There was a general murmur of approval from the group in which we sat. I might have let the matter pass since it was merely a friendly conversation, but I was asked: "Don't you think so?" I answered that it seemed to me there was more involved in the difficulty than a mere matter of custom; that to those Jews it would be a sinful act to cook their food in ways forbidden by their religion; it would certainly be *un-American* to force them to do so. Directly opposite views you see, yet we were both talking *Americanism*.

Again, a mother took her child out of school to transfer him to a parochial school in the neighborhood because she did not wish him to attend a school in which there were colored children. As she was about to go, she drew herself to her full height and said with an expression of great self-approval: "I hate to do this, because I consider the parochial school the most *un-American* institution in our republic." Another use of the word you see. Another instance: a man who had the advantage of a college education and therefore presumably educated, told me that his objection to the Catholic Church is that it is *un-American* in spirit. Then again, I saw a headline in the paper the other day—"90 per cent of the *Americanized* Workers Return to the Steel Mills." I read on wondering just exactly what was meant by the Americanized workers. A little further along I came across the reply of a prominent labor leader to the statement that the strike was over. His reply was:

"The strike is not over. We will stick this thing out until E. H. Gary is Americanized."

Then, a few days later, when the country was agitated over the coal strike I was attracted by an account of an interview with Ole Hanson, ex-Mayor of Seattle. Mr. Hanson is quoted as follows:

"Americanism is the issue; there can be no compromise."

"The demand for a six-hour day and a five-day week with great increase in pay is considered everywhere as an outrageous, burglarious holdup."

"The public is in no mood for trifling and as long as the fight between Americanism and syndicalism—or bolshevism—must come, let it come right now."

Evidently, you see, there is need of standardizing the various notions of Americanism. I cannot presume to fix a standard but I can contribute my definition. My ideal of Americanism is democracy; my ideal of Americanization is democratization; my ideal of an American—a 100 per cent American—is a man so imbued with the spirit of democracy, so well groomed in the recognition of the sacredness of the fundamental rights of every individual, foreign born and native born, Jew and Gentile, black and white, capitalist and laborer, so proud of the fact that these are the things America through all her history has stood for that he loves America above all countries in the world, and is ready to make any sacrifice that she may prosper and endure in order to realize and maintain these ideals.

I imagine that you have heard often the statement that the foreign born are not the only people in need of Americanization. I would not repeat the fact if I did not feel that it cannot be said too often. Just as long as we continue to draw a line about ourselves and to speak with an air of superiority and contempt of "those foreigners," just so long do we stand in need of Americanization. We need to re-read our American history in the light of mature judgment and appreciation in order to realize anew what the fathers of our country died for, and what our great men lived for, and are living for. Our schools must be ani-

mated by principles of genuine Americanism. The opportunity through history and literature is inspiring. If we hope to make the newcomers to our country an integral part of our national life we must destroy the idea that the foreign born are a menace. They are not. All who come in close sympathetic contact with them know they are not—teachers, *e.g.*, and social workers know it. They know they often are in sore need of instruction on rudimentary matters of sanitation, of child welfare, of American standards of living, in other words, that they need education in the broad sense. But these shortcomings, serious as they are, do not in themselves constitute a menace to our free institutions. An unkempt, rough-looking exterior may cover a loyal American heart and *vice versa*. Perhaps you may have noticed in the paper a short time ago the pictures of four men accused of dishonest methods of settling labor troubles. Well groomed—apparently not a foreign-sounding name among them, and yet this is the letter which was confiscated in a raid on their offices. It was addressed to the president of a prominent Steel Tube Company. Before I quote the letter I want to say in justice to the company that as soon as the president received it, he dismissed the men from his employ. The letter was a report on their method of breaking up the strike. This is the letter:

"Being desirous of bringing the results about as soon as possible, propaganda is now being spread among the workers, each nationality being approached and advised in their own language of contemplated action by other nationalities.

"Efforts are also being made to create as much racial dislike as possible by causing the Poles to distrust the Italians and Serbians, by causing the Serbians to distrust the Italians and Poles, by causing the Serbians to have nothing to do with the Croats and Roumanians and by causing *all other nationalities thoroughly to distrust the Americans*, the desired results will be brought about more quickly than in any other way."

There is your menace to Americanism; your stumbling block to the making of a nation.



If we are to attempt to Americanize the foreign born we must first Americanize our attitude towards them. We must remind ourselves of the fact that our country was made by immigrants and made great by immigrants—that even the Pilgrim Fathers were immigrants. You may have heard the story of a doctor who had Indian blood in his veins of which he was rather proud. He was in a group one day of people who were boasting of their descent from those who came over on the *Mayflower*. One of the company turned to him and asked, "Didn't some of your ancestors come on the *Mayflower*?" I am not sure," he said, "but I am sure that some of them were on the reception committee."

We need to remind ourselves that each nation which has contributed to the growth of America has given something of value, that it is our duty to know what those values are so that we may see in the humble immigrants something more than a herd of strange looking people, wearing strange clothes, eating strange foods and following strange customs. We must see them as potential Americans looking forward to this country as a land of opportunity. We must enter into a sympathetic understanding of their abilities, of their limitations, their difficulties, their low standard of living, their natural tendency to congregate with people of their own tongue—all of these things we must be able to understand and to estimate in terms of *relative importance*. If we cannot do this, let us not attempt to Americanize them. We had better let the task alone. For any plan of Americanization which attempts, in a spirit of aloofness, to hand out and deliver Americanism to the foreign-born group is a failure before it begins. If we keep before us our ideal of democracy—the essential of which is participation—we will realize that the foreign born must Americanize themselves. Our part is coöperation by furnishing right conditions for the process. Let us not make the un-American mistake of planning Americanization of the foreign born to the foreign born and at the foreign born.

If you were to ask some well-inten-

tioned people what they mean by Americanization, I imagine they would answer, "teaching English to foreigners." They have an idea that this is the be all and the end all; that if the foreign born worker is made to speak English he is an American and may with safety be set at large—before that he was dangerous. The lack of clear thinking on this subject is deplorable.

Does speaking English essentially mean loyalty? Have you never heard disloyal utterances by people who had an excellent command of English? Have you never heard our country and its achievements belittled in the English tongue? Do we who teach school find the children of foreign parents antagonistic to American ideals and institutions. No, indeed. We find them predisposed to an admiration and a love for them. If you doubt this go a school made up of children of Polish, Italian Bohemian or any foreign parents and listen to a patriotic celebration. These children bring to it an emotional element, a fervor which is missing in a school made up of Americans of many generations. The reason is plain, even leaving out the element of racial characteristics. People appreciate liberty and fairness in proportion as they have felt the lack of it. Children of American ancestry take their liberty and equality for granted—they are used to it—hence that thrill is missing which is evident in any patriotic celebration among foreign born or their children.

You will recall, no doubt, that when we entered the war some enthusiastic, sincere, but misguided patriots rallied around the slogan, "The English Language Only." Slogans are powerful things, and some States even went so far as to forbid speech and publications in any but the English tongue. We came near having a fearful situation in which the foreign born, well disposed as they were, would be cut from all intelligent part in the war. What an ignorance of the true situation and of history to think that there was danger of disloyalty to the cause of the Allies among Poles, Bohemians, Italians, or Slavs, who had been waiting centuries for just the opportunity that came to them to strike a blow at

the oppressors of their Motherland. What danger of estranging completely those Americans whose ties of blood bound them to the enemy country, but who proved faithful, even to death, to the country of their adoption! Fortunately, men with greater vision realized that the spirit of loyalty could be aroused in a foreign as well as in the English tongue, and the government made wonderful use of the foreign language press and speakers in the publicity campaign for the sale of bonds, food conservation, Red Cross drives and the other various activities which helped win the war.

Let us be frank and say that it is our ignorance of the foreign tongue which prevents us from knowing what is being said, that makes us suspicious and fearful. Isn't that exactly the thing which caused the autocracies of Europe to forbid the tongues of a subject people? Nothing makes a people love a language more than the attempt to suppress it. It then symbolizes everything to them. You have, no doubt, heard the story of Mme. Modjeska who was called upon to recite impromptu. She recited the Polish alphabet, putting into the recitation all the sorrows the longings, the aspirations, the national pride of her beloved Poland. We can understand how she must have moved her hearers. If we want to make our foreign born clannish, suspicious, isolated, let us make an unsympathetic approach to the question of the use of their mother tongue. We must be patient. This is one of the things that evolve. It is surprising how difficulties adjust themselves if right principles are adhered to. Time and constructive action are wonderful correctives. Meanwhile the children are learning English. They are reciting in English. They are being taught in English. This is *absolutely* essential in every public and private school in the country. Archbishop Mundelein saw the necessity of this and he is in the van in his insistence that the basic language of instruction in parochial schools shall be English. This will have a wonderful effect. The mother will pick up the language or perhaps will deliberately study it. The father will learn it because he needs it. When he realizes the advantages, when the oppor-

tunity is offered as it is now and will be increasingly, he will learn the new language. Meantime can we not be patient? Shall we sacrifice a feeling of confidence and satisfaction on the part of the adult for an outward conformity and perhaps an inward rebellion? The very worst thing that we could have in this country.

There should be no feeling that the foreign language is to be despised. That is an ignorant attitude; it would, moreover, make for disrespect on the part of the child toward his parents, there is enough of that now, it makes one of the most serious problems confronting social workers. The better attitude is something like this: Learn the English language. You need it. You are an American now; you will get more happiness out of life if you speak the language of your new country. You are fortunate to be able to speak two languages—many of us pay to learn a foreign language. But now that you are here, it is to your advantage, it is your *duty* to speak the language of the country which you have chosen for yourself and your children. That is Americanism, that is democracy; that makes for fellowship and good feeling. If we can secure and maintain the right attitude on the part of our foreign born we have more than half solved their Americanization problem.

I do not wish to be understood as considering the learning of the English language as a thing of minor importance, I know it is of major importance, that a democracy, which depends for its very life on the intelligent exercise of the ballot, should have a common means of communication and that means in this country should be the English language. It is the most tangible step in the programme of Americanization; it will not be overlooked. My point is that it can be done, that it must be done, without doing violence to the sentiment which the foreign born feels for the tongue of his ancestors.

The presence of the vast number of non-English speaking people among us was brought most forcibly to our notice when the immense army was recruited from every home in the land. The officers were dismayed to find that they



were giving commands to men who understood not one word of what was said to them. Boys doing sentry duty at the camps had to be removed sometimes in the middle of the night and a "savvie" (one who spoke English) put in their places because the sentry was unable to give the challenge or to understand the reply.

Now the whole country is alive to the need of the use of a common language. Industry realizes it and hence commercial clubs all over the country have been eager to push forward this phase of Americanization work. It must be done with a broad vision if it is to do any good. The steps that have been taken in the "Learn English" campaign are most encouraging. We in Chicago have for years been proud of our evening schools. If you are inclined to feel a bit pessimistic about the non-English speaking people in our midst, visit an evening school and see tired men and women struggling to master the most elementary sentences of the English language. You will see there some who are learning to read and write for the first time in any language—some who have some education in their own tongue but who are learning to read and write English for the first time, and some who have made some advance but are anxious to improve. Excellent as the evening schools are, they have their limitations. Not all attend them. Only the exceptional man has the energy to apply himself to mental work after a day of hard physical labor or perhaps of dull monotonous work. Many industrial concerns have provided classes for their non-English-speaking workmen. Some pay the men overtime—one hour's pay at the regular scale for every two hours spent in the shop school or any school after hours. Other firms, realizing the importance of the work as a paying business proposition, allow a half hour during the day on the company's time for the learning of English. The firm feels that it gets return in more intelligent service, in decreased accidents in increased term of service, in decreased cost of supervision, and in a better understanding between the men and the foremen.

But if the question were merely one of providing opportunities for the foreign born to learn to speak English the problem would be comparatively simple. The really disturbing fact (because it is so difficult to control) is not the number of people who do not speak English but the number of people who do not read and write *any* language whatever. The census of 1910 showed that there were five and one-half million illiterates in the United States over ten years of age. Nationally the first thought is, "that must be due to the large number of illiterate immigrants who have come from backward countries." But what do we find? That of these five and one-half millions an overwhelming percentage were born in the United States, forty per cent native born negroes, twenty-eight per cent native born white, and thirty-two per cent foreign born white. Sixty-eight per cent of the illiteracy in our country, therefore, is among people born in the United States, and therefore citizens of the United States and of the State wherein they reside.

If you are interested enough to look at the maps contained in the 1910 Census Reports you will see the States shaded from the lightest stroke to the deepest black according to the percentage of illiteracy. You will find the blackest portion, and black is fitting, deep black, for the condition is a disgraceful blot on our history—not in the great industrial States of New York, Pennsylvania and Illinois, in which the immigrant naturally settles, but in those States least affected by foreign immigration. South Carolina and Louisiana make the poorest showing, every other Southern State except Texas, Oklahoma, West Virginia, Maryland and Delaware coming second. Even leaving out of consideration the negro population, which makes up so much of the Southern illiteracy, the map shows the heaviest percentage among native whites of native parentage to be in the South—notably in Kentucky, North and South Carolina, Alabama, Louisiana and New Mexico. I call attention to this section of the country because these States have been least affected by foreign immigration.

Is there not need of Americanization

here? Secretary Lane put the case graphically when he pictured an army made up of these illiterates marching past the White House two abreast at the rate of twenty-five miles a day for two months, and among these would be one and one-half million of native born whites. A picture to make us think.

An ignorant, uninformed democracy is a contradiction in terms. It cannot endure. We cannot have a nation in the real sense of the word until adequate provision is made in every State in the union for the education of its citizens.

While we are on the subject of native born whites I want to call your attention to an interesting group—the mountaineers of the South. Mr. Kephart in an interesting book called our *Southern Highlanders* speaks of them as living in "one of the land-locked areas of the globe more English in speech than Britain itself, more American by blood than any other part of America, encompassed by a high-tensioned civilization, yet less affected by modern ideas than any part of the English-speaking world." They are descendants of some of the early colonists of the pioneer hunting type who took up homes in the mountains away from the more settled portions, pioneers among pioneers. One writer says of them that they represent a larger portion of the sons and daughters of the American Revolution than any other people in the United States. While they have retained their independent spirit and love of liberty, they are ignorant and out of touch with the rest of the country. They are in need of education in the broad sense, and in the narrow sense of schooling. We get an idea of the school situation when we read of a teacher who failed to spell every one of fifty words in a test and could not make the letter "z."

Another group which must be taken into account in any scheme of Americanization is made up of the negroes—by far the most difficult problem we must deal with, because of the element of race prejudice. There are about eleven million negroes in the United States, about one-tenth of the population. They were brought here in the first place as slaves; their labor helped to make our country

prosperous; their presence as slaves was a reproach to a country founded on the principles set forth in the Declaration of Independence. When they were set free they were turned adrift to shift for themselves. They were given the ballot at once. Since they were in a position to out-vote the whites in some places, bitterness grew between them and their former masters. When they came north they found themselves disliked because they were often hired at low wages to take the place of whites, and now that they have come to the industrial centers in such large numbers attracted by the good wages and other opportunities of the North, they face a new problem—that of finding a place to live. Here is an Americanization problem calling for the greatest skill, the greatest calmness on both sides, and a firm determination to solve the problem on principles of justice and to the common welfare. This can only be done through the elimination of race prejudice. The negro as well as the white has his responsibility in this matter, and his leaders must help him. They must counsel him to make himself so worthy that his achievements will speak for him. They must tell him that when his services are found to be good, reliable, worth money to his employer, he will be in demand. They must discourage the "chip-on-the-shoulder" attitude. They must tell him to pin his faith in the laws and justice of the courts rather than the agitator who would lead him to his ruin. The government has freed him and it will provide every means for the redress of his grievances.

The white man on the other hand, must honestly recognize worth when it shows itself; he must not generalize on the subject of the colored when he knows nothing about them except that he despises them. He must recognize that the colored criminal is entitled to the same rights under the law as the white criminal—that therefore lynchings are unthinkable in a country which rightfully boasts of its administration of justice. He must be willing and able to appreciate the negro's good traits, his cheerfulness, his love of music, his natural gift of speech, his religious nature, the rapid



strides which he is capable of making under favorable conditions. For he is capable and he has improved at a remarkable rate, though such is not the common impression. When we stop to consider that people born in slavery are still living, that a little over fifty years ago the negroes were unable to read or write, they owned no property, had no rights which anyone was bound to respect, little sense of family life (through no fault of their own) and no responsibility in the matter of making a living, we can only marvel that they have accomplished so much: In that short time they have reduced their illiteracy from ninety to thirty per cent. Statistics of 1913 showed that negro farmers were cultivating over 15,000,000 acres of land (owners of course). In 1917 their total wealth was \$700,000,000. The achievements of such institutions as Hampton and Tuskegee (which stresses the vocational education of the negro) can call forth only the highest respect for a people who are struggling against such fearful odds.

I speak with feeling on the subject of the colored because I deal with them every day. The school of which I am principal is eighty-seven per cent colored. I wish I had time to tell you of the many interesting, and to me pathetic incidents which occur from time to time as we enroll some of the people just up from the South. I recall one boy in particular of the gentle, soft-spoken type. He was fifteen years old and was barely able to read and write. His father worked at the stockyards. He said: "You see my father brought us all up here so we could go to school. They closed the school for colored children in our place and we had to go far to get to the other school. The mules was up to their knees in mud and it was awful hahd drivin'."

Sometime later this same boy wanted to do some work after school to earn a little to help the family. I asked what kind of work he could do. He hesitated a moment, looked embarrassed, and said: "I don't rightly know, ma'am. You see the work you all have up here is so different. I kin *plough*." I believe Mississippi lost a good citizen and a good farmer in that boy.

Let us imagine that we have planned to stamp out illiteracy, to teach English to the foreign born, to improve their standards of living, to secure a better attitude on the part of the American born to the foreign born, to improve the condition of the negro, to bring the Appalachian mountaineer into closer contact with the rest of the country and to educate all of these groups to a better understanding of the ideals and institutions of our country and a sense of their duties and responsibilities for the perpetuation of these ideals and institutions, have we completed our programme? No. There is one more step which cannot be overlooked in any plan of Americanization and that is the very essential step of the Americanization of industry. It touches the foreign born immediately in the double sense of the word—that it is close to him and that it begins the moment he arrives. One-half of the million and a quarter immigrants who came in 1914 settled in the three largest States: New York, Pennsylvania and Illinois—that is, in the industrial centers already well filled with foreign born. It touches the native born, too, for the number of native born who are engaged in industrial work is counted in the millions.

And what do we mean by the Americanization of industry? Do we mean simply that every employee shall be an English-speaking citizen? No, indeed, we mean that for one thing, but as I have already implied, the learning of English is only one step in the making of an American.

We mean that everyone involved in industry, employers and workmen, native born and foreign born, shall work together in a spirit of democracy. We mean that democratic ideals shall prevail in industry as they do in government, remembering always that the essential of democracy is participation. We mean, too, the same thing that the framers of the Declaration of Independence meant when they said, "We hold these truths to be self-evident—that men are endowed by their Creator with certain inalienable rights, that among these are life, liberty and the pursuit of happiness." Familiar words. Let us see to

it that they do not become mere words. The problem is how can the laborer retain these rights under the big, complex, impersonal thing which industry has grown to be? Our modern industrial system with its emphasis on machinery, with its tendency to make man a mere number, is, I was going to say, an inhuman thing, but that would be unfair to those conscientious men who have done so much to counteract the inherent evils of the system—but I will say it is an unhuman thing. The man created in the image and likeness of God counts for little. I told the story here in another connection two years ago and am going to tell it again, because it means so much, of the man in the big automobile factory, who, when asked, "What is your work?" answered, "Nut 39." How serious such a condition is. A human being with no more sense of his dignity as an individual, no more interest in the whole work of his firm, and yet the inevitable result of the present day industrial system.

Wise leaders of industry have seen this situation and have taken steps to provide for a humanizing of industry. They have undertaken to provide for a greater participation of the workers in the conduct of the work. Some are blind to the situation and are enraged when workers ask for a voice in determining working conditions, a reasonable number of hours, a living wage, a day's rest in seven—in other words, the right to live the life which they are maintaining by their labor. These things are fundamental, for the conditions which govern a man's daily life are more important to him than abstract principles of government. We do not want a body of people who realize that they are living in and participating in a great government founded on the principles of representation and equal opportunity to ask, "but what good does it all do me? I can make a living; but I can't live." Nor will it help matters if we meet his demands, as so many thoughtful people do, with the charge that he is un-American, a bolshevist. On the contrary, he is essentially American. He is simply trying to apply to industry the principles which, we have taught him, our government is founded on.

It will take all the wisdom of the most thoughtful in America to develop an Americanism of workmen and employers which will enable them to come together, animated by American ideals of equal and exact justice, of the right to representation, to petition for redress of grievances, of the correlation of rights and duties, of respect for the principle of majority rule and of the correction of evils through orderly methods. And, after all what will be the compelling force which will bring about this better understanding between employer and employed? One word answers the question, "Conscience." We may pass laws, both sides may set their jaws, to use Professor Dennis' expression and say, "We'll show them!"—there may be injunctions, defiance, fight to the finish, but none of these things will really settle the matter until somehow there is rekindled a conscience so disturbing that neither employer or laborer will dare ignore it.

In discussing this subject, which is too big for adequate handling in an hour or two or three hours, I have not attempted to make a programme or outline a method. Programmes have been made—excellent ones—they are available! the work is in full swing in many parts of the country. Instead of saying what should be done I feel that I have stressed what should not be done. At least I have tried to call attention to the principles which should animate all Americanization work. I feel that the outlook is bright, that even though we are a country with large masses of foreign born, a country in which there is at present too large a percentage of illiteracy, a difficult race problem, unsolved problems of housing, child welfare, and industrial unrest—in spite of all this, I believe we can be a nation inspired by common ideals. The very fact that we, as a nation, are conscious of our problems, and have a determination to solve them means that the battle is half won, for—and I say this sincerely, not in any spirit of empty bragging—when Americans undertake to do a thing they do it. We must do it. The world is looking to us. We have challenged the autocracies of the old world.



We are challenged to prove that our democracy is superior. We are challenged to prove that a government providing unlimited freedom of opportunity, daring to trust its welfare to the vote of the great mass of the people, many of them of recent allegiance. We are challenged to prove, I say, that such a government shall not perish from the earth. If we should fail to preserve our nation with its ideals, the cause of democracy is lost. But we will not fail, if we sincerely re-dedicate ourselves to those ideals which have made the very name of America a symbol of hope to the oppressed peoples of the world.—(*Address delivered before the Catholic Women's League of Chicago.*)

#### COLONEL P. H. CALLAHAN ON PROFIT SHARING.

In a recent address before the St. Vincent de Paul Society of Lebanon, Kentucky, Colonel Callahan discussed the profit sharing feature of the Louisville Varnish Company of which he is president. He quoted Charles M. Schwab who repeatedly stated during the war that "Labor has never had its just share of profits and will not be satisfied in the future with its former compensation and especially its status." John D. Rockefeller, Jr., at a recent conference in Washington said: "What joy can there be in life; what interest can a man take in his work; what enthusiasm can he develop when he is only regarded as a number on the payroll or a cog in a wheel." President Eliot, of Harvard, before a Massachusetts Commission recently, urged a genuine profit-sharing system between Capital and Labor, whereby the returns to Capital and Labor alike, after wages are paid, shall vary with the prosperity of the business and only in this way, he said, can we get through the present crisis between Capital and Labor, while Otto Kahn, the financier and publicist of New York, in an address to a meeting of bankers in Pittsburgh, recently, said: "workmen must be partners, their wages must not be their whole income, and all profits above a just return to Capital should be divided on some fair percentage Capital

and those who help to produce the profits."

Mr. Callahan spoke at length of the George W. Perkins detailed plan, inasmuch as it is almost identical with the plan of his company, which they have had in effect seven years, including the lean year of 1914, his plan being founded on *Living Wage* and *Distributive Justice*, works by Dr. John A. Ryan of the Catholic University, which is as follows:

"First:—Every business first of all must earn its operating expenses and depreciation, which of course include a living wage to its workers, sufficient to live in a becoming American manner. (Ogden Armour and others in a packing business, quite recently in their arbitration with their workers before Judge Alschuler, all admitted that if a business cannot pay for a living wage it should not be continued.)

"Second:—The workers having received their compensation, or rather their living wages, Capital should now receive its compensation or wage; six per cent heretofore on the actual investment being a fair return, although at the present time long-time securities produce a better return, so that this rate should not be fixed arbitrarily but to meet existing conditions, subject to the approval of the workers properly represented.

"Third:—Any profits over and above these compensations to workers and capital should be divided on some percentage basis between the capital used in the business and the workers engaged in the producing of the profits, and with the Louisville Varnish Company it is the plan of dividing same fifty-fifty, the share to the workers in turn being pro-rated according to the wages paid.

"Fourth:—In neither case should all of these profits be immediately withdrawn from the business for a reasonable length of time, so as to make and increase the financial strength and safety of the Company, and in the case of the employees this additional compensation should be distributed in some form of a security representing an interest in the business, and each employee should be required to hold such security for a reasonable length of time, although our first preference properly urged in every instance is to own-your-own-home."

Mr. Callahan then outlined in detail how this plan has worked to a maximum extent in his plant toward interesting his employees in their work and also in the prosperity of the Company, thereby increasing production and improving quality, likewise outlining the steps taken by the Company to establish a very close relationship between all its employees and especially giving them information

every day as to daily sales with comparisons of corresponding days and periods as well as information as to the finances of the Company. There was no benevolence, Mr. Callahan said, attached to this plan for since the introduction of this system the stockholders had left a larger profit than under the old wage system.

Mr. Callahan quoted at length from Mr. Perkins' paper as follows:

"Bonus systems do more harm than good and stir up trouble rather than alleviate it. The giving of bonuses, he claimed, caused employees to feel that the employers were making vast sums of money out of which a sop was thrown to them to bribe them into feeling kindly disposed or to ward off a demand for a general increase in wages.

"The employer who objects to profit-sharing because he is making so much money" that he is afraid to let even his own employees know how much money he is making, was declared by the speaker to be 'more than any other responsible for the serious differences today existing between capital and labor, for, with the growing intelligence of the masses, how can he expect such a situation to continue? Every year, yes, every day, it becomes clearer and clearer that such a condition will no longer be tolerated and must speedily pass away. Would it not be better for him to use some intelligent foresight and meet what clearly are to be the immediate future demands of public opinion.'"

The Louisville Varnish Company practised the bonus-system before developing the profit-sharing proposition and from an actual experience Mr. Callahan coincided fully with the criticism of Mr. Perkins, and in closing his speech said that Labor at this time was not so much interested in wage matters as in getting their status in connection with business more clearly recognized by some arrangement to bring about partnership relations, and a genuine profit-sharing or partnership plan seems to be the best agency therefore to remove the objections mentioned by Mr. Rockefeller and others to our existing system. It is a compromise between the autocracy of Capital and the radicalism of Labor, and along these lines production and quality can be improved, for Capital and Labor will have a sense of contentment and security which they do not now possess.

### THE EFFECT OF INDUSTRIAL EMPLOYMENT OF WOMEN UPON MATERNITY.

The Women's Industrial Council of London recently published an article on the relation between industrial occupation and the quality of maternity, based on a study of working mothers in London, which was undertaken to discover, if possible, whether industrial employment affected a woman's capacity for successful maternity, and whether, if any effect were found, it must be considered as due to industrial *per se*, or to some particular kind of work.

To secure authoritative information, the investigators confined themselves to cases of mothers who on account of maternity were being dealt with in one way or another by some recognized authority. Schools for mothers, infant welfare centers, and the maternity ward hospitals were selected as the field of inquiry, and from these it was sought to secure full particulars as to each mother's age, health, occupation during adolescence, before marriage, and during pregnancy, health of the infant and the mother's ability to nurse it; also, as bearing directly on the child's health, the age and health of the father, and the family standard of living and home conditions.

This programme proved too ambitious, as few or none of the institutions kept records of all these items. Several undertook special inquiries for the purposes of this study, but even with this aid the subject of adolescent and pre-marriage occupations and some other details had to be dropped out. Altogether 934 cases were studied, but not all the facts desired were obtained for all of these. The council realizes that this number is far too few to justify conclusions. One of the medical experts consulted estimated that at least one million cases would be required to yield statistics of real value, but the results obtained are put forward as being suggestive and as perhaps pointing the lines along which further efforts might well be made.

The inquiry into the effect of different kinds of employment before and during pregnancy was also unsatisfactory. A



questionnaire was prepared for doctors, both those in general practice and those in attendance in maternity hospitals, and in addition the investigators interviewed matrons of hospitals, midwives, health visitors, and superintendents of infant welfare centers. A summary of the replies obtained is given, as follows:

1. Continuous sitting before and during pregnancy is almost universally admitted to have a bad effect on labor, on the mother's health after confinement, and on the health of the child. The contrary opinion was given only by one woman general practitioner, who held that sitting widens the pelvis and renders child bearing more easy.

2. Standing continuously was held to be less bad, with a single exception that it tends to induce varicose veins. One doctor mentioned, however, that this effect only injures the health of the mother, apart from child bearing, and does not affect the health of the child nor the character of confinement.

3. Lifting, stretching, and reaching up are all injurious during pregnancy and when carried to excess by young women may cause sterility. This, is, however, only where undue strain is caused and internal organs are displaced.

4. Jolting is bad for pregnant women only, and three doctors referred to the unsuitability of tram and bus conducting for women when pregnant.

5. Treadling in general was not objected to by any of the doctors, but they say that treadling with one foot only during maternity has a serious defect on labor in later years. During pregnancy it might result in miscarriage.

6. Working in a bad atmosphere is only injurious in that it is bad for the general health, and in that way it affects the life and health of the unborn child.

7. The effect on labor, on the mother's health, and on that of the child of poor and insufficient food, insufficient clothing, long hours of fatiguing work were all agreed to be bad, with the exception of clothing, which all declared to be of minor importance. Doctor

Adamson, of Leeds, is of the opinion that overwork and nerve strain tend to impair the powers to suckle, and this condition is increasing very much in recent years. The greatest stress was laid upon the importance of a sufficiency of nourishing food for the mother.

8. The types of bodily exercise beneficial to pregnant women are not specified by anyone; all agree, however, that exercise, and within reasonable limits, even hard work, is not only beneficial but necessary to the health of pregnant women. Several types of exercise are named as being bad for pregnant women, such as lifting heavy weights, reaching and straining upward, and stooping. It is noted by several doctors and one midwife that custom plays a very important part in deciding whether a pregnant woman can or cannot undertake any physically laborious work. If it is work to which her muscles have become accustomed, it would not be attended by any bad results, but if it is new to her and brings into play muscles she is not in the habit of exercising, it should be undertaken with great caution.

9. Other causes likely to produce still birth, sickly children, bad confinements, etc., are cited in order of importance, as syphilis, malnutrition, tuberculosis and alcoholism.

Apart from this matter of the sitting occupations, then, we seem to have obtained no definite results from our inquiry, not even a clear lead to or from any type of industrial occupation. But this it has certainly revealed, that, judging by any or all of the tests to which we have put our 934 cases, there is practically nothing to choose in quality of maternity between those who "go out to work" and those who stay at home. Their children live or die in about equal numbers, their confinements are equally good or bad, their infants are born with an equal chance of surviving. This at least would claim to have proved, that we can find no case, on the ground of quality of maternity, for the prohibition of any women to undertake any kind of healthy employment of which she feels herself fit.

## MINIMUM WAGE LEGISLATION<sup>1</sup>

**Which States Have It?** 1919: March 6, 1919, North Dakota; April 3, 1919, Texas.

1912-1919: Arizona, Arkansas, California, Colorado, Kansas, Massachusetts, Minnesota, Nebraska, Oregon, Utah, Washington, Wisconsin, District of Columbia.

**Which Other Countries Have It?** 1894-1919: Australia, Tasmania, New Zealand, Great Britain, British Columbia, Manitoba, Saskatchewan, Quebec.

It is almost universal in English-speaking countries outside of the United States.

**Women's Wages Tend to Be Far Below the Minimum Cost of Living.**—The 1918-1919 Wage Investigations of the Massachusetts Minimum Wage Commission show in five industries what percentage earned each week less than \$9.00, \$11.00, and \$13.00:

	Under \$9.00	Under \$11.00	Under \$13.00
Candy .....	62.8	85.1	94.5
Canning ....	89.2	98.6	100
Corset .....	36.8	57.5	76
Paper Box ..	39.0	59.4	77.2
Sweaters ....	35.8	57.6	76.7

During the same period two Massachusetts wage boards set \$12.50 as the very least on which a woman could live healthfully.

**Three Ways of Raising Women's Wages:** 1. The voluntary action of employers. Typical failures of this method are shown above. 2. The organization of the workers. In the low-paid occupations women workers have not succeeded in forming effective organizations. 3. Legislation. This method has proved the only way to guarantee a living wage in unorganized trades.

**Some 1919 Minimum Wage Decrees for Experienced Adult Women.**—District of Columbia, mercantile trade, \$15.50; California, all women workers, \$13.50; Washington, all women workers, \$13.20; Massachusetts, candy occupation, \$12.50; Kansas, factories, \$11.00.

<sup>1</sup> From *Current Facts*, published and furnished gratis by the National Consumers' League, 44 East 23d St., New York.

**What Political Economists Say.**—The minimum wage law ought to form, in one fashion or another, a part of the code of every community. The wage as paid becomes a part of the conditions of industry. Interest, profits and later the directions of consumption and then of production, conform themselves to it. Properly applied the capitalist and the employer of labor need have nothing to fear from it.—*Stephen, Leacock*, McGill University, Montreal October 12, 1919.

**What the Courts Have Said.**—In April, 1917, the Supreme Court of the United States declared the Oregon Minimum Wage law constitutional. Following this decision, the Supreme Court of Minnesota in December, 1917, upheld the constitutionality of the Minnesota law, in April, 1918, the Supreme Court of Washington upheld the Washington statute, and in September, 1918, the Supreme Court of Massachusetts followed suit. The Washington Court also declared that back wages could not be compromised, as the controversy was affected with a public interest.

**What the Best Minimum Wage Laws Provide: What to Copy.**—The best laws provide for a permanent wage commission, with subordinate wage boards for separate trades or occupations. These boards consist of representatives of employers, employees, and of the general public. After careful investigation of the cost of living, such boards recommend to the Commission minimum wage rates to meet the necessities of life and to maintain health and welfare. The Commission then, after public hearings, promulgates the legal minimum rates.

This procedure has been adopted in substance by nine States and the District of Columbia, and should be followed in all subsequent legislation.

**What to Avoid.**—The laws of Massachusetts and Nebraska provide that the rulings of the Commission shall be only recommendatory. In practice this does not make for uniform enforcement of the law, and all future minimum wage statutes should be compulsory, as they are in all other States.





## THE PRESIDENT'S GREETING.

DEAR BROTHERS:

At the beginning of this new year it gives me much pleasure to wish you all health, happiness and the choicest blessing for yourselves and your families—And now a word regarding our Society.

The reports filed have shown that our members in all sections of the country have maintained during the year an active interest in their Vincentian work, giving relief, aid and comfort and encouragement where needed, and participating in many special activities in their usual unostentatious manner. This, no doubt, is a source of special comfort to all our membership, and justified Cardinal Gibbons in emphasizing that quality of our work when he stated that it was a source of real gratification to him to find the Society of St. Vincent de Paul constant and efficient in its services throughout the war, but working quietly and without noise, and differing thus from so many other Societies.

The meetings of the Superior Council and of the general membership held at the City of Detroit, Michigan, in October were most successful and most encouraging. Every member present at Detroit departed therefrom conscious of a strengthened devotion to the Society and enlightened with regard to methods of handling the every-day, practical problems of Vincentian activity. I am sure, too, that each member there brought home a message which has whetted the desires of others to participate in the next conference. The papers which were read at the meetings were timely and well prepared. They will be published from month to month in our section of the CHARITIES REVIEW. One cannot think of the meeting at Detroit without a deep feeling of appreciation for the num-

berless courtesies and kindnesses extended by our Brothers there. Nothing was left undone that could add in any way to our personal comforts and pleasures and to the effectiveness of our meetings. Discussion was had at the meeting, as a result of a suggestion made by the Reverend William J. Kerby of the Catholic University of America, Secretary of the National Conference of Charities and Correction, as to the place where the next conference should be had. The subject has been fully considered since the meeting and it can now be stated that the next general meeting of the Vincentians will be held at Washington next fall, at about the same time as the National Conference of Catholic Charities.

A most gratifying pleasure afforded to our members at Detroit was the ever-memorable presence of the great Cardinal Mercier at our final meeting which followed the general Communion. The impressive personal appearance of the Cardinal can never be forgotten. Like a panorama there flashed across one's mind all his trials and experiences during the war when, with his life at stake he stood unshaken and unafraid as "Civilization's lone Sentinel." He thrilled us with a stirring devotional appeal to continue the work of the Society and to spread its activities far and wide. He showed intimate familiarity with the rules and practices of the Society, and laid stress on the urgent call of the day for the lay Apostolate. His presence and his paternal blessing were signal honors, indeed, for us.

During the month of November, a New York State Conference of Charities and Corrections was held in the city of Syracuse. The Conference is held annually and is attended by many hun-

dreds interested in all phases of social work without regard to racial or religious lines, or as to whether the work is public or private. Value flows to all from the discussions thereat. The special point I would make, however, is that the Catholics at this conference, following the plan inaugurated the preceding year at Rochester, had a meeting of their own attended not only by members of the St. Vincent de Paul Society, but by others. It may happen that in other States similar meetings are had from time to time. I think it would be well for representatives of Councils or Conferences to be present at such meetings, as they serve to keep us in touch with the progress of events in the field of charity. In time, out of these meetings at the New York State Conference, will grow a State Conference of Catholic Charities and such a Conference will be helpful beyond words.

As you know, during the war the National Catholic War Council, consisting of the Archbishops and Bishops of the United States, did yeoman service, aided by the Knights of Columbus and various other distinctive Catholic agencies. The strength of such an organization in national war relief work was apparent, and it has therefore been decided to undertake and develop certain Catholic activities along national lines under the general direction of the Archbishops, acting as the National Catholic Welfare Council. This was the plan decided upon at the meeting of the hierarchy of the country held at Washington last fall. It is impossible at this time to foresee the eventual ramifications of such an organization, but as a beginning, the work is to be divided into four sub-divisions, namely:

Committee on Social Action,  
Committee on Press,  
Committee on Education,  
Committee on Lay Activities.

I trust that the members of our Society will keep in close touch and sympathy with the great work now to be undertaken by this Council. The Society will probably be brought into intimate relations with the work of the Committee on Social Action, which will

be under the immediate direction of the Rt. Rev. P. J. Muldoon, Bishop of Rockford, Illinois.

It is not possible at this early moment to point out wherein our Society, either as a body, or through its individual members, can aid in developing the work of this division, but from the beginning let us be in close sympathy so that when the time comes for us to act, we will be ready. The Bishops of our country, men of thought and vision, with motives untainted by personal interest have designed this work for the benefit of the individual, the State and the Church. That is sufficient to command our attention and our support.

One cannot ponder even for a moment on the problems demanding and requiring solution at this hour without appreciating their seriousness and at the same time realizing how interwoven, of course in our relatively limited sphere, with their working out, may be the quiet activities of our Society. Without regard to our total membership throughout the world, we have upwards of 16,000 active members of the Society scattered throughout the United States in well co-ordinated groups in about 1,100 parishes. These groups of men or Conferences of Vincentians, by their lives, their deeds, their associations, their advice, may accomplish much in rooting deeply ideas of duty and Christian justice in the souls of men of both the capital and labor groups—and in uprooting and frustrating and banishing the iniquities of unchristian, religious, radical Socialistic propaganda.

I refer to this matter simply in order to point out that one of the works before us is a broad fraternal one, in harmony with the spirit of our founder and his wonderful society. If the difficulty is one of morals and the establishment of right in principle and in practice, as Vincentians, it is our duty to help where we may. If it be the purpose of the unlawful propagandist to crush religion, surely we must range ourselves on the other side, ready to do battle to the end.

If civil society, properly constituted, is to fall if these attacks prevail, surely the call of every man worthy of the name is to rise in defence. If Christian principles, as we believe they must, will if



properly applied, solve fairly the difficulties of the day, then must we try to do our share, working alone and in co-operation with our Bishops and all others striving to that end, to establish and maintain them. It may not be given to any individual to accomplish much but in this, as in our other works, let us be ready to render personal service whenever called. Let us, members of the St. Vincent de Paul Society, in a special way be of that phalanx that will strive to restore all things to God.

While it is, of course, understood that much of what I have said herein is indicative of a new special activity which may be presented to our society, it is not to be taken for granted that it weakens or should be permitted to weaken in the slightest degree the fundamentals of our Vincentian membership, or of the Society itself. Just as throughout the world today the thoughts of men are centered on the problems of physical, industrial, and financial reconstruction, almost to the elimination of anything else, so within our Society, because of contact with the world and the things of the world, there may be danger that in our work we may drift from our moorings. Never forget that at bottom and essentially we are a spiritual Society, that each act we perform is performed that through it we may receive some spiritual reward. This danger of impairing these underlying motives cannot be real if we are faithful to the prescribed practices as set forth in our rules. They are few, but they are important. They may be summed up thus: Regular attendance at weekly meetings of Conferences which shall be conducted as set forth in our manual. Weekly visit to a poor family or the performance of some special work. Regular attendance at our quarterly Communion and quarterly meetings.

The annual reports indicate that these essential requirements are observed faithfully in most cases, and incidentally establish that where they are lived up to the Society is thriving, and that the good accomplished is most satisfying.

Finally, let me express the pleasure I have felt in the warm words of commendation that I have heard from bishops and priests throughout the country

with regard to the Society and its members and the works undertaken. May your good works continue in harmony with the spirit of St. Vincent de Paul and our founder, Frederick Ozanam.

Very sincerely in St. Vincent de Paul,  
 GEORGE J. GILLESPIE,  
*President.*

### STUDENT CONFERENCES OF THE ST. VINCENT DE PAUL SOCIETY.<sup>1</sup>

BY REV. STEPHEN KLOPPER,

*Spiritual Director, Conference of St.  
 Francis de Sales, St. Francis, Wis.*

Urged by an enthusiasm born of successful Vincentian endeavor in behalf of God's poor, confident in the holiness of our cause, we look forward to the spread of our society, the multiplication of its blessings among the poor, and the sanctification of ever increasing numbers of such we call brothers.

The vast field of poverty lies before us, country-wide in extent. It is ours to till. The more laborers we can send into this field, the greater will be our harvest. Instinctively we turn to the youths now gathered in our educational institutions, the cross-crowned colleges, universities, and seminaries, for recruits. They represent the choicest blossoms of our parochial schools; they are the flower of Catholic youth. On them we base our fondest hopes, on them we shall depend for leadership in social action, among them we expect to find the defenders of Mother Church and all she stands for. No field better prepared for the seed of Vincentian activity can be found.

No apology is necessary on this occasion for emphasizing a particular preference for the conferences of the St. Vincent de Paul Society above all other similar organizations. We know its value as an agent for good. We have heard that the late Archbishop John Ireland called our society "the most Catholic of Catholic societies;" we have read in the *Catholic Encyclopedia* over the name of that eminent authority Dr. J. A. Ryan, "Where the St. Vincent de Paul

<sup>1</sup> Paper read at Annual Meeting of Society in Detroit, October 16-19, 1919.

Society lives up to the standard set by its founder, it is the most effective relief society in existence." And again, no less a personage than the late Pontiff Pius X, declared to a delegation of Vincentians, "Your society is the work needed for the present times. I will encourage it and bless it." We offer the very best when we present our request for the establishment of a conference in any educational institution under Catholic auspices.

In the founding of a parish conference our rules require the consent of the pastor; so likewise will we seek the permission of the heads of our educational institutions when about to establish a conference among students.

While presenting our cause we may, however, meet with objections such as these:

1. "We can see no need of a conference in our institution. Does it not nobly fulfil its great mission without this unit of organized charity in our midst? Our general course is amply sufficient to prepare students for a Christian life. Indeed, some of the most ardent promoters of your society, some of its most distinguished leaders are our alumni."

2. "Considering the location of our institution, miles from a center of habitation, practical Vincentian work, which according to the Manual consists chiefly in visiting the poor in their homes, is impossible."

3. "There is grave danger of interference with the traditions and rules of the institution, and light-hearted youth by an abuse of privilege might rather harm than benefit the morale of the student."

4. "If seminaries whose standard of entry is highest, whose aim is to prepare for the noblest calling, do not venture to allow their students to engage in Vincentian work, how can a college dare to run the risk with a class of youth whose standard is less exalted and whose aim is rather material than spiritual?"

While much weight attaches to these objections the evident need of organized charitable endeavor in the Church, particularly on the part of the educated laity, more than counter-balances it. Above

all, the essence of Catholic doctrine is charity, its strength is charity, its choicest, most fragrant, most beautiful flower is charity. Christ came to spread this fire of love upon earth. Unless we are warmed by its glow we shall not qualify for entry into heaven. We know of no exemption for students.

Colleges built largely with the means received through appeals to charity fail in their purpose, if they do not instill efficiently that same virtue into the hearts of their students.

Pedagogy requires training to charity as an essential in the development of a strong character; no character is perfect without this virtue.

Educated under the shadow of the Cross of Christ youth must have more than the theoretical instruction in religion. "Faith without good works is dead" says St. James. The awakening to active faith after four years of self-centered ambitious effort is at times rather slow, and at times this lethargy has ended in the sleep of spiritual death.

Women naturally gifted with finer sensibilities as a matter of course actively engage in charity. Of a truth, there is grave danger of feminizing all departments of charity and philanthropy. The sturdy qualities of manhood, on the other hand, must be trained and developed toward charity. This is accomplished by organized practical work among the poor and afflicted. If we men are to have our own leaders in this most Christian cause it is necessary to early enlist the interest and zeal of our students.

The care of the poor has been made the subject of a science. Sociology has its purpose, but without the religious spirit it becomes a mockery of the divine counterpart of philanthropy. A conference pervaded with the spirit of St. Vincent de Paul at an institution in which sociology is taught will be of incalculable service to both student and professor. Every college graduate should be able to defend the glorious title of the Church as Mother of the poor. This were an easy task for one familiar with Vincentian literature and who himself has been an active member of a college conference.

Student conferences have long passed



beyond the stage of experiment. Students, and students only, composed the first conference of the St. Vincent de Paul Society. Ozanam, the founder, was but twenty years of age when he first gathered his companions around him. Bailly, the first president, tells us that the society was founded by young men and for young men; and that precisely in the fact that young men constituted its membership lay its peculiar charm and the reason of its esteem. These young made good; five thousand conferences today revere the memory of these youths. Their names are honored in every country between Paris and Tokio. President Pagès is authority for the statement, "More than one diocese could be cited where all the houses of Christian education of any importance are provided with Conferences." Canada had college Conferences ten, fifteen and twenty-five years ago. At least seven are to be found in Ireland.

Twenty years ago a Vincentian organized the students of the seminary of Baltimore for work identical with that done by our conferences. This society is known as the St. Camillus Society and is now an aggregated conference of the St. Vincent de Paul Society. A year ago it numbered one hundred and sixty-five students. Theirs is a glorious record in charity. No less than twenty institutions welcome these students and praise the beneficent influence of these zealous apostles. Dunwoodie has a conference of two hundred and seventy-five students, and their work is likewise a blessing to the hospitals and prisons of the great metropolis of the country. Brighton, Mass., has also a conference of seminarians. Another has been organized at St. Francis Seminary, St. Francis, Wis., a fifth in Fordham University. There are two more student conferences in Wisconsin, as yet not aggregated, one in the Catholic Normal School and Pio Nono College, St. Francis, and the other at the state university, Madison.

Of the seminary conference at St. Francis, I can speak from personal observation. The membership is limited to the two senior classes. They have restricted their work to coöperation with the Catholic Instruction League of Mil-

waukee and lend invaluable assistance to this organization. The members attend the meetings of the particular council in rotation; on this plan all become familiar with every phase of work. It is a pleasure to observe the admiration these young men have for the Vincentians, and to note the zeal and enthusiasm awakened by the mere observance of the conferences at work. With their activities limited by the rules of the seminary, zeal strikes its roots the deeper. Each and every one is resolved not to allow himself to be outdone by laymen. They will not fail to be practical and enthusiastic promoters of our cause, once they are actively engaged in the ministry. Upon such the future of our society rests secure.

To sum up; student conferences are practicable, useful, and necessary.

Meeting the objections stated before we can briefly reply:

1. The virtue of charity acquired and developed in college days renders the graduate more worthy of his diploma, and places at his disposal a reliable safeguard against the abuse of his learning, his skill, and his genius, in later life.

2. Vincentian activity is not limited to the visiting of the poor in their homes. "No charity is foreign to the society" is the Vincentian standard. Charity is ingenious and readily finds avenues of endeavor in every sphere.

3. The rules of the Society are sufficiently elastic to adapt themselves to local conditions. As to the fear of abuse, experience has shown none but the most satisfactory results from student conferences. With the "faith of the student placed under the protection of charity" there is no danger of his going astray.

4. The St. Vincent de Paul Society is a society of laymen. No society is better qualified to respond to the cry for a lay apostolate among young men.

In conclusion allow me to suggest the systematic promotion of student conferences in our colleges with this as a goal—a student conference in every one of the three hundred and fifteen Catholic Institutions of learning for young men and among Catholic students at State Universities by 1933. No better tribute

to the memory of Ozanam can be paid upon the centenary of his founding the first student conference.

## REFERENCES.

The Manual, pp. 473-481.

"College Conferences in Ireland," *St. Vincent de Paul Quarterly*, vol. xxi., no. 1.

"College Men in Social Service," *CATHOLIC CHARITIES REVIEW*, vol. ii., no. 3.

"Charity Work in Seminaries," *CATHOLIC CHARITIES REVIEW*, vol. ii., no. 5.

The *Bulletin*, Aug. 1916, p. 240.

Advice on the Formation of Conferences in Educational Institutions, Council of Ireland, 23 Upper O'Connell St., Dublin.

## THE NECESSITY OF VINCENTIAN ATTENTION TO ECONOMIC PROBLEMS AND LEGISLATIVE ACTIVITIES AFFECTING THE CONDITIONS OF THE POOR.<sup>1</sup>

BY DAVID E. TRACY.

*Treasurer Particular Council, Harrisburg, Pa.*

Since the signing of the Armistice in November last, a strong wind of radicalism has been blowing over the world. It has developed into a violent gale in some parts of Europe, notably in Russia, where possession of property was the unpardonable sin, where rank and culture and all the graces which heretofore measured the distance between civilization and barbarism were made excuses for ruthless spoliation. Never has human life been held cheaper since the Marxian theory of society has been permitted to work out its logical conclusions. It is now believed that this deadly pestilence in the moral world is abating, and, like the dreaded influenza which ravaged the universe a year ago, it will spend itself in due course.

Nevertheless, it behooves all Americans, and particularly those who are engaged in the holy cause of Catholic charities, to bestir themselves, to prevent the spread of these abominable doctrines in our beloved country. Living as we do in the clear, refulgent light of Catholic philosophy, having a reason for the faith that is in us, we are in danger of being lulled into a false security. We are apt to regard ourselves as in a sense contemplatives, who are only mildly concerned about the evils that lie all about us, with only a moderate stirring of the spirit for their abolition. We have not, however, adopted the contemplative life, blessed and necessary as this vocation is in the Christian plan of salvation. Therefore, it is imperative that, as Vincentians, followers of

our holy patron St. Vincent de Paul and the sainted Ozanam, we should bend every effort of mind and heart and soul to the sacred cause of fallen and distressed humanity.

And here it may be pertinent to remark how large is the field of social and charitable work today, and how few Catholics thus far have heeded the call to service. It is most regrettable that many men and women of our holy faith, richly dowered with gifts of learning, fortune and position, take not the slightest interest in the great problems that have for their object the temporal and spiritual improvement of their less favored fellow citizens. Whatever might have been the case in years gone by, it cannot now be said that this unwillingness on the part of Catholics to bear their fair share of the burden may be laid to the score of bigotry. Hear what a distinguished Catholic sociologist had to say a few years ago about this religious-bias theory: "Ordinary Christian charity would suggest that this explanation, (religious-bias), should be advanced only as a last reluctant resort, after all the facts had been carefully examined. And yet, too many of us adopt the uncharitable explanation immediately. This is the refuge of weaklings and men of bad will, not of manly men and Christians. It is the attitude of slaves, not of self-respecting and self-reliant freemen. It springs from a mixture of indolence, incompetence, mean-spiritedness, and the demoralizing traditions of persecution and ostracism. The remedy for it is manly self-assertion, knowledge, fair mindedness and efficiency."

<sup>1</sup> Paper read at Annual Meeting of Society in Detroit, October 16-19, 1919.



It is fondly hoped in the new era that is opening up for charitable endeavor, there will be an abundance of high class Catholic recruits, for the fields are white with the harvest and the laborers are few. Economic problems profoundly affecting the condition of the poor meet us everywhere asking for solution. Life has become very complex today with the vast populations congested in the great modern cities. It is difficult to realize the simplicity of living in the Middle Ages when there were few cities, where the monastery ruled the landscape, and where abbot and bishop held in check the often rapacious feudal lord, and where the duty of feeding the poor was ever enjoined as one of the holiest of ministrations. Today if one would bear his part successfully in the alleviation of human ills, he must know at least the fundamentals about the problems of housing, sanitation, minimum wage, industrial insurance, cost of living, employment conditions, mothers' pensions, almshouse and prison life, Americanization, juvenile courts and the like. Knowledge of this kind will clarify the judgment, and immensely increase the effectiveness of a charity worker.

Much might be written about any one of these problems in modern charitable work which would carry us far afield and transgress the time limit assigned to this paper. But to all who have experience in work of this nature, it is impressively felt that equipment for a career in the field of charitable endeavor is highly important. Men devote years to the study of a profession before they are admitted to its practice, and more years of experience and study are required before recognized skill is attained. It is the merest folly, therefore, to assume that in a few months one can acquire all that is needful in analyzing the causes of poverty, and in setting up processes for correction and prevention.

It is a cheering sign of the times that the prejudice against the trained social worker is fast abating. Especially is this true in Catholic circles, notably since the war opened the eyes of our people through the fine accomplish-

ments wrought by the National Catholic War Council, the Knights of Columbus, and kindred organizations. Today fine careers are opening to our young Catholic men and women in this beneficent sphere of usefulness. Study classes are provided under experienced teachers, and for those who feel no call to the religious life an admirable opportunity is given to earn a sufficient income, and at the same time engage in a work of the highest idealism which means much for church and country.

The second division of the topic assigned has to do with legislative activities affecting the condition of the poor. Unquestionably it is our duty to pursue these activities without stint. No less an authority than our Holy Father, Leo XIII, of sainted memory, in his immortal encyclical *Rerum Novarum* thus sets forth our duty in this regard:

"Whenever the general interest or any particular class suffers, or is threatened with mischief which can in no other way be met or prevented, the public authority must step in to deal with it. Now, it interests the public as well as the individual, that peace and good order should be maintained; that family life should be carried on in accordance with God's laws and those of nature; that religion should be revered and obeyed; that a high standard of morality should prevail, both in public and private life; that the sanctity of justice should be respected, and that no one should injure another with impunity; that the members of the commonwealth should grow up to man's estate, strong and robust and capable, if need be, of guarding and defending their country. If by a strike, or other combination of workmen, there should be imminent danger of disturbance to the public peace; or if circumstances were such as that among the laboring population the ties of family life were relaxed; if religion were found to suffer through the workmen not having time and opportunity afforded them to practice its duties; if in workshops and factories there were danger to morals through the mixing of the sexes or from other harmful occasions of evil; or if employers laid burdens upon their workmen which were

unjust, or degraded them with conditions repugnant to their dignity as human beings; finally, if health were endangered by excessive labor, or by work unsuited to sex or age—in such cases there can be no question but that, within certain limits, it would be right to invoke the aid and authority of the law. The limits must be determined by the nature of the occasion which calls for the law's interference—the principle being that the law must not undertake more, nor proceed further, than is required for the remedy of the evil or the removal of the mischief."

Legislative activities should, therefore form an important part in every Catholic charitable programme. A well equipped lawyer, preferably a Catholic, should be available at all times to aid in securing the best results from legislation. There should be work along constructive, and particularly preventive lines. There is presumed always to be a remedy for every mischief. After the latter is carefully analyzed, with origin and causes minutely studied, it is for the law-maker to provide the statute which will bring about the remedy.

As a people we are very fond of making laws and the statute books of the states are crowded with legislation from year to year. It is often crude and ill-digested and sometimes is in conflict with previous legislation. It is, therefore, incumbent upon those who would enter upon this legislative department of charitable work to equip himself with accurate knowledge of what is needful. Such an advocate should not only be well versed in statutory law, but should be possessed of a sound knowledge of the moral law which should pervade and illuminate all human legislation.

In the other phase of legislative activity the work of prevention of evil statutes should be strongly stressed. Laws which have for their effect the moral deterioration on the part of the individual should be carefully watched. Important financial interests sometimes endeavor to secure favorable action upon measures which are pernicious. For instance in states where there is censorship of the motion picture, efforts are always making to secure a repeal of the

law which throws a safeguard around this modern form of amusement. It is, therefore, incumbent upon those who are charged with the duty of making charitable work effective to watch with sleepless vigilance the work that goes on in the halls of legislation. Such important matters as rights of sepulture, recognition of the religion of parents in dealing with child welfare, aid in the enactment of mothers' assistance laws, and other measures of like character come to mind as a part of the prevention work that can be accomplished in this phase of charitable endeavor. This work should be done prudently and as set forth in the direction of Leo XIII, "The limits must be determined by the nature of the occasion which calls for the law's interference."

And finally we should always remember that, as Pope Leo XIII has profoundly declared, we are not free to choose whether we will take up the cause of the poor or not, for it is a matter of simple duty, and that he who neglects that cause acts without regard to his personal interest as well as that of his country. The well-to-do classes have no right to sit back in selfish ease, quieting the sting of conscience with a mere money subscription. What is urgently needed is the giving of oneself to the movement. None can know the depths of human wretchedness and the consequent need of intelligent help unless he visits the poor in their homes. Just as no graphic pen story of the horrors of trench warfare can convey the true impression of it, such as it gained by one who was a part of it; so no man can come by a real knowledge of work among the poor unless he goes down among them and makes a sympathetic study of their needs. This is the great principle, the visitation of the poor in their homes, which especially distinguishes the St. Vincent de Paul Society from all other organizations with like aims.

We hear much in these days of human rights, but how little emphasis is placed upon human duties. In the pursuit of material gain, or the quest of fleeting pleasure, we are apt to minimize, if not entirely overlook, our duties as stew-



ards of God's bounty. Let us always bear in mind that we are only administrators of trust funds for which the Divine Accountant will one day exact a strict reckoning. Let us have joy in this work, knowing that it has God's blessing on it, and that He will in His own good time reward in fullest abundance those who in dispensing true Christian charity have fulfilled the whole Gospel law.

## OBITUARY.

### Rev. Louis G. Deppen.

When we learned of the death of Rev. Louis G. Deppen of Louisville, we felt that we should be very ungrateful if we failed to pay him the honor he deserved for his incessant labor and interest in behalf of the Society. During the entire period of his Editorship of *The Record* one could find every week some item of interest concerning the Society arranged in the brief form followed by him in recording under the title of "Notanda," the current happenings of Catholic activities throughout the world.

The receipt of a letter from Brother John A. Doyle, President of the Particular Council of Louisville, concerning the death of Father Deppen is so replete with intimate knowledge of his career, and association with the Society, that we deem it proper to publish it in full as a fitting tribute to his memory. The letter follows:

SIR AND DEAR BROTHER:

When Father Deppen died, one of the greatest Vincentians our Society has ever known left this world. From early manhood he was actively interested in our Society. I think it was in the year 1868 that he became the President of the Cathedral Conference, this city; and it was said at that time that he was the youngest president of a Conference in the United States. The Cathedral Conference at that time was large and was composed of men in all ranks of life: judges, merchants, physicians, mechanics. These men were so impressed with the earnestness and zeal of the young man Deppen, that they thought it to the best interest of the poor and the good of the Conference to make him its President. He could not have been over twenty-five years of age. He often said to me that he felt it strange to preside at meetings where there were so many men of such marked distinction and ability as were found in the members of the Cathedral Conference, and they

were all active members, meeting every Sunday night, and few being absent. Then there came a lapse when he went on the road for the largest furniture manufacturing concern in the country. He did not continue long at this, for he felt the voice of God calling him to the priesthood, and he left all to follow the voice, and in the course of a few years was ordained to the priesthood by the late Bishop of Louisville, Rt. Rev. William George McCloskey. Then he was assigned to the Missions of the diocese, and they were hard indeed. From there he was brought back to his Mother church, the Cathedral, where he again resumed his interest in the St. Vincent de Paul Society. While he was not connected with the Society as spiritual director he retained his Conference membership, always attending the Quarterly Meetings, and in every way that he could, by advice, by preaching, trying to upbuild the Society. He established a Society of women in the Cathedral, founded on the lines of the St. Vincent de Paul to do among women works that men could not reach, and in every way possible coöperating with the St. Vincent de Paul Conference. When the Bishop appointed him to a parish his first work was to establish a Conference. From parish work the Bishop took him to edit the *Record* the diocesan paper founded by the saintly Father Bouchet. Under his wise guidance this paper has attained a national reputation. It breathed an air of deep piety, and the personality of the Editor was all through it. Those who came in contact with him felt that they were in the presence of a man whose thoughts were always with God: indeed he was a saintly character, and a man of the profoundest humility. He was a tireless worker, and this can be understood when I say that in addition to his duties as Chaplain of St. Joseph's Infirmary, our largest hospital here, he got out every week every line that appeared in the *Record*, without any help at all. The printers simply followed his lay-out.

As a Vincentian his Brothers here highly regarded and esteemed him. I do not recall in many years any General Meeting from which he was absent, except the last two when he was physically unable to attend. At every one of these Meetings he had something to say to urge us on to become saints, and to do thoroughly the work of our Conferences. When I returned from our annual National Meetings of the Society he was always so deeply interested in every detail that I could tell him about our meetings, who was present, what subjects were discussed, what was said and what was done. He had a true appreciation of Brother Mulry and he was greatly distressed when he died. Coming in contact with him it was impossible not to imbibe some of his piety and earnestness. It often seemed to me that another St. Vincent de Paul was with us. In that respect Louisville has been singularly blest, for the saintly Father Bouchet was such another.

Father Deppen had often expressed the wish that when he died his remains should be borne

to the grave by his Vincentian Brothers. His wish was granted. He died at St. Joseph's Infirmary and his remains were taken to the Cathedral to lie in state till the hour of his burial. There they were met by Vincentians, and carried to the Sanctuary. After the solemn Mass on Wednesday morning the Vincentians, selected from the Particular Council, again acted as his pall bearers and accompanied the remains to their last resting place in St. Louis Cemetery. Our loss is great, the Society's loss is great, but we have an intercessor in Heaven who will never forget the Brothers that he has left behind.

The night before his burial, the whole Particular Council, and very many members of our Society met at his bier to recite with our Spiritual Director the Rosary for the repose of his soul.

Our Bishop assisted in Cope at the obituary Mass, and I do not think that there was a priest of the city absent, while many from out in the State were present.

### REPORTS OF COUNCILS AND CONFERENCES.

**Particular Council of New York (lower Manhattan).**—The Annual Report gives the following statistics: Members on Roll, September 30, 1919, 620; families relieved during the year, 4,361; persons in families, 16,847; visits made to families, 18,727; situations procured, 497; total receipts, \$67,787; total expenditures, \$58,137.

The Fresh Air Home in Spring Valley, which is one of the Special Works of the Council, cared for 2,594 children, who received a two weeks outing during the summer, and in the Convalescent Home at the same place 1,469 girls and women were given a two or more weeks free sojourn, with most gratifying results.

The preventive relief work conducted at the Central Office relieved 590 cases, referred from different sources, involving 3,042 children. Clothing was supplied to 123 families, and 23 children were supplied with Communion and Confirmation outfits; 3,101 visits having been made in connection with this work.

The Special Work Visiting Committee consists of a band of faithful Vincentians who visit the public institutions of the city regularly every Sunday.

**Particular Council of Milwaukee.**—Following is a summary of the Annual Report of the Particular Council of Mil-

waukee for the year ending September 30, 1919, a printed copy of which has just been received: Number of Conferences, 33; Conferences reporting, 30; active members on roll, 335; average attendance, 277; honorary members, 571; families relieved, 246; persons in families, 1,092; visits to families, 3,448; situations procured, 138; total receipts, including \$1,531.06 contributed by members at weekly meetings, \$12,939.76; total expenditures, \$11,072.46.

The report shows great earnestness and activity in the work carried on. The House of Correction is visited regularly, and Holy Mass is said, with gratifying results. The other County Institutions are also visited and the spiritual welfare of the inmates carefully looked after. Within the year the indebtedness on St. Bernard's Home for Workingmen was paid off, and its sphere of activity enlarged by securing new and larger quarters. One new Conference was organized. The Central Office proved the necessity for its existence by handling a large number of Child Welfare cases, giving emergency relief and by conducting at considerable profit a waste bureau, through which 2,228 articles of clothing and household goods were given to needy families.

A project is now under way to establish a Home for Catholic boys who come under the jurisdiction of the Juvenile Court and who are in need of corrective training, and \$1,400 was subscribed for this object at one of the Quarterly Meetings. It is also worthy of mention that the President of the Particular Council recently visited several cities in which similar homes were already established, in order to study their methods and to discover the best to be had for use in Milwaukee.

The Council was honored by the attendance at several of their meetings of His Grace, Archbishop Messmer.

**Conference of the Cathedral of the Madeleine, Salt Lake City, Utah.**—Active members on roll, September 30, 1919, 5; families relieved, 28; persons in families, 126; visits to families, 134; visits to institutions, 27; transportation to other cities provided for, 16; total receipts, including \$495.81 contributed by the mem-



bers at weekly meetings, \$1,533.32; total expenditures, \$1,348.50. This Conference reports satisfactory results in both a spiritual and material way, by keeping in touch with the families after material relief is discontinued. Incidentally this Conference is the only one within a radius of five hundred miles, but it is expected that a new Conference will soon be organized at Ogden, Utah.

**Particular Council of Dubuque, Iowa.**—The Annual Report of Dubuque is contained in a neat booklet, in which is also found a directory of the Conferences and names of members and a list of subscribers, together with items of interest reported by the several Conferences.

The Report was submitted to His Grace, Archbishop Keane, who graciously approved of it in the following letter:

DEAR SIR: I am greatly pleased with the Annual Report of your work: The devotedness of your active members is truly inspiring and most edifying. You are exercising an Apostolate which finds its inspiration in the life and words of the Savior, and its compensation in His promise of reward to those who do charity in His name.

Your Society is foremost in its exemplification of that charity which Christ brought to earth—the charity which not only relieves the physical needs of the poor, but also ministers by considerate and kindly personal service to their moral needs.

You are blest in your work. I hope to see the work of St. Vincent de Paul organized in all the large parishes of the Diocese.

Begging God to bless you and all the members, I am,

Yours sincerely,

(Most Rev.) JAMES J. KEANE  
Archbishop of Dubuque.

The report further presents the following statistics: Conferences, 8; active members, 96; average attendance, 60 per cent; honorary members, 24; families relieved, 172; persons in families, 587; visits to families, 1,189; visits to institutions, 77; total receipts, \$7,779.24; total expenditures, \$6,211.35.

For several years past the Council has employed a nurse, and she has rendered valuable and efficient service during the past year, having made 2,726 personal visits, caring for influenza patients, procuring situations, providing convalescent care, and in many other

ways accomplishing most satisfactory results in her work.

**Particular Council of Upper Manhattan, New York City.**—Conferences, 17; active members on roll, 218; honorary members, 46; subscribers, 5; families relieved, 817; persons in said families, 3,125; visits during year, 6,144; situations procured, 255; members assisting in special works, 17; total receipts, \$16,149.62; total expenditures, \$15,779.36.

The Council engages the services of a parish visitor who during the past year has made 478 visits, and who after investigation gave emergency relief, secured medical care for epidemic and other cases, and obtained employment for a large number of needy applicants.

### FIRST CONFERENCE MEMORIAL.<sup>1</sup>

The first Conference of our Society was established in 1833 in the parish of Saint Etienne-du-Mont at Paris. Abbe Lesêtre, who was Curé of that parish at the time of the celebration of the Ozanam Centenary in 1913, then decided to erect a medallion of Ozanam with suitable inscription, in his church. The work was entrusted to M. Corio, a young artist who was also a member of the parish and a Vincentian. But the war came, the young sculptor was mobilized, and the work stopped. With the return of peace, however, the project was finally carried out and there may be seen today in the chapel of St. Vincent de Paul, on the wall, under a large arched window, Ozanam in profile, life-size, under which is the inscription: "Frederic Ozanam and his friends founded the first Conference of St. Vincent de Paul in this parish in 1833."

The blessing of the memorial took place on November 23rd, with an imposing religious ceremony at which the Cardinal Archbishop of Paris presided. At four o'clock the church was filled with an attentive assemblage. Our Brothers occupied the place reserved for them. After the singing of the Magnificat, Rev. Father Padé, O.P., ascended the pulpit, and most eloquently recounted the actions of Ozanam in his efforts to realize in the domain of Charity, the

<sup>1</sup> Translated from December Bulletin.

teachings of Christ. Then His Eminence, accompanied by the members of the Council-General and of the Paris Council, proceeded to the chapel of St. Vincent de Paul, blessed the memorial, and, kneeling before the Altar, recited a Pater and Ave Maria and the following prayer composed by himself to obtain the glorification of Ozanam:

"O God, Who filled the hearts of Ozanam and his companions with love for the poor, and Who inspired them to found a society to relieve the spiritual and corporal miseries of the indigent, deign to bless this work of charity and apostolate, and if it enters in Thy designs that Thy pious servant Ozanam may be glorified by the Church, we beg Thee to make manifest by heavenly favors his merits before Thee; through Jesus Christ Our Lord. Amen."

The relics of St. Genevieve were then carried in procession, as her feast was being celebrated in the same parish, and the imposing ceremony was concluded by Benediction of the Blessed Sacrament.

#### GENERAL MEETINGS.

**Particular Council of Philadelphia.**—At the General Meeting held on December 14, addresses were delivered by Rev. James C. Monahan, LL.D., Rector of St. James' Church, Rev. William J. Lallou, Diocesan Director of Catholic Charities, and Rev. Francis X. Wastl, Chaplain of the Philadelphia Hospital.

Father Lallou analyzed the position of the parish Conference in the light of its obligations to the poor, and laid particular emphasis on the necessity of more adequate relief.

Father Wastl spoke of the proselytism among the Slavs, and endorsed Father Lallou's recommendations on adequate relief, advocating coördination in Conference work.

Reports showed that nearly 1,800 poor children were entertained at the Port Kennedy Home during the year; that the Sailors' Committee were continuing their active work in visiting ships, and that the visits to the Almshouse and to the Penitentiary were regularly kept up by faithful and devoted members.

The waste collection bureau showed the past year to be the most successful one in results. While supplying the funds to carry on the Special Works of the Council, the bureau was able to distribute more than 2,000 garments to the poor, and more than 400 pieces of furniture.

**Particular Council of the Bronx.**—The General Meeting was held on December 14 in the handsome new Church of Our Lady of Mt. Carmel. Rev. Robert F. Keegan, Secretary for Charities to His Grace, the Archbishop, his associate, Rev. Bryan J. McEntegert, Rev. William A. Courtney, Spiritual Director of the Council, Rev. Joseph Cafuzzi, acting pastor of the church, and Rev. William J. Stanton, S.J., who conducted the Annual Retreat during the preceding week, were present.

Father Keegan stated that he came with a message of greeting and congratulation from Archbishop Hayes, who desired him to explain to the Vincentians his object in conducting these surveys of Catholic charities of the Archdiocese now under way, and to urge their coöperation towards its success. There are 76 institutions and agencies and 32 hospitals to be covered by the Survey.

Father McEntegert said that professional workers were necessary in charitable work, but volunteer workers were also very necessary, and referred to Vincentians as the best type of these volunteers.

The Annual Reports of the Council were read, all 28 Conferences reporting.

The General Hospital Committee, consists of 93 active members who visit all the hospitals in the Bronx regularly every Sunday, some 13,467 patients having been seen during the past year.

**Particular Council of Milwaukee.**—The General Meeting was held on December 7. Reports from the various Committees visiting the city and county institutions show that many of the members are actively interested and giving regularly of their service in this Special Work. Masses have been arranged for, religious articles distributed, Confessions and Communions facilitated, instructions given, and situations procured. The Conferences are all active and in healthy condition.



# Contents for February, 1920

## PRINCIPLES AND METHODS . . . . . 35

The Volunteer in the Juvenile Court. Joseph P. Murphy.—The Organization of Relief Work. Grace Wellmore.—The Poor Man of Assisi. Rev. John J. Lynch, S.T.L.—Pitfalls of the Social Worker. Mary V. Merrick.

## SOCIAL QUESTIONS . . . . . 46

Labor Sharing in Management and Profits. Rev. John A. Ryan, D.D.—Changes in the War Risk Insurance Act of 1917.—Legislation for Physical Education.

## SOCIETIES AND INSTITUTIONS . . . . . 51

The New York Catholic Charities Survey. John A. Lapp.—Our Girls. Rev. John M. Cooper, D.D.—"The Charity Watchman."

## THE SOCIETY OF ST. VINCENT DE PAUL . . . . . 58

Practical Lessons from War Experience. Dr. Joseph Hines.—L. William Menger.—Duties of Presidents of Councils and Conferences. John A. Grehan.—Reports of Councils and Conferences.—A Tribute to Mr. Mulry.—Monsignor Baurard.

## THE CATHOLIC CHARITIES REVIEW

Published the middle of every month except July and August by

THE NATIONAL CONFERENCE OF CATHOLIC CHARITIES

AT 120 WEST 60TH STREET, NEW YORK

### Editorial Office:

THE CATHOLIC UNIVERSITY OF AMERICA, WASHINGTON, D. C.

REV. JOHN A. RYAN, D.D., Editor-in-Chief.

REV. JOHN O'GRADY, Ph.D., Manager.

Annual Subscription, \$1.00

Single Copies, 15 Cents

Make checks payable to *The Catholic Charities Review*

Entered as second-class matter January 13, 1917, at the Post Office at New York, New York, under the Act of March 3, 1879.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized October 8, 1918.

# STUDIES

An Irish Quarterly Review of Letters, Philosophy and Science

The Table of Contents of the December, 1919, issue reads as follows:

- I. THE NEW GERMAN CONSTITUTION.....*Michael Cronin*
- II. GIBBON AND JULIAN THE APOSTATE.....*Hilaire Belloc*
- III. THE LEAGUE OF NATIONS OF A CENTURY AGO.....*John M. O'Sullivan*
- IV. ANDRE LAFON: POET AND NOVELIST.....*Virginia M. Crawford*
- V. THE IRISH CLIMATE AND TILLAGE FARMING.....*T. Wibberley*
- VI. LAW AND ORDER IN IRELAND.....*Erskine Childers*
- VII. POETRY—IN MY IRISH GARDEN.....*Egbert Sandford*  
MY MOTHERLAND .....*T. Gavan Duffy*  
THE CALL .....*Peter McBrien*  
THE HORSEMEN OF AILEACH.....*Arthur Little*
- VIII. UNPUBLISHED IRISH POEMS—No. 8.....*Osborn Bergin*
- IX. WHAT IS THE MATTER WITH INDIA?.....*T. Gavan Duffy*
- X. SPIRITUALISM AND ITS DANGERS—PART II.....*Herbert Thurston*
- XI. THE IRISH LAW OF DYNASTIC SUCCESSION—PART II....*Eoin MacNeill*
- XII. CHRONICLE—1. IRISH HISTORY FROM WITHIN.....*Arthur E. Clery*  
II. IRISH FICTION FOR BOYS—PART III..*Stephen J. Brown*
- XIII. REVIEWS OF BOOKS

*Studies* may fairly be said to have the singular merit, among the quarterlies of the day, of a strict avoidance of the vague or obvious talk and the copious exploitation of views which people whose time is valuable can only skim hastily through. Strictly sectional as is this Roman Catholic and Nationalist review, it seldom fails to contain matter of general interest, treated, whether it touches the present or the past, with lucidity and sound knowledge.—*The Times Literary Supplement* (London), June 26, 1919.

That most excellent Irish Quarterly Review published in Dublin under the title of *Studies* always contains good literary matter.—C. K. S. in *The Sphere* (London), April 12, 1919.

This Irish Quarterly is more than making good its promise, and is to-day a review no Catholic reader can neglect—as brilliant as its older contemporary in green [*Dublin Review*], and even richer in varied matter.—*The Universe* (London), January 4, 1918.

STUDIES is issued early in March, June, September and December.  
The Editorial Offices are at No. 35 Lower Leeson Street, Dublin.

Price, Single Copies, 75 cents net; Annual Subscription, \$3.00, post free.

Dublin: THE EDUCATIONAL COMPANY OF IRELAND, Limited  
London and St. Louis: B. Herder  
Melbourne: William P. Linehan



# THE CATHOLIC CHARITIES REVIEW

VOL. IV

FEBRUARY, 1920

No. 2

## Principles & Methods

### THE VOLUNTEER IN THE JUVENILE COURT.

BY JOSEPH P. MURPHY.

*Chief Probation Officer, Buffalo, N. Y.*

**T**HE volunteer is a valuable asset to the Juvenile Court. With the increase in the number of Juvenile Courts being established throughout the country, the gradual refinement in method and technique of procedure, both in the court itself and in the probation treatment, the use of volunteer assistance becomes increasingly necessary. Probation work with children, as with adults, is a problem of adjusting human relationships. The many and varied difficulties encountered in such a task require the skill of specialists in every branch of human endeavor. No single individual can hope to be able alone to accomplish the task. Every available resource in the community competent to assist should be called into play. This specialized service is necessary whether the problem be one of providing ethical or religious training, medical treatment or supervision, recreational activity, employment, vocational guidance, financial relief, legal assistance, helpful companionship to fill a social need or any other type of constructive assistance.

The war has taught us many lessons in the use of volunteer assistance. The

tremendous task performed by the Red Cross and the efficient community service rendered by the personnel of that organization has changed or modified many of the old beliefs with regard to the effectiveness of such service. It is true that the work of this organization was performed during the war under the stimulus of patriotic impulse, that the workers had in some way or other a personal interest in the success of the war, either because they had relatives in the service or otherwise, and that their interest was more easily sustained because of the purposeful effort of the community in general. But the fact remains, nevertheless, that an enormous task was performed efficiently and well by volunteers. The Red Cross workers in the most part were carefully chosen and wisely trained and directed. The lesson to be drawn therefrom is obvious. The reclamation of children unfortunately swerved from the path of righteous conduct through the force of influences over which they have no control, is a task worthy of the greatest sacrifices and demanding the highest ideals of service. To secure for such a task the most competent, specialized, helpful and sympa-

thetic resources in the community is one of the most essential duties of every court. This can be successfully accomplished if the problem is approached in an intelligent way and if the court and the probation officer has an appreciation of the practical difficulties involved.

The volunteer in addition to being a powerful influence in remolding the character and guiding the career of child delinquents has an added value from the standpoint of the community and the court. In the first place, volunteers bring to the court a new point of view. They are fresh in their enthusiasm and very often transmit this feeling to the paid officers, who must always guard themselves against becoming perfunctory in their efforts, as the discouragements and trials of their daily tasks wear upon them. The volunteer also develops an immediate interest in the community's provision for the correction of unwholesome social conditions—unsanitary and bad housing, care for defectives, educational methods, immorality, poverty and other conditions which create temptations and conditions resulting in anti-social conduct. Chosen from various groups in the community, they invariably spread this intimate knowledge to other persons, and the reaction must inevitably be favorable to the child and to the court.

The volunteer, however, should never be used as a substitute for trained and paid probation officers, on the contrary, this type of service should be used only to augment the skilled and professional service of the paid officer. The child should always remain under the active supervision of a paid official, and the volunteer ordinarily used only to perform some specific task or achieve an objective thought necessary for the improvement of the child's conduct and conditions. The State, through its court, in assuming the custody, care and control of a child, has deprived the parents of a primary right. This responsibility therefore should never be carelessly assumed nor inefficiently executed. Unless the supervision is directed and actively controlled by the paid officer, the work becomes irregular and unsystematic and difficult of direction by the court. The volunteer is very likely to become loose

in his methods, perfunctory in his attitude, and as a result the effect upon the child mind is unwholesome. The volunteer also, not having the advantage of coming in contact daily with the numerous problems which effect many children, does not become as skillful in the treatment of these problems as the paid official. Required in most instances to devote the major portion of his time to his own personal affairs or business, he is frequently forced to neglect the very pressing demands made upon his time and attention by the child under his care. For this reason the volunteer should supplement the work of a paid officer, and he should be most carefully chosen. A prominent women probation officer of long and successful experience in the use of volunteers recently stated while discussing her problems:

"Gradually the conviction was forced upon us that not every well-intentioned person was qualified to be a probation officer. Experience taught us the tremendous responsibility assumed by a volunteer officer when he was intrusted with the character, reputation and future career of the child. We observed how complacent this responsibility was assumed by some and we saw the reflection of this attitude in the child's mode of living \* \* \* Occasionally, however, we found a worker who had his heart and soul in the work, who did all and more than could be asked to help redirect the course of the child's life; one who saw with clear vision the dividing line between friendly and affectionate interest and mawkish sentimentality; one who realized that his charge was an offender against the law, but at the same time comprehending the scheme of things that made him so, and who blended pity, sympathy and encouragement in the right degree so that the child understood that he had an understanding friend and that if he would do his share and use his free will to live in a better way he would never lack encouragement and friendly help."

The Erie County Probation Department at Buffalo, N. Y., has frequently used volunteer assistance both in the form of individual and organized activity. Always this has been done under the full control and direction of the paid probation officer. This official, outlining his plan of treatment, based upon the needs of the child as disclosed by preliminary investigation, has secured the aid of much technical and other help to



achieve the various objectives in his plan. Visits to the child's home, the receiving of personal reports, the keeping of records and other clerical and administrative work has always been performed by the paid officer. Whenever a volunteer is used, a careful checking up of his service has taken place at frequent intervals.

Illustrating the form which this assistance has sometimes taken is the case of a sixteen-year-old boy who had been adjudged guilty of an offense involving moral turpitude. After a short acquaintance, the probation officer discovered that the youngster was indifferent to his religious duties. His parents were obviously to blame for they were likewise indifferent. Hearing of a Mission about to be held in the parish where the boy lived, the probation officer secured a young man in the neighborhood who expressed a desire to take a genuine interest in the boy. Fortunately this man was endowed with a disposition that radiated a heartiness and an abundance of feeling that induced respect and affection. He was able to make a strong emotional appeal to the boy and induced the lad to attend the Mission. The reaction on the boy, of course, was extremely wholesome, but to the amazement of everybody, the parents, realizing their own shortcomings, also "made the Mission." Similar efforts are made with other children, and, frequently, if the child is a Catholic, the volunteer induces him to receive the sacraments regularly and keeps the probation officer informed as to his progress.

Volunteers are frequently used in securing employment and in giving occupational advice or assistance. Great care is exercised to see that the child, when obliged to work, does not enter a "blind alley" occupation. Some person who is capable of analyzing the aptitudes and inclination of the child, and who is familiar with the industrial opportunities open to children, as well as the educational content and the possibility for advancement in the various occupations, is asked to give the benefit of his experience to the delinquent child. The establishment of social contact with clubs, particularly athletic teams, where the element of com-

petition is present, and other recreational activities, is a field in which volunteers are continually and most helpfully utilized. Private instruction in elementary education subjects and occasionally some higher technical instruction to further advancement in occupation is very often obtained for a child. Medical attention and supervision is needed in most every case, and the careful painstaking service of an interested and informed volunteer is quite frequently needed to aid the child in building up his undernourished body and restoring himself to normal condition. The aid of volunteers has even extended to the homes of the children under supervision. Friendly visitors to assist the mother if domestically incompetent and to give occupational advice or assistance to the father if he is industrially misplaced. The aim of the probation officer is to surround the life of the youngster with a network of favorable influences and to direct the operation of those influences himself.

In the rural districts of the county, volunteers are also used to supervise children as well as adults, during the absence of the probation officer. The volunteer is most important in the country districts. School teachers, clergymen and other interested persons are asked to perform some special service, which is aimed to correct or provide for some defect in the child's mode of living. But in all these efforts, the probation officer always outlines the plan of treatment, retains active control and direction and approves or disapproves of the volunteer's methods.

The number of Catholics found among child delinquents reveals the necessity of organized effort among the Catholic people to correct this condition. In almost every instance the delinquent child is the victim of indifferent parents. Volunteer assistance, perhaps, in the form of "big brothers" or "big sisters" should be organized in every parish. Each group would not necessarily need to be large, and they should work under the direction of the probation officer. The plan in operation in Chicago during the past several years, described in a recent issue of the CHARITIES RE-

view, appears to be a practical and workable plan. Its value lies not alone in the effectiveness of the service so far as the court or the child is concerned, but also in the informed body of lay people that it creates. These volunteers, working to correct unwholesome social conditions, as well as to reclaim wayward children, will have a tremendous influence in the community and will induce the respect and confidence of their fellow citizens. The knowledge of social conditions and of the cause of delinquency among children, gained as a result of their service, would be extremely useful and of great value to every Catholic parish.

In conclusion the writer urges that where this form of community service is rendered the persons who are chosen should be most carefully selected. It is essential that the volunteer understand child psychology and that he know something of the fundamental impulses which control the conduct and behavior of chil-

dren. Those who make themselves available for this sort of service should be asked to analyze their character to determine whether or not they are equal to the task. The hale and hearty person with a strong and cordial hand-shake, whose smiles and laughter are spontaneous and contagious, and who can brush aside prejudices and win the confidence of his ward is much to be desired, but the person who is generous, persistent, courageous, who has the ability to reason intelligently and see behind the haze of objective influences surrounding the child's life, even though his success in arousing enthusiasm is not as prompt or as fruitful, is just as valuable. To these characteristics must be added a thorough knowledge of their religion. They must be able to teach tactfully the divine origin of authority as well as the rewards of a life of chastity, and finally they must be able to teach not only by precept but by example.

## THE ORGANIZATION OF RELIEF WORK.

BY GRACE WELLMORE.

The organization which has for its object the relief of the needy, in its broad sense, should be properly equipped to undertake a work of such great import. The main office should preferably be located in a section of the city within easy reach of the courts, municipal offices and the other philanthropic agencies.

The office should be simply but tastefully furnished. It should have good stationery with the name of the organization, its address and telephone number and the names of the executive officers neatly printed on it. There should be filing cabinets, of steel if possible, for the protection of its records and a complete set of standardized record forms for the purpose of keeping a faithful record of the facts gathered and of the work done for the families coming under its care.

The managers, or executive committee of a charitable organization, should place at the head of the work, a man or woman of broad sympathies, who

has had the training and experience necessary to direct its activities and assist in making it a valuable asset to the Church and the Community.

The Secretary should have trained assistants and good stenographers, according to the volume of the work handled. A thoroughly trained worker should be on duty in the office to interview applicants, and be charged with the responsibility of registering all applicants for relief of whatever kind, whether coming in by mail, telephone or personal application.

When visitation to the home of the needy is required, she is to assign the case to a Field Worker, whose duty it will be to visit the family or individual in distress, with as little delay as possible, and use her best endeavors toward an adjustment of the family difficulties. This may be accomplished as the result of one visit or it may require many visits to the home and elsewhere. Frequently, efforts in behalf of the family may extend over weeks or months or



even years before the matter can be worked out to a successful conclusion.

In every large and well organized charitable agency, there is a supervisor of case-work. She scrutinizes carefully all family records containing an account of the work done by the individual Field or Case workers and assists them by constructive criticisms and helpful suggestions.

### **The Methods to be Employed in Securing Information.**

The first step toward securing the information necessary to an intelligent understanding of the difficulties of an applicant for relief, is the interview between the social worker and the applicant. If the latter makes an appeal in person at the offices of the Relief Agency or Family Welfare Association, and privacy can be assured, a successful First Interview may be had without delay.

In the writer's experience of more than ten years, some of the most complete and satisfactory First Interviews have been obtained in the office of the Society.

The importance of putting an applicant at his ease before beginning to talk about the cause of his difficulty, cannot be over-estimated. A certain graciousness and kindness of manner on the part of the interviewer, usually has the effect of establishing friendly relations and opens the way to the numerous questions which must be asked and answered.

After ascertaining the full name of the applicant, his age and the first names and ages of his wife and children, and his present and former address, it would be well to consult quietly the files in the office. They may contain a record of the family, which will mean, not only a saving of time to the agency and the person being interviewed, but will obviate the necessity of further questioning to elicit facts regarding family history without which a good investigation cannot be made.

But whether the agency has or has not a record of the person or family under consideration, it will be both wise

and helpful to have one of the office staff go into another office and call the Confidential Exchange of the Associated or other Charities, and to inquire whether they have any knowledge of applicant and if so, what, if anything, is being done for him at the present time. If nothing is known of him, and the fact is passed on to the Secretary or Case Worker, she can then proceed with her interviews. She should first secure as much information as possible about the relatives, their addresses and the parish church and school children, the names and addresses of present and past landlords and employers, the name of the family physician and such other references and data as is usually suggested by the Face Sheet of a well organized Society.

After the foregoing information is secured, the tactful worker will be in a position to discuss intimately with the applicant, his difficulties by encouraging him to confide the exact nature of his present trouble. An attentive and sympathetic listener will be able to glean many facts which will aid in making a diagnosis of the problems presented. And a well directed question here and there is often helpful in throwing light on the habits and characteristics of the applicant and of the various members of his household. For instance, if it develops that the man or a son of working age has frequently been out of employment, or that a daughter in employment has been contributing nothing toward the family expenses, the interviewer has discovered problem number one and immediately makes note of the fact. Again it may be that the family is harassed by debt, including one, two or perhaps three or more chattel mortgages on the household furniture. This will be problem number two and an important link in the chain of evidence that poor management has had its part in bringing about the present crisis. Physical disability with lack of proper medical attention and nourishment, may constitute a third problem. Still another problem may be found in the fact that the father and mother of the family have fallen away from the church, and that neither they

nor their children are known to the parish priest.

After the first interview, if in the office, the applicant should be told that a visitor from the agency would call at his home to talk matters over with his wife.

The visit to the home, which should be made without much delay, affords the opportunity for an interview with the wife apart from the husband. This is always to be desired. The interview with the wife may be a corroboration of the husband's story or it may vary in many details, but by carefully observing the condition of the home, and seeing the children and other members of the household, information may be obtained which will be very helpful in forming our plan for the family.

If, during this visit to the home, emergency relief seems a necessity, it should be furnished promptly. If food or fuel is required, the visitor may supply the need through a neighborhood grocer. The amount given should be sufficient to tide the family over until the investigation is completed.

Emergency relief, however, may not always mean food and fuel. The visitor may find a child or other member of the family ill, and without medical attention. In such a case she should immediately arrange for medical care by getting in touch with a Visiting Nurse Association or a hospital social service department. Such other emergencies may be found as notice of ejection by the landlord or the threat of the installment or chattel loan man to remove furniture because of non-payment. These are contingencies which require prompt action, and which the capable and alert social worker must know how to meet. And she almost invariably does meet them without any expenditure of the agencies funds, by persuading the landlord and others to wait while efforts are being made to adjust conditions.

After obtaining all the information which other social agencies may have, a visit to the relatives, as a rule, may be productive of much good. Their knowledge of the family's virtues and shortcomings, their opinion as to how

they could best be helped and their willingness often times to share responsibility for the family welfare, make them valuable assets.

In planning for an individual or a family in distress, the plan must be made with the view of permanently removing the cause. This is the final aim of all our efforts in behalf of the family or the individual. But plans differ according to different cases. The plan which might be constructive in one case, might be destructive in another.

In case a serious illness overtakes an industrious laboring man with a large family of young children and wages barely sufficient to meet the needs of the household, it would be necessary to give material relief immediately. With the knowledge that eighteen dollars a week would be needed to tide the family over, and that seven dollars a week would come from a Sick Benefit Society and three dollars weekly from relatives, the plan to be made in such a case would mean the supplying of the additional eight dollars a week, either by the parish church or a relief-giving agency. The plan for this family should include a determination to make every effort to place the man, after his recovery, in employment where better wages could be earned so that savings might be provided for future emergencies.

A pastor is often most willing to assume his share of the burden of caring for those of his parish who may need his spiritual or material help, or both, and he should be consulted before a plan is formulated for the family. If there are children, the teachers of the parochial schools can be depended upon to interest themselves in those under their care, and they not infrequently have a more intimate knowledge of the homes and the members of the children's families than the pastor or others.

The family physician should not be overlooked when the question of physical welfare is to be determined; in many instances he has known the family for years and can give valuable information both as to the social and medical history.



Former landlords and employers, or individuals known to be interested in the family, may be interviewed with helpful results. Tradespeople, such as the grocer and installment houses with whom a family deals, as well as industrial insurance collectors, may be able to furnish many facts, that are worth while. Reliable neighbors may also be a source of helpful information, but care should be taken not to confound facts with gossip.

### Planning for Families.

After the completion of a careful investigation, which may have required several visits to the applicant's home, in addition to many other visits made in behalf of family, and reference letters written in their interest, a diagnosis of the existing difficulties must be made and recorded in detail on the family record. As a result of the diagnosis, a plan to remedy conditions should be evolved and put into execution. It is most important in making and carrying out this plan, that the family and relatives give their best coöperation. Without the coöperation of the family, little can be done toward building up its standards and making it self-supporting and self-sustaining.

The plan for a widowed mother with young children, and with little or no support, would be to provide sufficient relief from relatives and other sources to enable the mother to remain at home with her children. If she is a good mother, every effort for adequate relief should be exhausted before separating her from the children, either by placing them in institutions or by advising the mother to go out to work, thus leaving her little ones alone or not properly cared for during her absence.

Quite different would be the plan evolved for another family which is found under conditions similar to the preceding case and which family has had ample income but extravagant tendencies and little or no thought for the future. In the second case, no material relief should be given except as an emergency to prevent suffering, but an extension of credit from the grocer, the landlord, and the druggist should be arranged

during the period of the illness, the bills to be paid by the man as soon as practicable after his return to work.

Elderly people who have no means of support and no relatives able or willing to care for them, are given kindly and permanent care in public or private institutions.

In many instances material relief is not required, even when applied for. With full possession of the facts in such cases, the family difficulties may be adjusted through legal aid, an extension of credit and very often through advice only, coupled with a carefully thought out plan. This plan as well as all other plans should be accompanied by energetic and faithful follow-up work in the home, in order to accomplish the permanent rehabilitation of the family.

### "THE POOR MAN OF ASSISI."

BY REV. JOHN J. LYNCH, S.T.L.

Francis of Assisi was not only a great saint, but also, in a unique way, a great social reformer. No doubt this is one reason for the remarkable interest in his life and work manifested in recent times by non-Catholics as well as Catholics. It is notable that Leo XIII in one of his encyclicals declared that the spirit of "the Poor Man of Assisi" is eminently suited to our times. Those familiar with the life of the Seraphic Saint know what an eloquent message that life has both for those laboring for social reform and for those devoted to the welfare of the poor, the afflicted, or the wayward.

At the beginning of the thirteenth century, when Francis of Assisi took up his apostolate, faith was by no means dead; for was it not the age of the Crusades? Charity, however, had grown cold, honors and wealth were being madly sought, and a great number had no higher aim than luxury and self-gratification. It was also a time of discord, strife and innumerable petty feuds. Power and wealth were centered in a few, and were made instruments of oppression for those whom we now call the masses. In that day, as in ours, the wealthy by their ostracism of the poor made poverty a dishonor.

It was the special vocation of Francis

of Assisi to regenerate society of his day by recalling men to the actual practice of the Gospel of Christ. It is a matter of history that his movement succeeded in effecting what almost amounted to a transformation in European society. It has been said of him that "he gave the deathblow to the feudal system of the Middle Ages; that he consecrated with a religious sanction the democratic awakening of his time; and that he anticipated by six centuries the aspiration for social justice which we are apt to regard as a special attribute of our own age."

The son of a well-to-do merchant, Francis was born at Assisi in 1182. He died in 1226, so that his life was a comparatively short one. His early years and the years of his youth gave no pre-sage of what he was to be. Handsome, gay, gallant, and courteous, he lived the life of a votary of pleasure, until a providential illness arrested his course and became the beginning of his conversion. A short time after he recovered his health, he was crossing the Umbrian Plain one day when he unexpectedly found himself face to face with a leper who stretched out his hands toward him and begged for help. Leprosy, so common in that day, had always been to Francis an object of peculiar aversion. The sudden appearance of the diseased beggar filled him with such disgust that he instinctively drew back and turned away; but almost as quickly he was seized with remorse, he controlled his natural aversion, and turning back, he not only gave all the money he had to the leper but even insisted on kissing his loathsome hand. From that time Francis' heart was fully changed and he thenceforth devoted his life absolutely to laboring for God and his fellow-men.

He gave up all he possessed and clad in the coarsest and meanest apparel, he went forth with a new-born spiritual joy in his heart on the mission that was to regenerate his age. He went on foot from place to place, preaching the love of God and of one's fellow-men in great cities and along country roads, in market-places and from church steps, to rich and poor, to prince and peasant, to saint and sinner. Once his apostolate was well

started, crowds flocked to hear him everywhere. His simple, intensely earnest exhortations and especially his saintly, winning personality with its fascinating combination of gentleness and strength wrought a seemingly miraculous change in his hearers. The poor and lowly loved to gather about him; for by reason of his absolute though voluntary poverty, he appeared as one of themselves. No one who came in contact with him seemed able to resist his sweet and winning persuasion. The keynote of his life was love—love of God and of human souls. So penetrated was he with love of his Divine Model and Master and that was given to him to bear in his own body the stigmata, the wondrous marks of the Crucified.

Disciples joined him in ever-growing numbers and formed the original nucleus of the great Franciscan Order. His rules for them were few and simple: "to give up all to others, to possess nothing themselves, to love all their fellow-creatures, to be devoted to charity and humility, and to look on themselves as the servants of all."

As a result of the new movement, carried far and wide by Francis and followers, an era of religious fervor began, people ceased to run madly after riches, poverty was no more looked upon as dishonorable, and wealth was no longer held in the heartless grasp of avarice and selfishness. The movement effected a social reformation by bringing individuals to an actual, sincere practice of the simple gospel principles of justice, charity, and humility. A genuine rebirth of the same principles in the hearts of men today would go far in hastening the advent of social peace.

It is true that Francis came before men not directly as a social reformer but as a religious reformer. He took the established form of society for granted and had no idea of changing it. He aimed rather to change men's hearts. But although he conveyed of his mission as a religious one, it had remarkable social effects. "In rectifying men's outlook on life he necessarily brought about a large measure of social reform, in as much as many, if not most of the evils of the ex-



isting order were due to a distorted moral vision."

A study of his apostolate indicates that it embraced the highest, purest spirit of reform. For he strove to correct abuses by holding up an ideal, the practical ideal of Christ's teaching and example. He made his direct appeal to duties rather than to injured rights. He was in no sense an agitator urging the poor to rise and demand a share of the world's goods. But with simple, winning eloquence, he effectively urged the rich and strong to respect the poor and the weak, to give them their due, and when necessary to stretch forth their hands to help them, not as inferiors, but as brothers entitled to sympathy and assistance.

In considering St. Francis as a social reformer, it should be understood that he and his followers embraced the state of poverty not as a measure of social reform but as a means of personal sanctification in view of the counsel and example of Christ. Yet this devotion to poverty necessarily set them in moral opposition to the avarice and oppression which were the crying social evils of the time. St. Francis did not urge all men to poverty but only to a spirit of detachment of heart. He did not condemn the possessors of wealth but insisted that they regard its possession as a trust and a stewardship to be held not merely for selfish ends but also for the benefit of others who are in need.

He loved the poor with the same ardor with which he loved his spiritual "Lady Poverty." He inculcated on his followers and on all to whom he spoke the principle of active sympathy for the poor, the weak, the afflicted and the erring. His own relations with these classes exhibited several striking qualities which we of the present need to imitate, namely respect, sympathy, joy, and courtesy.

By making poverty an integral part of his own life and of the life of his disciples, he effected a change in the attitude of a people who worshipped power and wealth and who looked upon the poor as inferior beings of little account. He taught his age that respect is due all human beings as such, apart from rank and position. Moreover he considered it a duty to bring joy into human lives. "We

Friars Minor," he exclaimed to his disciples, "what are we other than God's singers and players who seek to draw hearts upwards and fill them with spiritual joy?" Again, by reason of his own deep human sympathy, "in his heart the whole world found refuge, the poor, the sick, and the fallen being the objects of his special solicitude." His devotion to the afflicted knew no fastidiousness. He did not shrink from abiding in loathsome Lazar-houses and eating with the lepers. Lastly, courtesy was one of his most winning characteristics. He humbly respected the opinions of others and wounded the feelings of none. Ever severe with himself, he was always condescending to the weaknesses of others. "The habit of courtesy Francis ever sought to enjoin on his disciples. Courtesy, indeed, in the Saint's quaint concept, was the younger sister of charity."

Manifestly, the "Poor Man of Assisi" offers us not only inspiration but also in many respects an example. In our day the tendency is toward systematic, businesslike methods in dealing with the poor and the unfortunate. While Catholic Workers in the field of charity should undoubtedly make use of modern methods which make for efficient accomplishment, they should also see to it that they bring forth to their work the Franciscan qualities of respect, sympathy, joy and courtesy. Otherwise their work, although it may be very up-to-date social service, will not be Christian charity.

*St. John's Seminary, Brighton, Mass.*

## THE PITFALLS OF THE SOCIAL WORKER.

BY MARY V. MERRICK.

"We cannot enjoy the spring flowers and pluck the autumn fruit at one and the same time." If this be the wise law of life it is equally the law for all social charity work. Many of us will sow and never see the fruition of our labor, and no work we may undertake will require of us the patience which social work demands. The lack of this patience that can wait, is one of the pitfalls of all social workers.

Results must be slow for our work is one of up-building and in this we are co-workers with the Divine Architect,

Who builds slowly. Nature and the things of the spirit have no part in the hush and haste of our present, material life. The autumn fruits ripen not more quickly now than in the days of Rasselas. "Patience hath a perfect work," and time alone will perfect our work.

Even the best trained workers among us are still learners. From social science we are never graduated, since life is our teacher and the last word is not spoken till death silences the master we no longer need. Only as a learner should we approach the poor.

We go into social service work thinking that we have all to give and much to teach, but if we are honest workers we find before long that we have much to receive and much to learn. We know that to educate is to draw out. This is true also of that practical education we strive to bring into the lives of the poor in our work of up-building. To build on what we find in these lives is true wisdom. Simply to tear down in order to apply our own theories of life is futile. If we view their privations from the point of view of our luxuries we shall not understand their lives. "God never shut a door but that He opened a window." We see the closed door of their limited lives but do we see the window through which they escape? Therefore, pity is a dangerous pitfall for the social worker, but sympathy in all the beautiful meaning of that word "to suffer with" is the key that will open for us the hearts of our fellow-men. To see with their eyes, to estimate with their views, is to understand and to understand is to sympathize in their joys and sorrows. Without such understanding our sympathy is misapplied. Once this sympathy is established we may peer into their lives without fear of offending; for wherein can a sympathetic friend offend?—but unless we stand on this common ground of sympathy, questioning into others' lives is impertinence.

It is a mistake therefore for the social worker, fresh from the school of science, to go among the less fortunate to impart her estimate of life. Let her first learn to know the human heart and then she can safely build thereon.

Can we bring the balm of Gilead to

the overburdened mother who weeps because her youngest born is no more, if we approach with the modern viewpoint that the cottage is too crowded for the proper development of the race—that the mother is better off with one less clinging to her breast? She, with a mother love that knows no such worldly wisdom, will shame our schooling, for she loves the burdens she has to bear because they need the power of love. And dangerous, indeed is it for her if we change her estimate, for we are shaking the very foundations on which we may justly hope to build. Rather, building on this cornerstone of mother love let us teach her to care for these little bodies that they may be strong and well; point out to her what science has taught us who have had time for schooling; of the care needed for the teeth, cleanliness, the laws of sanitation. Lead her to the agencies philanthropy has established for the good of children of which the poor are often ignorant though they be at their very door. Let us teach her that Catholic reverence that bows before life from the moment of its conception because it holds the assured promise of eternity. You will find this truth incipient in the heart of the humblest, especially if she has been surrounded by Catholic traditions. You need but draw it out. Beware of tearing it out, for if you do you are destroying yet another foundation stone. How can she say: "I am dying but I am immortal," if she has not this reverence for the life she calls into existence to share immortality with her, and if she loses it because material things are presented to her as of paramount importance, where will the line be drawn between virtue and vice? How poor will be the wisdom of bringing to bear upon her, modern scientific teaching that looking to the good of the race despises the physically unfit and estimates it almost a crime to bring such into the world. But since all that is true in science is a part of our heritage as Catholics, the unlettered have a right to a share in our learning for the better understanding of the responsibility of motherhood. The poor are apt to be overcome by the seemingly inevitable. Here our greater opportunity for learning can be of practical service.



When the good mother learns that she coöperates in very truth in the great work of creation, it will be easy to teach her the importance of preparing noble vehicles into which the Eternal Father will breathe a living soul. Here science is built on an eternal truth, for the soul must express itself through the material, and this body of clay may trammel an immortal soul in its perfect development. On such subjects it is probable she has not risen above the commonplace and through ignorant disregard of the laws of God may become responsible for bringing defectives into the world. Teach her the pre-natal care necessary; teach her that reverence for her power of motherhood which will bring with it its own reward. Instruct her too in that after care of herself which the poor in their unselfish lives too often set aside. If put on the true basis of greater good to her future children, she will reach out to it.

In dealing with the less unfortunate we must believe in the value of suffering: we must believe in the "compensating springs of life." You will find the good mother, though she cannot define it, knows its truth and is not overcome by what may seem to us subject matter for distress in her less healthy children. Build on this beautiful law of compensation, extend it to things material and you will have helped to remove the discontent that the so-called reformer often stirs.

Yet it is true that discontent is often the spur of advancement and should not be stunted, but here again we can build on mother love and for the sake of the little ones it is easy to stir discontent into noble ambition.

Perhaps the most frequent pitfall of the charity worker is discouragement, fear of failure. If in the lexicon of youth there is no such word, neither should it find a place in that of the social worker, for what when all is said, is failure in social work? "No stream from its source flows seaward how lonely soever its course, but what some land is gladdened." How do we know what lands we have watered? If evil once started on its way goes on in ever-increasing circles, does not good follow

the same law? We cannot see what lies too close to us and we may, with justice, say we have done very little here and now, but we cannot pass a just judgment for "our eyes are holden" and results of deeds good and ill outlive the present.

Unless we can believe in spiritual values we shall never succeed in our social service work. We must believe that men "jostle Heaven in every passing street," and believe it despite the grime our hands meet, if we would hope to call out the best in our fellow-men. How without this belief in the world of beauty and love around us, shall we withstand the overpowering sadness of sin and vice that we shall meet? How escape the pitfall of discouragement?

If our aim be not large we shall accomplish but little. The vision must be vast for the field is life.

Faith in the value of social work is essential and if hope lags behind let us remember that Paul plants, Apollo waters, but God gives the increase.

Lastly social workers must keep a cheerful heart if they would help their our hope of success but by interpreting fellows. Not in ignoring suffering, lies aright the riddle of the universe in the light of things eternal.

When our song of hopefulness seems well-nigh stilled by the ever-present weight of woe, then must we

"Be like a bird that chances heedless to alight  
Upon a bough too frail;

Who feels the branches bend, yet sings with  
all his might.

Knowing his wings won't fail."



Negotiations were concluded recently by Rev. Timothy Dempsey for the purchase of the old St. Vincent's Orphan Asylum, St. Louis, to be used as a working girls' home. The purchase price was \$20,000.00

"I have found a few angels," said Father Dempsey, speaking of his financial backers in this enterprise.

The new home is admirably adapted to the uses for which it is intended. When remodeled it will accommodate from 150 to 200 girls. There are seventy-seven rooms. The house is three stories high, with a finished basement.

# Social Questions

## LABOR-SHARING IN MANAGEMENT AND PROFIT.

BY REV. JOHN A. RYAN, D.D.

**T**HE last lecture dealt with the right of labor to organize, the justification of collective bargaining, and the requirement that the workers be represented in the negotiations with employers by persons freely chosen by themselves. According to the Bishops' Programme, this kind of representation, though necessary, is not sufficient for the workers' protection and welfare. They need in addition the opportunity of participating in the industrial phases of business management. The Programme mentions specifically what are called shop committees, that is, organizations in each plant composed jointly of the employees and the employer and his executive force, such as, foremen and the heads of departments. Through these committees, it is declared, the workers would become more interested in their work, more able to improve their conditions, and more willing to promote the general welfare.

There are two principal reasons why labor should have a greater voice in determining the conditions of work than is exercised through the labor union. The first relates to the worker himself, the second to the public. The first reason is one that is fundamental to human nature. Remember that the great majority of wage-earners are not children—they are adult human beings. Therefore, they share in some degree the desire which is native in every adult human being to have some voice in determining the material conditions in which one lives and works. They have the de-

sire which inheres in all normal persons to be something more than dependent instruments. Let us take an example from the farm and the farming population. There you will find farm laborers who carry out the orders given them by their employers. You will find also the farmer who is an employer of labor, or, at any rate, the director of a farming business. The latter prefers that estate to the condition of a farm laborer; aside from the kind of a livelihood he may be getting or the amount of comforts he may be obtaining. Why? Because the function of directing, of planning, of creating, which the farming business does enable him to exercise, responds to something that is inherent in the average human being. The same is true of the man in the city who runs a small shop. He may be the only one whose labor is needed in the shop, but the shop is his—he directs the business. He prefers that status ordinarily to the status of a wage earner. He prefers to be directing things rather than to be merely executing the orders of somebody else. Now, I say, that general desire is inherent in every normal human being. In modern industrial life the average wage-earner cannot expect, the majority of wage-earners cannot expect, to exercise any of these directive activities independently, because our industrial system is no longer a system of small shops, small business establishments carried on by one person or one person with one or two assistants, as was the case in the Guild System. The machine dominates the modern industry, and in the typical industry a large number of persons work under the direction of one employer. So, if the in-

<sup>1</sup>One of a series of lectures on the Bishop's Programme of Social Reconstruction, delivered at the Fordham School of Social Service.



dividual laborer is to exercise any of these directive functions, he must do so in coöperation with the employer and his fellow workers. In so far as it is possible for the ordinary wage-earner in a large establishment to take some part in its directive functions, he should be given that opportunity. Otherwise, he remains merely an executor of orders imposed by somebody else. His creative faculties, directive faculties, whether they be great or small, get absolutely no opportunity for expression.

It is not a good thing, either for the individuals directly concerned or for society, to have large masses of men acting merely as the obedient instruments of other men, without any opportunity of exercising those higher faculties, those directive faculties, which all of us like to exercise to some extent. If the desire to be master of something, to act as master of something, is entirely ignored the situation is not normal, and it cannot promote the best interests of the parties concerned. Again, if the workers are enabled to have some share in the management of the concern, they will necessarily feel some sense of responsibility, and a sense of responsibility is of very great importance in enabling persons, or compelling them rather, to take a greater interest in what they are doing, to feel that the concern depends to some extent upon them, to feel that they have some obligation beyond that of merely executing orders in routine fashion.

The theory that the workers should have some share in industrial management is, of course, rejected by persons who believe that the industrial population is divided into two classes, a few supermen who alone have the ability to direct, and the great masses who have no other ability than that of carrying out the commands imposed from above. It is not so many centuries ago since men held exactly that opinion in politics. The men who did the ruling believed that other classes were incapable of exercising any political authority, that the masses were incapable of political action, that they should simply obey such laws as were made for them by the superior class. So far as I can see, the

superman theory is as false in industry as in politics. I do not deny that there is in industry a comparatively small number of men who have superior abilities of management, that most of our industrial population are considerably less competent to direct industry than the few who do the business of directing. That is one thing, but it is another thing to say that the masses have no capacity for direction whatever; that the coöperation which they might lend to the business direction or management has absolutely no value. That is an entirely different proposition, and for that proposition there is no evidence that I have ever heard.

The second reason why labor should have some share in industrial management is one that concerns the public, concerns all of us. The labor union is essentially a militant organization, essentially a fighting organization. Suppose that all labor unions were recognized tomorrow by all employers, that the employer always made his bargains with the workers concerning wages, hours of labor, and other conditions of employment, through the representatives of the union, extending to the union the fullest recognition. Would that recognition of the union necessarily bring about an industrial condition that would make for the highest efficiency in production and for the largest possible product? Not at all; not necessarily. The business of the union is to contend for a share of the product, for the largest share it can get of the product. The union is not primarily concerned with making the product larger; for it virtually assumes the product already in existence, and concentrates its efforts upon the division. Hence the union may decide in the interest of the workers to reduce the working time to five days per week and six hours per day. That would be a perfectly legitimate method for the union to adopt, because it would make the labor of the members scarcer and dearer, thereby enabling them to obtain a greater share of the product. Now that is the main purpose of the union, to fight for the welfare of its members, and the methods that it uses may be contrary to the welfare of the people as a whole,

and may be directed toward a small instead of a large product. There is nothing in the union politics that requires a man to work hard rather than in a leisurely fashion. There are no standards, as far as I know, requiring very efficient work, or a large quantity of work per day. In fact there are a good many traditions in some of the unions tending toward the restricting of output. And yet what the world needs today above anything else is more production. The high cost of living is, to a great extent due, at least in reference to many commodities, to a short supply. The first thing to be done towards reducing the high cost of these commodities is to make them more plentiful. So, we need today some attitude on the part of the workers which will lead to greater production, and that attitude must be taken by them willingly; for labor is scarce, and so far as we can see, it is going to remain so scarce that men will not be constrained to increase the product by fear of losing their jobs. If they are to increase the product they will have to be brought to do it through the operation of their own free will.

One means of enlisting their coöperation in this matter is to make them more interested in their work, and they can become more interested in their work through the exercise of their creative and directive capacities. They must be enabled to feel that the work is their own, that after all they are not merely executing orders in a mechanical way from morning till night, that they are determining to some extent the processes in which they are engaged. In that way they will acquire a sense of responsibility for the welfare and efficiency of the whole concern. The workers will gradually become imbued with the spirit that animated the Guilds. In a sense these were labor unions, yet we know that they did have traditions of honest work, that they did take pride in turning out a product that came up to certain specifications of perfection. We shall never infuse such conceptions of duty, of workmanship, into the modern laborer until we make of him something more than an executor of the orders of others, until we enable him to

exercise some creative power, some directive power, in the work in which he is engaged.

Some persons, particularly employers, maintain that the interest of the worker can be aroused and the larger product obtained by the simple device of paying men according to their products. There are two objections to that theory, to the piece-work theory. First, it is not universally applicable. A great many occupations and tasks are of such a nature that you cannot tell how much one individual produces as distinct from another; therefore, you cannot pay him according to his product. You cannot stimulate his efficiency by that method. The second objection is that even where the payment by the piece is feasible, it has been so abused that it has fallen into distinct disrepute among a large section of the workers. The complaint is that the piece-work system has been used as a method of over-driving people, requiring great intensity of effort or excessive speeding-up. Not only that, but when the work is speeded up, and the workers are getting larger wages than before, the rate of payment is reduced on the theory that these people are making too much money. Hence the assumption that we are going to get the masses of the workers to produce more by paying them according to the product, is subject to very grave limitations.

What, precisely, do we mean by labor participation in management? The phrase came into general use about three years ago on the occasion of the Whitley Report in England. That report was issued by a Parliamentary Committee, the chairman of which was a Mr. Whitley. As a means of preventing industrial unrest and industrial disputes during the war, the Report recommended that labor be given a greater share in industrial management. The workers should have a greater voice than heretofore in determining the conditions under which the work is carried out. That is the general definition given by the Whitley Report. Labor participation in management does not imply any voice in either the commer-



cial or financial aspects of a business: it does not mean that the workers should have anything to say about the purchasing operations, nor the selling operations; it does not imply that they should take part in the financial operations, such as providing money for carrying on the business. These operations do not concern the workers directly, and for the most part they are beyond the workers' competence. Labor participation in management refers solely to the industrial and technical sides of business operations. The main subjects which may be brought under the head of labor participation in management are these: wages, hours; shop conditions; shop discipline; engagements, transfer and discharge of employees; application of shop rules; working agreements; welfare activity; shortage of work; addition of new machinery; improvement of industrial processes and organization; apprentices; industrial experiments and scientific management. This does not exhaust the list of activities and subjects which come under the head of industrial management, and about which, conceivably, labor might be admitted to have something to say. The general principle is that the workers should participate in all phases of the management which concern them directly, and about which they have some knowledge to contribute.

The obvious effects of this arrangement would be to give the workers greater self-respect, greater interest in their work, greater contentment and a greater sense of responsibility. On the other hand, the business management would get the benefit of such knowledge as the workers possess. There is nothing radical in the proposal; there is nothing that is dangerous to business. The employer ought to welcome whatever contribution of knowledge the workers have to offer; it ought to be a good thing for him in his business, more especially if it makes the workers more content, gratifies their self-respect and makes them feel that they are something more than mere instruments of production.

(TO BE CONCLUDED.)

## CHANGES IN THE WAR RISK INSURANCE ACT OF 1917.

The Sweet Amendment to the War Risk Insurance Act contains many important changes which should be of interest to the relatives of diseased soldiers, sailors and marines and to the injured veterans of the Great War.

Formerly the Act provided that only such individuals as had been medically examined and accepted by the military authorities were entitled to benefits for injury or death. This limitation excluded all those who had been accepted by their local draft boards and ordered to report for military duty under pain of court-martial but who suffered injury or contracted disease or died before being medically examined and accepted for active service by the military authorities.

Because of this unjust limitation the Act has been amended so as to provide compensation and insurance benefits for anyone who may have been accepted for military service by any draft board irrespective of whether or not they were in active military service of the United States.

For permanent or temporary injuries they are entitled to compensation benefits as provided in the Act and in case of death before having made application for insurance they are deemed to have made application for \$5,000 worth of insurance. In case of death this insurance is payable in monthly installments of \$25 to a surviving widow, child or children, and in the case of a single man to his mother, or in event his mother is deceased to his father.

The permitted class of beneficiaries has been increased to include uncles, aunts, nephews, nieces, brothers-in-law and sisters-in-law of the insured. In case no such beneficiary survives the monthly installments of insurance are payable to the estate of the insured.

Should the insured die without having designated a beneficiary his insurance is payable to his estate. In case the beneficiary dies before receiving all payments due the remainder is payable to the estate of the beneficiary.

The holder of War Risk Insurance is

now permitted to designate whether he wishes his policy paid in one lump sum or have the payments spread out over a period of thirty-six months or longer.

A most important change has been made in the scale of payments for injuries suffered and disease contracted in line of duty. The schedule of payments for temporary total disabilities is as follows:

If the disabled person has neither wife nor child, \$80.00 per month instead of \$30.00.

If he has a wife but no child, \$90.00 per month instead of \$30.00.

If he has a wife and child, \$95.00 per month instead of \$55.00.

If he has a wife and two children, \$100.00 per month instead of \$65.00.

If he has a wife and two or more children, \$100.00 per month is the maximum instead of \$75.00 which was formerly the maximum payment.

If he has no wife but one child he is entitled to \$90.00 per month and \$5.00 for each additional child.

If he has a mother or father dependent upon him he is entitled to \$10.00 per month, as formerly, for such dependents.

Persons suffering from temporary partial disabilities are entitled to a percentage of the amounts payable for temporary total disabilities according to their individual impairment.

A flat rate of \$100.00 per month has been provided for all those who are suffering from permanent and total disabilities irrespective of their family conditions. A percentage of \$100.00 is payable to those who have permanent partial disabilities.

For the following specific injuries the sum of \$200.00 per month is payable; instead of \$100.00 as formerly provided; for the loss of both feet, both hands, the sight of both eyes, the loss of one hand and one foot, the loss of one foot and the loss of one eye, the loss of one hand and the loss of one eye, or those whom may be found to be permanently and helplessly bedridden. An additional sum of \$20 per month is provided for those who may be in such a helpless condition

as to be in constant need of a nurse or an attendant, should the Director of the Bureau of War Risk Insurance so decide.

In addition to the above compensation payments all injured persons are entitled to all reasonable governmental medical, surgical and hospital supplies, including wheel chairs, artificial limbs, trusses and similar appliances as the Director may deem or be advised are necessary.

JAMES A. LOSTY, A.M.,

*Catholic University of America.*

## LEGISLATION FOR PHYSICAL EDUCATION.

Laws of this character have been adopted in twelve states since 1915. Illinois was the first State to enact such a law, but as there was no provision made for its enforcement and the act carried no appropriation, the law is of very little value. The law in New York State was passed in 1916; California, New Jersey, Nevada and Rhode Island passed laws in 1917; Delaware and Maryland in 1918; and Maine, Michigan, Oregon, Utah and Washington enacted legislation in 1919.

All these State laws, except Nevada and Utah, provide for physical education in elementary and secondary schools. The Nevada law includes only secondary schools and the Utah statute provides for courses of study for the physical welfare of children of pre-school age and the training of health education supervisors and school nurses. The original acts carried appropriations varying from none at all to the sum of \$15,000.00 annually in Maine. New York appropriated \$60,000.00 in 1918 for the training of physical education teachers and pays half the salary of each teacher so employed, providing half the salary does not exceed \$600.00. Nevada provides for the payment of salaries of teachers of physical training by levying a 5 mill tax on all taxable property in the State. The periods of instruction range from twenty minutes per day in Maine, Oregon and Washington to six hours per week in New York State.



# Societies and Institutions

## THE NEW YORK CATHOLIC CHARITIES SURVEY.

BY JOHN A. LAPP, DIRECTOR.

**T**HE survey of Catholic Charities and social work in the Archdiocese of New York was undertaken at the direction of His Grace, Archbishop

P. J. Hayes, to determine the scope, extent and efficiency of Catholic charitable and social work, to consider the problems of coördination and coöperation of agencies and to outline plans looking toward the promotion of the work of all Catholic agencies in the diocese.

The survey was understood to be for constructive purposes, rather than for criticism of institutions and it has been carried out in that spirit.

The survey was carried on under twelve divisions each with a director acting under the directors of the survey. These divisions were Hospitals and Health, Child-Care, Delinquency, Old Folks' Homes, Boys' Clubs, Girls' Clubs, Sodalities, Big Brothers, Big Sisters, Rural Counties, Outdoor Relief, Day Nurseries.

The divisions of hospitals and health covered the twenty-six general and special hospitals conducted under Catholic auspices in the diocese. The primary purpose was to determine the equipment, the functions, which they perform, the extent of the service rendered, the community relationships of the hospitals, the organization and work of the medical staff, the system of record keeping, the need for social service departments and the extent to which it has been met, the laboratory facilities, clinical and special, available in the institution, the coöperation among the hospitals, and the extent and efficiency of dispensaries.

Inasmuch as many of the hospitals of

the Diocese are for the special purpose of caring for cases of tuberculosis, cancer and other special conditions, particular attention had to be paid to such special care.

The Children's Division has had the task of covering the most extensive of any of the fields of social work under Catholic auspices in New York. Some twenty-four institutions were found within the field of this survey besides a number of non-institutional activities for the welfare of infants and children. In the New York Diocese, as in many parts of the country, the custom is followed of committing Catholic dependent children to Catholic homes, Jewish dependent children to Jewish homes, and Protestant dependent children to Protestant homes. The large Catholic population in New York results in a large number of commitments of children to institutions under Catholic control.

The survey has attempted to determine the conditions of the institutions with respect to their physical equipment, the health care of children, the physical sustenance of children, recreational facilities, the development of self-reliance, and after-care work, both by the institutions and by special societies such as the Catholic Guardian Society and the Catholic Home Bureau.

Inasmuch as the commitment of cases to institutions is made by the City Department of Charities, the institutions have no voice in the procedure followed. In the cases of institutions which do not receive public charges, such as the Roman Catholic Orphan Asylum, the questions of admission and discharge were investigated in order to determine the

methods followed in admitting children as charity cases and of discharging them.

One of the immediate objects in view in the survey was to determine the question of specialization and coördination in institutions in such a way as to meet the practical needs of each child or group of children. The idea of a clearing house for cases and proper assignment to institutions of each child according to its special needs and the specialization of the institutions themselves have received the serious consideration of the survey.

The problem of delinquency has occupied considerable time of the staff and of advisors who have been called to their assistance. The problem involved includes preventive work, institutional care and parole of children and of the assistance given to adult delinquents who are convicted of crime or who have been paroled from reformatories and prisons. Both of these activities are extensive in the City of New York, and the problems involved are the most difficult with which the charitable and social agencies must deal.

The study of three institutions for the custody of delinquent children and of the all important work of the Catholic Protective Society constituted a large part of the work of this division. The mapping of the source of delinquency from the statistics of the Catholic Protective Society forms an important phase of the investigation of preventive work. When it is known where the delinquents come from, the cause of their coming can be better determined.

The study of Old Folks' Homes is primarily institutional in its scope, there being six such institutions within the Archdiocese. The questions involved are questions of methods of admission, the physical care in the institution, the special studies made of the care of the aged and the general aspects of such care.

The division of boys' clubs has devoted its attention to an extensive study of the parishes, to find the exact extent, scope and methods of existing boys' clubs. Personal visits have been made to the pastors of each parish and the whole problem of boys' clubs has been presented whether there were clubs in

the parish or not. An intense interest in the boys' club movement, including the boy scouts, has been evident throughout the survey.

A similar study of girls' clubs and a special study of sodalities to determine the amount of social service work being done, or which might be done, has also been carried on. The girls' boarding clubs and other social clubs have been studied carefully to determine their existing scope and find out the possibilities of their further expansion. In a great city like New York, with thousands of homeless girls, the problem of finding suitable living quarters under proper supervision is a vast one.

The work of the Big Brothers and the Big Sisters who have been dealing with the problem of dependency and delinquency in boys and girls has also been studied with the constructive idea in mind of extending their activities and bringing more coöperation from strong Catholic men and women who are able to guide and assist the wayward and dependent boys and girls.

The study of the up-state activities which cover a number of important cities and the rural districts of southeastern New York, including seven whole counties has been of unusual interest because of the novelty of such a survey of Catholic activities. The survey of these counties involved the study of nearly all of the problems which have been specially surveyed in New York City proper. Public officials were visited to determine the extent and possibility of Catholic coöperation in handling community problems. All of the pastors, city and country alike, were visited and the community problems of social work analyzed. The reports from this survey will undoubtedly throw much light upon the great possibilities of Catholic social action in smaller cities and towns and of the coöperative arrangements that are possible to further the best interests of society.

One of the most extensive pieces of work done by the survey has been the intensive study of the organization and work of the St. Vincent de Paul Societies and the auxiliary organizations and parish relief agencies. This field has never been surveyed adequately and the broad



scope of relief organizations indicated. The study will tend to bring into clear view the very great extent of the charity quietly distributed by the St. Vincent de Paul Society. It will undoubtedly also show the need for a more scientific distribution of relief.

The Day Nurseries have become an important feature of all social service activities in the city of New York, and Catholic social agencies have been active in this direction. There are some twenty-two day nurseries conducted under Catholic auspices. These are performing an important service in the congested sections of the city in caring for the children of mothers who must work and of other children who would be seriously neglected without their aid.

In addition to the special studies of different types of social work, there is, of course, the highly important subject of coordination to bring all of these agencies into a harmoniously working whole. The work of each organization was therefore analyzed.

Catholic charities in New York, as in many other dioceses, have grown up without much centralization. Each activity has conducted its own work without central direction. The result has been overlapping and duplication of work, and sometimes mutual jealousies have been engendered through lack of coordination.

The problem of organizing a unified system under which each kind of work could be assigned its special place has therefore been one of the principal subjects of the survey. Indeed, it may be said that one of the prime objects of the survey has been to bring about a greater degree of efficiency in this direction.

The attitude of all agencies involved in the survey has been most cordial to its purposes. Everyone has realized the importance of the objects in view and there has been a splendid subordination of individual views to the common purpose. This attitude augurs well for the practical application of the survey.

\* \* \*

The United Catholic Charities organization of the Diocese of Green Bay, Wis., expended during its first year of organization \$962,320.00.

## OUR GIRLS.

BY REV. JOHN M. COOPER, D.D.

Woman's problems are more than keeping pace with woman's expanding opportunities. These problems in the United States are not new, not an after-war product. The events of the last five years, however, have greatly aggravated them—to such an extent, in fact, that no social platform can today be placed before the public that does not take emphatic account of protective and welfare work for the girl and the righting of economic wrongs of the girl and woman who work. A generation ago the number of girls living away from home was comparatively so small that they presented no serious problem. Today there is not a city in the land but numbers its girls-away-from-home by the hundred and often by the thousand. Even so far back as 1910, in the Borough of Manhattan, New York City, there were between 65,000 and 70,000 women and girls living away from home and boarding. Statistics for all the communities of the country are not available, but many sources of evidence show that at least ten or twelve per cent. of the working girls and women throughout the country are living away from home. Their first need, of course, is for shelter. Yet shelter, at least shelter that provides sanitary and moral protection, falls far short of the needs. In practically all cities east of the Mississippi, and in most of those west of the Mississippi, housing conditions are acute and critical. It is not so much a matter of exorbitant charges and profiteering on the part of the boarding house keepers, although many of these might find it difficult to clear themselves before an impartial jury. It is fundamentally a dearth of houses and of rooms. The fact is we are not building dwellings. At least we are not building them nearly fast enough. Capital is and has been for some years seeking other outlets for investment where profits are greater. On no one does this inadequate supply of housing facilities bear more heavily than on the working girl living away from home. Our boarding homes for girls are far

from solving the situation. At the end of 1918, less than five per cent. of the working girls living away from home in Manhattan Borough were housed in organized boarding homes. What of the other ninety-five per cent.? Most of the organized boarding homes for girls under Catholic auspices have long waiting lists. Our sisterhoods have done a magnificent work in this field, but their forces would have to be many times greater than they are in order adequately to fulfill the need.

Two partial solutions are available. The first is the room registry. It is a promising field. Through a well-conducted and systematized room registry, hundreds of girls can be provided with proper housing where organized boarding homes can provide only for dozens. And the room registry is a comparatively inexpensive project. The National Catholic War Council has in press a pamphlet outlining in detail a practical method for conducting such a room registry. This method is put forward as a suggestion only, but is built upon the experience not only of the Council but of the various agencies of the country who have been engaged in the field, some of them for many years.<sup>1</sup>

The second partial solution of the problem is to provide boarding houses for the girls that are conducted on a commercial basis and at the same time kept up to fundamental standards of health, economy, and moral environment. A great field opens here for Catholic women who have had practical household management and who have a personality that appeals to girls. The renting, equipment, and maintenance of self-supporting boarding houses conducted for girls will go far towards relieving the tension. Such boarding houses are in no sense a matter of charity, as charity is ordinarily understood. They are a business proposition conducted on a business basis but from a higher purpose and motive.

The girls' welfare problem has many phases, but perhaps the one next in importance to housing is that of recreation.

<sup>1</sup>This pamphlet will be gladly sent gratis on request to the Committee on Women's Activities, National Catholic War Council, 1512 Massachusetts Avenue N. W., Washington, D. C.

Of course the best place for recreation is the girl's own home, but the fact is the girls are not taking their recreation at home. They are seeking it more and more outside of the home. They are seeking it in dance-halls, and movie-theatres and skating-rinks. Some genius may some day hit upon a plan for getting recreation back to the home, but such a genius has not yet loomed up on the social horizon. We must be practical and face facts, and the fact is that our girls in large and growing numbers are tending towards commercialized recreation. And commercialized recreation is, as we know, very far from being synonymous with wholesale recreation. A great deal can be done towards solving the problem by getting girls to organize themselves into clubs and by providing proper facilities for constructive recreation. The club may be a mere handful or it may be a city-wide federation or league. The facilities may vary from a single rented room to an elaborate club-house with reception-rooms, gymnasium, auditorium and swimming pool. The important thing is to bring the girls together, and to arrange some meeting place, however simple and unpretentious, that the girl can call "mine own." Such a meeting place should not be a bare room with a camp chairs; it should be inviting, homelike, restful. Our girls are going to have some kind of recreation. Recreation is of two kinds, wholesome and unwholesome. Recreation is no longer home centered. There is no practical plan yet thought out for getting it back to the home. We must face facts, and if we do not take measures either to provide wholesome facilities for recreation or to have the girls provide themselves with such wholesome facilities, there is distinct danger that their recreation may drift into the unwholesome.

Here again, so far as possible, such recreation should be put on an economically independent and self-supporting basis. It can be done, because it is being done.

In addition to the housing and recreational phases of girls' welfare work, there are such other fields as that of Travelers' Aid, employment, cafeteria



and rest rooms, and opportunities for vocational and educational improvement, but the two most urgent phases of the girl problem appear to be the housing and recreational phases.

All the welfare work in the world, however, is little short of futile unless the underlying economic conditions are given more earnest and intelligent remedial treatment. It is perfectly true that most working girls are receiving more than they ever received before, but it is equally true that they must pay more to live. It is perfectly true that some are receiving wages running up into \$40.00 and \$50.00 a week, but it is equally true that such extraordinary wages are very far indeed from being the rule. Such wages are distinctly exceptional. They are talked about more because they *are* exceptional. Go into any given city and you will hear the people say that "the girls of our city are extremely well paid." Get back, however, of these rumors that are going around, and in practically all cases you will find a very different situation. Take for instance the recent report issued by the United States Department of Labor on the Wages of Candy Makers in Philadelphia in 1919. In a week of January, 1919, 22.6 percent, or less than one-fourth of the 1,246 workers investigated earned \$14.00 or more a week, and one-half earned less than \$10.30 a week, about 20 percent earning even less than \$8.00 a week. Can girls or women support themselves decently on this? So far back as the early months of 1918, the Consumers' League of New York State, after a close examination of girls' budgets, put \$14.80 as the minimum weekly income on which a girl could live. The Consumers' League of Eastern Pennsylvania named \$14.66 as the minimum. In the District of Columbia, the minimum agreed upon early last year by representatives of employers, workers, and the public, was placed at \$15.50, and living conditions, as we know, have increased very considerably in the last twelve months. This is only one recent example. It could be multiplied. It is useless to talk of welfare unless we talk and act for justice.

In these two fields of welfare and economic justice lie wonderful opportunities

for our Catholic women's organizations. What are we doing to meet them? There are less than 100 organized boarding homes under Catholic auspices in the United States. Yet we have 250 cities with a population of more than 25,000. What a tremendous impulse can be given to this work if our 8,000 Catholic Women's Organizations of the country get whole-heartedly behind it. Much has been done, but vastly more remains undone. Our women's organizations have a tremendous latent force and power that can be brought into action, and that is being brought more and more into action. A few of them have been engaged in the work for many years. Our glorious sisterhoods have been in the field, particularly in the field of girls' housing, for many years and the records of their achievements are an honor to our consecrated Catholic womanhood. But the call which our consecrated women have answered is being sent forth to the Catholic lay-women of the land, particularly the large groups of women of judgment, experience, and resources, that are now to be found in most of the larger cities and many of the smaller cities of the country. At a minimum of financial expenditure, results can be wrought that will do credit to the highest Catholic ideals and that do good immeasurably to the thousands and hundreds of thousands of our girls, and particularly to our girls away from home. Many are keenly awake to the need and are sparing no effort to meet it. Throughout the country there is this surging interest at least in the welfare phase of the girls' problem. But we have not yet done much, indeed, we have done very little regarding the industrial and economic phases. At the recent International Women's Trade Union Conference, held in Washington, D. C., women from all lands were present, and the Young Women's Christian Association was woven like a thread through every piece of the fabric of the conference, and yet in all this gathering of earnest women looking, not with the eyes of the radical, but with the eyes of sane judgment and intense humanitarian interest, towards the industrial justice due their sex, there was only one Catholic representative

present sent by a Catholic organization.

One reason, of course, for this and for many similar absences is the fact that we have no comprehensive National Catholic Women's Organization in the United States. May it soon be an active reality. The work and plans are now afoot. It will be no child's task. But under the leadership of our Hierarchy may such a coöperative grouping of our 8,000,000 of Catholic women soon take upon itself a local habitation and name. Such a grouping will and must respect as sacrosanct and inviolable the independence and initiative of every single unit that enters. Such a national grouping must absolutely respect as sacred the autonomy of every existing Catholic Women's Organization in the country. Such a grouping must not only respect individual autonomy, but it must help to encourage, forward and intensify each affiliated group's purposes, aims and individuality. Were any other plan proposed, it would be far better that a National Catholic Women's Organization be never born. But given and guaranteed such local and community autonomy, our 8,000,000 women possessing a common voice and acting as one in work and deed looking towards our common American welfare will be a force in the Republic whose power for good no mind can measure.

### "THE CHARITY WATCHMAN."

We are glad to note the appearance of a new publication in the interests of Catholic charities. The first issue of *The Charity Watchman* was formally presented to the public and took its place among Catholic periodicals in December, 1919.

The magazine is the official publication of the Associated Catholic Charities of the city of Chicago, and aims to present a true picture of the organization's activities, or in the words of Archbishop Mundelein it aims "to render an account of our stewardship to those who have entrusted us with a great work, the mission of charity in a large city like this."

The first number contains an excellent article, entitled "How the Associated Catholic Charities Came to be

Formed," by the Most Reverend Archbishop George W. Mundelein, D.D. The Archbishop tells how prominent Catholic business men of Chicago conceived the idea of a single collecting agency and coöperated with the Archbishop in the formation of such an organization. Very interesting accounts of activities in Chicago are prominent features of this first issue and a cursory review of current Catholic charity work is to be presented in every number.

We wish *The Charity Watchman* every success and hope that its noble desire may be fulfilled, that "through its efforts, there shall come a higher order of service to the poor and suffering everywhere."

\* \* \*

Many institutions, charitable and otherwise, have been greatly benefited during the past few months by bequests in the wills of Henry Clay Frick, of New York City, and Mrs. E. Waddingham, of St. Louis, Mo. Out of an estate of \$144,000,000, Mr. Frick donated \$50,000,000 to public, charitable and educational purposes. This amount was divided into 100 shares, each of which is valued at \$500,000. Ten shares, or \$5,000,000, were left to Mercy Hospital, Pittsburgh, Pa.

\* \* \*

Mrs. Waddingham donated a total of \$285,000 to charitable institutions in and about St. Louis. The Catholic institutions benefited were as follows: Father Dunne's Newsboys' Home, \$5,000.00; Father Timothy Dempsey's Institutions, \$18,000.00; Little Helpers, \$15,000.00; St. Mary's Hospital, East St. Louis, \$9,000.00; making a total of St. Louis, \$9,000.00; making a total of \$47,000.00.

\* \* \*

The Diocese of Alton, Ill., and its Bishop, the venerable Mgr. James Ryan, will have as their great monument one of the most imposing orphanages in this country. It is now in building and will cost about \$400,000.00. It will be Gothic in architecture, four story, absolutely fire-proof, 30 feet front, center building with chapel 209 feet, 6 spacious dormitories and all other improvements and equipments of the day.



## THE ARCHBISHOP MUNDELEIN WAGE FUND.

The deep interest and concern which His Grace, Most Reverend Archbishop Mundelein, has always manifested with regard to modern social problems is again demonstrated in the successful operation of a Wage Fund System in the Chicago House of the Good Shepherd.

The plan, briefly stated, is this: every girl in the institution is marked daily on a basis of 100 percent, which entitles her to \$1.00 for the day's labor. Not only is the character of the work done taken into account, but from the time of rising the supervisor notes the girl's conduct, disposition, etc. If these do not come up to the standards set by the institution a certain number of points is deducted and the earning capacity accordingly decreased. For example, a girl who rebels against authority is deprived of five points. If this be her only misdemeanor during the entire day, and if her work be well done, her mark for that day is 95 percent, and 95 cents is deposited to her credit.

This necessitated the keeping of a strict account of the daily work of each girl, and for this purpose a regular book-keeping system has been introduced. On the first of each month the money earned by a girl is deposited to her credit in a bank. Every girl has an individual pass-book which is given her on the day she leaves the institution. The money to pay the girls is supplied from the Archbishop Mundelein Wage Fund. It was through the Archbishop's generosity that the system was inaugurated and made possible.

Naturally one is most interested to learn how the plan has worked. The following are the words of one who personally visited the institution: "The plan has worked wonderfully. The girls feel that they are working for themselves, and they realize that it is to their own interest to put forth their best efforts. Their drooping self-respect is revived, for they are made to feel that they are once more numbered among the useful members of society. To the despondent ones it has proved a ray of hope, a new incentive, stimulating them with a sense

of self-reliance, since they look upon it as a neat foundation which will help them to start life independently anew.

"During the year 1918, 250 girls were paid a total wage of \$6,000. At present 440 girls have bank accounts, some exceeding \$200, all of which has been acquired in less than two years."

The Archbishop Mundelein Wage Fund System is well worth the consideration and study of the institutions of a similar nature throughout the country.

## THE CATHOLIC CHARITIES CORPORATION OF CLEVELAND.

In the diocese of Cleveland an active canvass for membership in the Catholic Charities Corporation is being carried on. The drive was begun in June, 1919, and over five thousand members have already been enrolled with annual dues amounting to more than \$150,000.

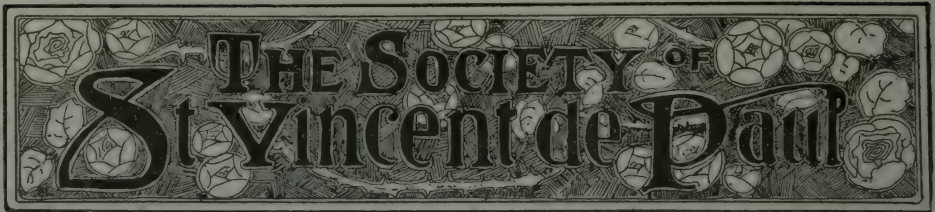
The Catholic Charities Corporation was formed by laymen interested in the welfare of Cleveland's charitable organizations, and so it embraces not only all lines of Catholic charitable activities, though they are to be the primary beneficiaries, but it also includes all charitable organizations community-wide in their scope.

The Corporation is designed to support, direct, systematize, and promote all charities of the Diocese of Cleveland, but it is in a very special manner concerned with the welfare of orphanages. One of the chief aims of the new organization is to correct conditions resulting from the very heavy financial burden which the Orphanages have of late years been carrying because they have not been adequately supported.

\* \* \*

James L. Flood has made his usual Christmas donations to San Francisco charities, which included the following Catholic institutions:

Roman Catholic Orphan Asylum, \$1,000.00; San Rafael Orphan Asylum for Boys, \$1,000.00; St. Catherine Home, \$500.00; St. Joseph Asylum for the Deaf, Dumb and Blind, \$250.00; St. Francis Technical School, \$250.00; Home for the Aged of the Little Sisters of the Poor, \$250.00; Sisters of the Holy Family, \$250.00.

PRACTICAL LESSONS FROM WAR EXPERIENCE.<sup>1</sup>

BY DR. JOSEPH HINES.

Particular Council of Atlanta, Ga.



HE English pessimist, George Eliot, in her little volume of essays, entitled "*Theophrastus Such*," printed years ago an article in which she deprecated sharply what she was pleased to call "other-worldliness." She condemned most sarcastically the churches and the clergy for making so much of the future life and so little of the life that now is, for thinking too often and prating too much of the happiness of eternity with never a thought of the pressing duties of time.

O what times, what customs! What a transformation the days have undergone! How gleefully would George Eliot rejoice were she to revisit this war-scarred earth of ours! For, indeed, the world of today is the most worldly of worlds—worldly even beyond this writer's most unspiritual dream. Precious little is there of other-worldliness: much, indeed, is there of a Christless Christianity, concerning itself exclusively with matters of earth, shutting out from the soul's eye and vision every thought of eternity. This present-worldliness deals emphatically with the relations of man to man: it ignores persistently and utterly the relations of the human soul with its Maker.

But I am not here to sermonize. I am trying to point out to you, gentlemen, what a great part of the thinking world is daily coming to recognize with that most facile writer, Ralph Adams Cram; namely, that the root causes of much of this world's disorder (yes, and of the

great World War), are to be found in the three great errors of the modern era, imperialism, materialism and the quantitative standard; that the greatest of these errors is materialism.

It is quite unnecessary," says Cram, "to labor the point, for if there were any in the world in the early days of July, A. D., 1914, who were disposed to deny the charge of universal materialism; if there were those who believed that in the high-sounding phrases of democracy and social justice, in the pretensions of pure science, in the officious humanitarianism that had become a fashion, in socialism or in internationalism or the crude religions or the curious philosophies of the nineteenth century, there was anything of that high idealism that had marked the crescent periods of the past, they have been dissuaded from their illusions by the revelation of the war." (*Sins of The Fathers*, Cram; page 74.)

It was a war of aggression, a war of greed, a war of most perfidious double-dealing, a titanic cataclysm that cracked and rent this little globe, unloosing from every vent some unknown hideous force that crushed men's bodies, all the while it laughed to scorn the sacred principles on which rested man's faith in man.

Why did it happen, this epic war? Because, men know it well, the spiritual forces in a great part of the world, particularly in the birthplaces of the Reformation, where sacramental philosophy was all but killed—these spiritual forces had been dried up, the spiritual standards obliterated till nothing was left to reckon with but absolute, tyrannous

<sup>1</sup>Paper read at Annual Meeting of Society in Detroit, October 16-19, 1919.



materialism as the one arbiter of action. Other-worldliness never entered the minds of those who precipitated this diabolical catastrophe. Territorial conquest, commercial supremacy, material power and material control for a material end, the "uber alles" of an idealized race of supermen became the shibboleth for which men died while they fought. That was the thing that counted—racial supremacy—not the Christlike love of man for man. The world was a materialistic world: the spiritual seemed dead.

I insist on this point, gentlemen, at such length, because a deep appreciation of its importance must lend weight to the one caution, as well as the one inspiration of this paper. The point is this! We—yes, even we Vincentians—an organization built upon thoroughly spiritual principles, guided by lofty spiritual ideals, working for everlasting spiritual ends, we are apt to lose sight, at times like these, of the very basic meaning of Vincentian charity, which is none other than Christian charity. This charity is a loftier thing than present-day parlance makes it: it is a godly thing, a divine virtue impelling to the love of God and including therein the love of our neighbor, too, and that for God's sake; the love, not only of our neighbor's body, but of his soul as well, and that soul's eternal destiny. Men, nowadays, forget that essential feature of charity. The present-day way is to cut the pursestrings readily enough when a drive is on, relieve chiefly the physical needs of the orphan and the dependent, protect the weak, reform the erring, perform all the corporal works of mercy in sublime forgetfulness of the very origin, the very motive, the very inspiration of Christian charity, dragging it down from the exalted station that the Master gave it until we can name it by no other name than cold "philanthropy," charity on a materialized basis, charity without a soul,

That organized charity scrimped and iced  
In the name of a cautious, statistical Christ.

I do not mean to deplore the giving of material aid, for stricken Europe needs it sorely, God knows; nor do I

deprecate the craze for organizing, since the world at large needs that, even in its philanthropies; but I would, as a Vincentian inspiration that dawned upon me across the water, advance this caution: spiritualize your charities—put a soul into them.

More than that. Allow me, as another inspiration, to push the above caution one step farther. France, the birthplace of our Society, is poor! Belgium is poor! Yea, and our political enemies, Austria and Germany are poor! Poor in what? Food? Perhaps. Clothing? Very likely. Shelter, employment, money, and other means of industrial recuperation? Naturally. But if France and her neighbors be poor in these things of the body, she is a crying pauper, a helpless beggar in the things of the soul.

While I was trying to gather together these scattered thoughts, there fell into my hands a circular letter of the American Committee for Devastated France. The circular was an appeal for funds. It recounted briefly the generosity of our American public school children to the unfortunate children of that devastated area. It told particularly of the Christmas stockings. It told of "Five Christmas trees in our five centres.... of happiness for those who had known no happiness in four years."

Further on, in the same circular, the following little episode impressed me: "Last year on Christmas eve as one of the Americans was filling the little stockings in the dormitory of the children's Colony, one of the older boys awoke. The American Santa Claus put her finger to her lips as a sign of silence, and the boy lay quiet. Christmas morning he was overheard telling the little chaps that he had seen Père Noël fill the stockings, and when asked to give a description he said: 'An old, old man with a long white beard, and he was carrying an American Flag.'"

Gentlemen, can you catch the significance of that story? Père Noël! Father Noël! The boy could not dissociate the rebirth of his happiness from the idea, the image of a kindly old "père," a gentle, inspiring, kindly old priest, an old curé, perhaps long

cold in the ground under the shattered ruins of his profaned church.

The war, gentlemen, must teach us one lesson above all others, and it utters that lesson through the mouth of this little French boy. Man does not live by bread alone! The struggle for supremacy stripped France of her material wealth; it decimated her population. These can be replenished more or less speedily. But the poverty that Catholic education of youth, and in consequence Catholic faith, has endured through the destruction of schools and the dispersion and total loss of Catholic teachers and priests who looked after the training of youth in the country places—this poverty cannot so readily be relieved and most assuredly will not be relieved by organizations interested more in soulless philanthropy than in the faith of these Catholic French children, organizations more interested in the material recuperation of France than in the resuscitation and perpetuation of Catholic faith among her citizenry. Here is the real poverty of stricken France and her stricken neighbors, friends and foes; a poverty of soul—a poverty of little children's souls; a poverty that cries out with hands uplifted for help from a Society like ours, a body that understands the true meaning of the charity that St. Vincent de Paul and Frederick Ozanam would do—the charity that is fully aware that men cannot live by bread alone.

All through the circular above quoted, I could not help noticing this real need. It tabulates for forty-four devastated towns, the population before and after the war, the school-attendance before the war, the present number of children returned since the armistice, the number of teachers available together with school equipment; and in only one case was there mention of a returned curé! Draw your conclusion. Godless schools and a godless generation rising in them, because these children are being left to philanthropic organizations whose first concern is to look out for the physical man. These children need our help, and all the help we can give them.

The President-General of our Society,

at the General Meeting of May 4, 1919, spoke these words: "For the material assistance of the poor is not the real object of the Society, it is the moral uplifting of the poor which is, next to our own personal sanctification, the goal to be aimed at." That is, substantially, the caution I took the liberty to make at the beginning of this paper. Later on, in the same address, the President-General makes this plea: "But the child, the child who will be the man of tomorrow, is the principal victim of the war. The eldest children were compelled to take up hard work, the youngest were left without supervision, education or religious instruction." May I not, in my humble way, emphasize both this caution and this recommendation? May I not plead that the St. Vincent de Paul Society makes it its special business to concentrate what resources it commands upon this important matter—the Catholic education of French children in the devastated areas? I will not dare suggest how. You gentlemen can easily decide that. I merely pray that, when next Christmas approaches, some poor French child who has not heard his old curé speak of the Child of the Manger these long five years, may blink his little eyes in the black night of his soul and whisper to a companion that he has seen the real Père Noel. And when the companion asks for a description, I trust that he may say:

"It was an old, old man, with long, white beard, and he was carrying . . ."

no, not the American flag necessarily, but the Cross of Jesus Christ, the hope of a better country, sent to poor broken France by the American Conferences of the Society of St. Vincent de Paul.

\* \* \*

L. William Menger.

We have learned with regret of the death of Brother L. William Menger, of San Antonio, Tex., one of the active members of the Society in that city. Brother Menger devoted much of his time in service of the Special Works Committee, and was managing editor of the *Southern Messenger*, the official organ of the Church in Texas.



## DUTIES OF PRESIDENTS OF COUNCILS AND CONFERENCES.<sup>1</sup>

BY JOHN A. GREHAN,

*President, Particular Council of New Orleans, La.*

At the close of an epoch making meeting of the Superior Council of the United States we are asked to reflect for a few minutes on what is justly considered the most vital question that can concern the student of Vincentian possibilities. As the wonderful growth and world-wide development of the Society of St. Vincent was made possible, in the providence of the Divine Guide, by the wisdom and piety of its first President, so must its progress through the ages with ever continued vigor depend with the same unflinching resource on the Presidents of the present and the future. Other lay societies and associations, established for special purposes, devotional or fraternal, are dominated by, and reflect the will of, the majority of their members; in them a President reflects the mind of the electors and enjoys a brief opportunity to make or mar the work entrusted to his care, but even though he fail there is always the possibility that the fault was not all his, since he did not choose his associate officers, and again his term of office did not afford opportunity to shape and develop a strong and successful change of policy.

In our Society the President is, more frequently than otherwise, given to the Conference or Council without a choice by its members, and as his term is indefinite and all his assistants and even, if he so wishes it, his successor in office, are his own selection, it may be said in the language of the world that he is lord and master of his Conference—or expressed in the inspired language of the Manual: "What the President is, the Conference is also." Our first President-General, Bailly, in speaking of the Society uses the following expression. . . . "Our Society is one of action, it should do much and talk little; we should leave to our Officers and Boards the burden of discussing what is to be

discussed." The result of this condition is obvious: the President selects the board, the board reflects the wisdom of the President, or the contrary, and the Conference thrives or languishes accordingly.

It is not my intention to explain the objects and purposes of the Society of St. Vincent de Paul further than to say that experience has demonstrated that the claim of its founders has been more than verified, that it should become a school-house from which efficient members of all other religious lay societies could be graduated. Every close observer of the operations of a well-ordered Conference has seen the easy going Catholic parishioner become deeply interested in parochial affairs after he joined the Conference. He developed a broader vision and a more liberal spirit, he soon gave a practical illustration of the spiritual counsel that charity grows by what it spends, and how often has it happened that to the very young man the Conference meeting room has been the antechamber to the Sanctuary? But Conferences that do these things are not governed haphazard or by a good easy Catholic layman who simply presides at its meetings and lets the good Lord do the balance.

The Society of St. Vincent de Paul is also a storehouse of spiritual graces, the Supreme Pontiffs have been most solicitous to leave no act of a Vincentian unrewarded with an indulgence and a review of the favors accorded us is the best proof that Mother Church has said the last word possible in its favor.

The faithful and zealous Vincentian finds opportunity to gather a vast supply of partial indulgences, his visits and prayers are most liberally favored in that way, his admission to the Society, his attendance at retreats, at meetings, weekly and quarterly, and his acceptance of office, are rewarded by Plenary Indulgences, and at the end, when with the eyes of faith he is looking into the great beyond, Holy Mother Church offers him the greatest blessing in her gift, a last Plenary Indulgence, for one devout aspiration, from his heart if his lips are sealed, to Jesus and Mary.

<sup>1</sup>Paper read at Annual Meeting of Society in Detroit, October 16-19, 1919.

The President, we are told by the Manual, is not vested with authority; he simply carries a burden, but looked at from the viewpoint of conscience he carries a burden of tremendous responsibilities. We are told again the President is only the first among peers, and there again we see the finger of conscience pointing towards him, being first in one thing he must be first in all things. By his voluntary act a President accepts the burden and assumes the first position, and as his motive, to have been Vincentian, must have been absolutely unselfish, he may not urge any selfish reason in extenuation of failure to carry the whole burden and to remain conspicuously in the lead.

The President of a Conference should remember that it is his duty to carry the message of the Society to every man in his parish, and to carry it to him in such manner as will most effectively enlist his interest and afford him an opportunity to enter its service in some one of its various forms of activity. The Society means so much to your Catholic brother, particularly to your younger brother who may preserve his chastity by wearing its mantle of divine charity, or who, by faithfully ministering to the prototypes of the Divine Master may receive the great call to minister to Himself; to your well meaning but untrained brother who needs the lessons of the Manual to develop his good intentions and bring him closer to his pastor; and finally to your pious and exemplary brother to lead him into a Society where his sterling Catholic manhood will find full scope for its heaven born zeal and where his example will encourage the weak, stimulate the strong, and be to yourself a tower of strength. These brothers in the faith are holding out their hands to you, brother President, for the graces and blessings that the Lord has been pleased to bestow on the Society of St. Vincent de Paul and you stand consecrated by solemn obligation to bring them these heavenly gifts; you have taken a long step beyond the ordinary position of being your brother's keeper by assuming a special obligation to lead him to a means of self sanctification that sur-

passes any agency within the reach of the Catholic layman known to modern times, an agency that adapts itself to every age and race and condition of mankind. I said at the opening of this article that this is an epoch making meeting of the Society of St. Vincent de Paul and I now appeal to that fact to emphasize the tremendous importance of my subject, for though duty is always important, these are times when it rises to such a height as to stagger the human mind with its immensity. We are face to face with one of these supreme occasions at this time; after passing through a period of self sacrifice and self immolation never surpassed in the history of the world, we find ourselves plunged into a condition of social demoralization that threatens the very foundations of human civilization. We Catholics, in union with our fellow citizens of good will, are appalled at the riot of human passion that is sweeping over the world, but with the eyes of faith we are looking with confidence to that Church that like its Divine Founder can bid the raging storm to cease, while as members of the Society of St. Vincent de Paul we know that in God's Providence our Society is one of the most potent agencies by which the message of the Divine Master, "Peace be still" may be heard throughout the Christian world.

Brothers of the Society of St. Vincent de Paul, our Society, a child of divine birth and miraculous growth has reached at a providential hour its full measure of magnificent development, and we, its members, are charged with the responsibility of carrying its message of piety, simplicity and brotherly union to the ends of the earth, that peace and good will may be restored to the human race. Am I right in claiming that we are at a most eventful period in the history of our great Society and presented with an opportunity to write one of the most glorious chapters in its most glorious history? If I am right, if the occasion and the hour have arrived then the Vincentian President of today is truly a man of destiny, and at no time in the past or possibly in the future may it be more truly claimed



that he should be a lion leading an army of stags to measure up to the requirements demanded by St. Vincent de Paul himself for such supreme occasions.

In its declaration of principles the Society of St. Vincent de Paul makes the following announcement: "the object then of this Conference is, firstly, to maintain its members, by mutual example, in the practice of a Christian life," and in its scheme of governments it is so completely entrusts the life and well being of the Conference to the Conference and Council President as to place in his hands the power of the life or death of his Conference or Council and to make this vital situation more clearly understood, to place it beyond all possibility of question we find it written large and frequently throughout the Manual, in the letters and commentaries of our President-General and emphasized on every possible occasion by the great leaders in our ranks, that "as the President is so is the Conference."

The President of a Conference has been often compared to the holy priesthood, the President has been called an unanointed priest. This is certainly a most beautiful compliment, but it suggests a most serious after thought. If the President is a priest he must live up to his obligations, he must do his duty to his little flock and if he finds that his Conference is not making good he should recognize that it is his fault, and that his next and final duty is to find a President to do what he has failed to accomplish.

## REPORTS OF COUNCILS AND CONFERENCES.

**Particular Council of Minneapolis, Minn.**—The Annual Report of this Council in the form of a neatly printed booklet of 28 pages contains a letter of its President reviewing the year's work, a letter from its Spiritual Director outlining plans for the future and suggestions for their execution, a financial statement showing the receipts in detail, including individual contributions, and the disbursements.

There is also a directory of the Con-

ferences and some interesting historical data concerning St. Vincent de Paul, the beginning of the Society in 1833 and the first Conference organized in Minneapolis on November 16, 1856.

The report closes with a letter of commendation and encouragement from the President of the Metropolitan Central Council to whom it was submitted, and was graciously approved by the Most Rev. Archbishop of St. Paul in the following letter:

"I most cordially approve the work of the St. Vincent de Paul Society in Minneapolis and would gladly see it extended by the establishment of a Conference in every parish of the City. There is no other agency composed exclusively of men to study the problems of urban misery and relief, and the St. Vincent de Paul Society has never lost the spirit of neighborly charity which animated Ozanam and his first associates. Men who belong to these Conferences and take an active part in them, are greatly the better for it. The quality of their religion is improved; their outlook on life, changed; their understanding of the Redemption deepened. Few understand what charity means today though the word is on everybody's lips, yet charity along in Christ's sense is the riches that relieve a world impoverished in spirit as well as in the things that are called the necessities of life. May God prosper the Society in Minneapolis and make it the means of introducing many a Catholic man of your city to the Christian virtue of charity with all its manifold obligations.

Sincerely yours in Christ,

✠AUSTIN DOWLING,  
Archbishop of St. Paul."

Following are the statistics furnished in the report: Number of Conferences, 10; active members, 173; families relieved, 155; persons in families, 804; visits to families, 660; visits to institutions, 38. Total receipts, \$4,421.70; total expenditures, \$4,361.11.

**Supreme Council of England.**—We are in receipt of a copy of the report of the Superior Council of England for the year 1918. Probably the most striking feature in the report is the long list of members of the Society which covers 13 pages with the names of 384 Vincentians who gave up their lives in the World War, and regarding this list, it is stated that "at the close of the year (1918), there were about 850 members still serving in His Majesty's Forces . . . but as many returns are

missing or incomplete . . . it is feared that the Roll of Honor is not complete."

Five Conferences were aggregated and one new Conference organized during the year. England had 382 Conferences with 3,992 active and 1,432 Honorary Members and the number of visits to families was 84,513. The total receipts for the year were £23,646.12.5 and the total expenditures, £15,835.2.10.

Patronage work among boys and young men is actively carried on, with the following remarkable and gratifying results: Children wholly or partly supported in homes or orphanages, 38; boys and youths under patronage, 6,667; boys taught in Sunday School, 1,490, and adults attending clubs or classes, 2,095.

#### A TRIBUTE TO MR. MULRY.

In our issue of last October reference was made to the formation of a new organization known as the Mulry Club, the principal object of which is: "To associate Catholics engaged in social work or in social activities, whether volunteer or professional, with a view to securing and maintaining among them a high standard of coöperative study and effort."

A very active and efficient Committee of the Mulry Club has just succeeded in having an open space bounded by Waverly Place, West 11th Street and Greenwich Avenue, Borough of Manhattan, named "Mulry Square," thus paying a small, but well merited tribute to the memory of that devoted leader in Christian charity, Thomas M. Mulry. The location of the new Square is close to the former home of Brother Mulry, and it may be added that the efforts of the Committee to accomplish their purpose were willingly and promptly aided by the authorities of the city, whose poor were ever the objects of his deepest solicitude, and to whose welfare his life, even to the end, was so unselfishly devoted.

\* \* \*

#### Monsignor Baunard.

We regret to learn from the December

*Bulletin* that death has claimed a devoted friend of the Society in the person of Monsignor Baunard, honorary Rector of the Catholic University of Lille, France, who was a profound writer and student of religious philosophy and apologetics, and a biographer of renown.

When the Council-General decided, in preparation for the centenary of our Founder to publish another Life of Ozanam, the work was unanimously entrusted to Monsignor Baunard. Although he was then entering upon his 83rd year and had about decided that a book which he had just published, called *Le Vieillard*, would be his last, he, after some hesitation, finally consented to undertake the work, explaining the motives which overcame his doubts and scruples, in these words: "In the first place, I loved Ozanam from my boyhood. The man whose life I was asked to rewrite was he of whom M. Guibert wrote: 'He was the greatest Catholic of his time.' I loved the Society of St. Vincent de Paul which can do so much for the benefit of the Church, if it continues faithful to the spirit and to the graces which God gave to Ozanam.

"I loved the youths in the schools which I served for sixty years, and of whom Ozanam was the most perfect model. And then, shall I confess it? The thought came, egotistical perhaps, of passing a whole year, may be the last one of my life, with such a soul, such a mind, such a heart with whom I should be in intimate touch every hour, brightening the darkness for me, enlivening my languor, consoling my solitude, detaching me from the earth and giving me a foresight of heaven—this thought carried the day! The book shall be written, and it will be a work of love. It will at least be commenced, and finished, if I may, by the grace of God."

Thanks to the wonderful fertility of mind of the author and his remarkable longevity, the life of Frederic Ozanam, over 600 pages, compiled from original and authentic documents, written in an outburst of pious enthusiasm, was ready at the end of 1911.

Monsignor Baunard was spared to reach the good old age of 90 years.



## Contents for March, 1920

<b>PRINCIPLES AND METHODS</b> . . . . .	67
The Passions of Charity. By Rev. William J. Kerby, Ph.D.—A Great Forward Step in Coöperation.—Conference on Medical Social Service.—Pennsylvania State Conference.	
<b>SOCIAL QUESTIONS</b> . . . . .	71
Labor-Sharing in Management and Profits. By Rev. John A. Ryan, D.D.—Ought Capital Punishment to be Abolished? By Rev. Philip H. Burkett, S.J., Ph.D.—The Akron Central Bureau.	
<b>SOCIETIES AND INSTITUTIONS</b> . . . . .	78
Medical Care in a Dependent Children's Home. By Rev. Karl Alter.—Recreation in Parish Halls. By John O'Connor, Jr.—Recent Conferences on Illegitimacy. By A. F. Acerboni.—Sarah G. Gaynor.—Mrs. Margaret H. Ford.	
<b>THE SOCIETY OF ST. VINCENT DE PAUL</b> . . . . .	85
Guiding the Conferences.—Conference, The Council and the General Meeting. By John Rea.—The Organization of Conferences in Non-English Speaking Parishes. By John Ready.—General Meetings.—Reports of Councils and Conferences.—Obituary: Rev. John A. Schmitt.—John Brahm.	

### THE CATHOLIC CHARITIES REVIEW

Published the middle of every month except July and August by

**THE NATIONAL CONFERENCE OF CATHOLIC CHARITIES**

AT 120 WEST 60TH STREET, NEW YORK

Editorial Office:

THE CATHOLIC UNIVERSITY OF AMERICA, WASHINGTON, D. C.

REV. JOHN A. RYAN, D.D., Editor-in-Chief.

REV. JOHN O'GRADY, Ph.D., Manager.

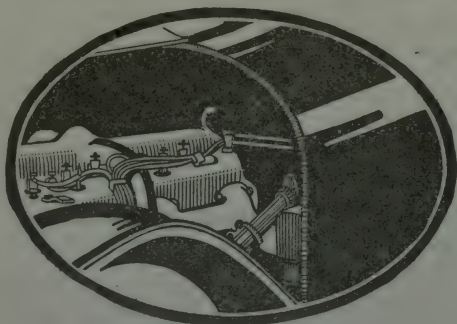
Annual Subscription, \$1.00

Single Copies, 15 Cents

Make checks payable to *The Catholic Charities Review*

Entered as second-class matter January 13, 1917, at the Post Office at New York, New York, under the Act of March 3, 1879.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized October 8, 1918.



## Under the Hood

are found the vitals of the automobile—dependent on them are the usefulness and long life of the car.

So it is within the cabinet of the x-ray transformer—containing the vitals which cannot be dependent on artistic design and finish of cabinet to perform their functions.

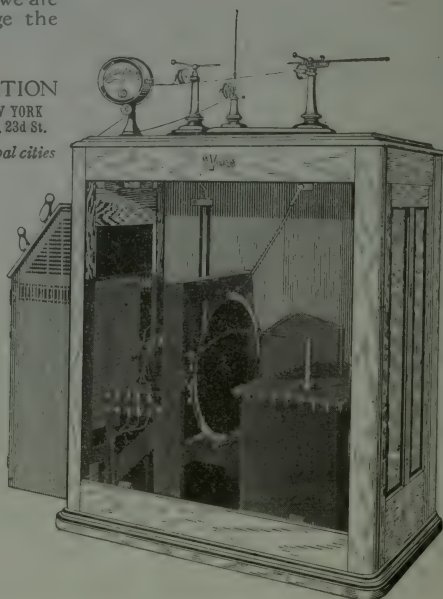
The true worth of these machines is proved only in the long run.

Victor X-Ray Apparatus is bought on the record of past performances. While we are maintaining this treasured prestige the customer obviously benefits.

### VICTOR ELECTRIC CORPORATION

CAMBRIDGE	CHICAGO	NEW YORK
66 Broadway	Jackson Blvd. and Robey	131 E. 23d St.

*Sales Offices and Service Stations in all principal cities*





# THE CATHOLIC CHARITIES REVIEW

VOL. IV

MARCH, 1920

No. 3



## THE PASSIONS OF CHARITY.\*

BY WILLIAM J. KERBY, PH.D.

**C**HARITY as an attitude of mind toward God and fellow-man is fundamental in the supernatural life. It is the fulfilling of the Law. Its supernatural character does not exempt it from the influence of the natural processes of mind and emotion. It refines and elevates our motives and guides our judgment in service that we render to our fellowmen in the name of God. While supernatural charity gives us a scale of values in human life quite unlike those set up by natural sympathy and the impulse to serve others; everything good and wholesome in the natural should reinforce the supernatural.

When I speak of the passions of charity I have in mind certain consequences in mind and emotion that follow upon abiding conviction. It is not necessary to draw the line between the natural and supernatural because I speak of the attitudes of those who believe in the supernatural and obey its laws. Believers in the supernatural can make mistakes and do make them. There are none of

us who will not at times follow temperament and describe our action as obedience to grace.

Charity is marked by the passion to teach. Once understanding of the supernatural bond among men has taken possession of the heart one becomes a propagandist, eager to lead others to share in the happiness and power that animate the soul. It is not too much to say that the passion to teach is proof of the genuineness of conviction and feeling in respect of charity. One who is conscious of no impulse to win others to the great work lacks something of the full complement of Christian charity.

Now the passion to teach gladly accepts prudence and tact as its guides. One should teach only when time, person and place are suitable. A zealot or a tactless bore may have exalted motives but through lack of judgment such hurt any cause that they serve. Under these restrictions we may accept the passion to teach others as proof of the vigor and purity of the supernatural motive in charity.

Charity properly understood is as eager to learn as it is to teach. Hence

\* Synopsis of a paper prepared originally for the annual meeting of the St. Vincent de Paul Society, at Detroit, in October, 1919.

learning is another of the passions of charity. Real charity is never self-sufficient. It has none of the tone of the Pharisee about it. It is docile and humble. Once the great vision of supernatural brotherhood is vouchsafed to the soul, one becomes conscious of many limitations. One fears to offer unworthy service to this noblest of causes. All symptoms of self-sufficiency disappear. One is willing to go to the ends of the earth to study conditions, to modify views if need be, to gain knowledge of every kind that will make one a more worthy representative of the great Law taught by Christ and sanctioned by the wisest judgment of the world. Those who have the pure spirit of charity in their hearts can never believe that they have learned all that is to be learned, nor will they assert without evidence that their methods are the wisest and best, or that those who admittedly occupy the lower plane of natural vision and impulse may not be able to take them by the hand and improve the quality of their service without pretending to attain to their exalted motive or improve upon it.

They who have the gift of supernatural charity will be conscious of the passion to serve. Since charity is not self-seeking it will be a matter of indifference to them whether they serve in high or low station, whether they serve as leaders or as followers; whether they serve in lower or unknown ways or in the glory of recognized power and outstanding leadership. The ugly term "team work" indicates a true understanding of the passion to serve. They who work readily with others and who sink all preferences and temperamental bias in the joy of doing the work of God in the spirit of God are noble Christians, indeed, real doers of charity.

The spirit of charity develops furthermore the passion for efficiency. That is to say, they who serve the poor wish to serve them adequately, wish to serve them wisely and in every direction to which their needs point. They will seek the most effective methods. They will endeavor to make their resources serve to the utmost. They will endeavor to

leave no want unsatisfied and to neglect no opportunity to bring hope, power, independence and completed reconstruction to those in need. The spirit of supernatural charity cannot be expressed worthily through methods that show bad judgment. It cannot be expressed in methods that lack thoroughness and that fail of any of the graces of perseverance which are the off-spring of abiding conviction.

We would fail to note one of the most beautiful traits of supernatural charity were we to overlook its passion for sacrifice. The very nature of charity itself involves self-forgetfulness and the thought of others. In the perfect charity that unites us to God we set aside from consideration every thought of self and find our happiness in the glory and worship of God for His own sake. When we love our neighbor for the sake of God, notably when we love the poor, by impulse we sacrifice our preference to their needs, our strength to their weakness, our courage and power to their distress, and experience the action of instinct that makes sacrifice a joy, and selfishness the ugliest form of treason to the Christian ideal. Here as elsewhere life presents complex situations and we find ourselves distracted among conflicting loyalties. The passion for sacrifice like the other passions of charity must obey discretion, prior duties and the reasonable demands of one's state in life. The spirit itself, however, of sacrifice is never lacking where charity works unhindered in a human soul.

I am well aware that I have touched on problems that occasion controversy in charitable work. I have no desire to take advantage of this occasion to express any favorite views of mine or to insinuate any criticism of methods and results in Catholic charity. My main purpose is to express the conviction that the passion to teach, the passion to learn, the passion to serve and the passion for efficiency as well as the passion for sacrifice must appear in any heart that has been touched and quickened by the spirit of God and has gained the sympathetic understanding of His law of charity. Differences in judgment of fact will



endure. Differences as to the wisdom of this or that method will abide. Differences in standards of service remain. But all of these may be accepted by the Christian as tests of his elevation of spirit and the unselfishness of his love of the poor.

### A GREAT FORWARD STEP IN COÖPERATION.

The All-American Farmer-Labor Co-operative Congress met in Chicago the week of February 8. There were present two hundred delegates, representing four million members of federated organizations. The chairman is a farmer, the treasurer is an officer of a national labor union, the secretary is one of the directors of a coöperative mill—a distribution of control which is typical of the various interests in the Congress. In addition to its general approval and support of the Rochdale coöperative system in all features, the Congress decided in particular to promote the establishment of coöperative banks and coöperatively owned daily newspapers. The former enterprise was recognized as the most necessary next step in the development of coöperative institutions. It was pointed out the money to finance coöperative banks was available in abundance, as the railroad brotherhoods alone have now on deposit forty-two million dollars in private banks, "the interest of which is being used to fight the groups who deposited the money," in the words of Mr. Stone, the head of the Brotherhood of Locomotive Engineers. The possibilities of coöperation, even in manufacturing, may be gathered from what has already been accomplished by the Brotherhood of Maintenance of Way Men, the union of railway "section hands," in their recently acquired factories and knitting mills. The speaker is the assistant president of the Brotherhood:

"Our 387,000 members are section hands, trackmen, bridge workers. Their work is chiefly out of doors. They need clothes. We have cut their clothing cost 40 per cent. by manufacturing and through buying from big manufacturers who give us 40 per cent. discount rather than see us go into the same business. We have mills in Ypsilanti, Kala-

mazoo and Toledo, making gloves, socks, sweaters, underwear. A shirt factory will be opened soon in Williamston, Michigan. Our gloves are of the cheapest cotton or the best Australian wool, running from 17 cents to \$5.00 in price. One mill turns out 200 union suits a day. A surplus of 100,000 dozen mittens is to be turned over to farmers' coöperatives. A branch supply store is to be opened in Chicago for our 40,000 members there to buy clothes in. We can pay duty and transportation on our goods into Canada and then undersell the retailers. Yarn is one of our troubles. We are buying yarn from profiteers. What we want next is to connect with organizations of farmers who raise wool and will sell direct to us. Our mills are run the same as a capitalist would run them, only they are organized. With 100,000 of our members earning less than \$3.00 a day and many thousands of them earning only \$2.24 a day, we are interested in cutting the price of hosiery from 75 cents a pair to 25 cents as we have done. We are interested in going to overall manufacturers and buying large lots at 40 per cent. discount. Our 387,000 members are 85 per cent. American born or naturalized citizens. Yet I have been in many a home where the mother and children didn't have shoes on their feet."

This is the only practicable way to reduce the cost of living immediately. The workers, both on the farms and in the cities, must coöperate both as producers and as consumers to eliminate all unnecessary middlemen, all unnecessary capital, and all unnecessary takers of profits, commissions, advertising, and other superfluous expenditures. Producers in the country must organize to sell directly to producers in the city, and vice versa; both groups must maintain their own banks and other credit institutions; and the city workers must gradually learn to conduct not merely coöperative stores, but coöperative factories. This movement, and not Socialism, points the way to true and efficient industrial democracy, to a lower cost of living, to economic security, and to the enhancement of the worker's dignity as a man who controls some at least of the industrial processes in which he is engaged.

The soundness and vitality of the coöperative movement is strikingly shown by the fact that during the war the coöperatives in several European countries, not only were relatively more prosperous than most private industrial concerns, but made more progress than in the years

preceding. In Russia the coöperatives, according to a recent article in the *New Republic*, by Norman Hapgood, "have been supplying over a quarter of the necessities used by the Russian people. The Central government has been supplying probably less than two per cent. . . . The enterprises of these allied coöperative groups grew in volume and success in their former fields, and they increased also in what had formerly been the field of big business."

The coöperative store movement is spreading with great rapidity all over the country. Coöperative wholesale stores to supply the local stores are being founded.

### CONFERENCE ON MEDICAL SOCIAL SERVICE.

The Rockefeller Foundation has recently called a number of important conferences on the various phases of social work. February 21 an important meeting of persons prominent in hospital social service was held in New York under the auspices of the Foundation. The problems discussed at the meeting were scope and functions of medical social service in hospitals and the training of medical social workers.

There seemed to be a wide difference of opinion in regard to the fundamental principles of medical social service. Should all persons admitted to the hospital dispensary or to the wards be recognized as social service cases? Should all these cases be referred to the social service department? One group of persons in attendance at the Conference answered these questions in the affirmative; another group seemed to feel that the social service department should depend on the physicians and hospital administration to refer cases to it. It was the opinion of the latter group that the social service department should demonstrate the value of its work to the hospital authorities, and thereby have them come to look more sympathetically towards it.

In regard to the training of medical social service workers there was a wide difference of opinion. One group seemed to feel that at least two years of training as a nurse was essential; another

group felt that case work training was of greater importance as a preliminary preparation for medical social service. All were in agreement that medical social service workers should know something of the medical profession and the various problems of public health. It was also agreed that social service workers should have considerable training in family case work.

### PENNSYLVANIA STATE CONFERENCE.

The Annual Meeting of the Pennsylvania State Conference on Social Welfare was held at Reading, February 12 to 14. Among the important problems for discussion at the Conference were the limitations of the penal and correctional system of the State, its problems of child care, and the relations of public and private institutions in social and charitable work. A number of prominent individuals from other States were invited to discuss the experience of these States in prison work and child care. Mr. Denick, of the New Jersey Department of Institutions and Agencies, discussed the excellent work done by his State in providing vocational education for its prison population. Prisoners were assigned to different vocations only after a careful mental and physical examination, and after full information had been obtained in regard to their educational background. As a part of its parole work the State endeavors to place all its adult delinquents in suitable employment. Judge Brown, of Philadelphia, contributed an important paper on the relation of public to private social agencies.

The problems of child care seemed to arouse most interest among the social workers at the Conference. For some years there has been a demand from certain quarters for a State-wide investigation of child care in Pennsylvania. This demand was frequently expressed throughout the course of the Conference. The advocates of the investigation look upon it as a necessary step for the creation of a State Board of Children's Guardians, and for a stricter supervision of the work of private child caring agencies.



# Social Questions

## LABOR-SHARING IN MANAGEMENT AND PROFITS.

BY REV. JOHN A. RYAN, D.D.

(Concluded.)

**T**HERE are five different forms of organization through which the idea of labor participation in management is carried out in this country and in England. They are enumerated in a publication issued by the Bureau of Research of the Chamber of Commerce of the State of New Jersey. Some of the concerns in this country that have put the plan into operation, to a greater or less extent, are the tailoring firm of Hart, Schaffner & Marx, the Standard Oil Company of New Jersey, and the department store of William F. Filene & Sons of Boston.

One form of labor participation in management was invented by John Leitch, known as the Federal form. It is rather elaborate, inasmuch as it comprises a senate, a house of representatives and a cabinet. The representatives chosen by the workers constitute the house of representatives; the heads of departments and the foremen constitute the senate, and the board of directors constitute the cabinet. This form exists in the silk mill of Edward Davis of Paterson, N. J., also in the tobacco, pipe factory of William Demuth & Sons, Richmond Hill, L. I.

The essential things in any such organization are the shop committee and the industrial council. The shop committee is, as its name implies, a committee composed of the representatives of the workers and the employer, or his representatives, in a single shop. The committee meets regularly, with a considerable degree of frequency, and discusses all matters that are of common

interest to both parties, all those matters in which the workers are directly concerned and about which they have some knowledge that is worth considering. The industrial council is the shop committee idea applied to a whole industry or to a whole region. For example, in the steel industry the shop committee would be composed of the workers and the employers in a single mill. The industrial council would represent all of the steel mills, and take in representatives of the workers, of the employers, and of the general public.

Such in brief are the objects and the methods of labor participation in management. One of the most striking indications of the value of the scheme is found in the experience and testimony of the workers in the United States Arsenal at Rock Island, Illinois. In a letter to Secretary Baker, the employees declared:

"Before the war, the harness shop of Rock Island Arsenal was in a very deplorable condition from the point of view of production and efficient operation. A condition of antagonism and distrust between the management and the employees had grown up because of many familiar reasons, principal among which were the attempted introduction of so-called scientific management methods, and the breaking of promises made to the men that any increase in production brought about by their ingeniousness, resourcefulness and ability would not be used against them for the purpose of reducing the increase in wages which they secured thereby. As a result of this the men found that their only recourse was to place a deliberate limit on production; thus the aforementioned resourcefulness, ingeniousness and ability of the men, instead of being directed into constructive channels for the purpose of improving production and methods of manufacture, were diverted into

methods for limiting production. Their experience had taught them that when their inventive ability was used constructively it worked against them because it reduced either their earnings or resulted sooner or later in discharges or lay-offs of their members. The normal progress in the purpose for which the shop existed was consistently retarded or limited."

Since the workers have been enabled to participate in those phases of the management that they are competent to handle, all this has been changed. In the words of their letter:

"They realize that their status is now in the process of change. They no longer feel like mere employees, simply bent on holding down a job quite apart from their conception of life, for no other purpose than the earning of wages, the only crude means available to them for securing the necessities and perhaps a little of the better things of life. They are beginning to see that they are on their way toward becoming partners in a large enterprise; that is, manufacturing useful things for their government."

Another aspect of the new attitude of the workers is described by a writer in *The Nation*.

"A distinct change has come in the type of leadership which the local unions now seek. In conditions of conflict between employees and employers, the unions inevitably seek aggressive leaders, good fighters; now the requirements of successful leadership are distinctly different, and the first requirement is ability as an intelligent producing workman. Union elections have taken on a very different complexion. When Bill Smith is nominated, he and his supporters have put up to them squarely the question of the thoroughness of his knowledge of how to produce efficiently, the breadth of his experience in processes, the extent of his knowledge of the routing of work, his familiarity with the inter-relation of processes in his own shop and in other shops. It cannot, in fact, be otherwise. The logic of the situation is its necessity. It is the change on the part of the employee from a unit in an organization primarily militant to a unit in an organization primarily productive. The function of the labor union—or whatever the employees' organization is—must be to protect its members when injury to their interests is threatened, as it is recognized to be in private industry as generally operated. Self-protection is the first instinct of life. The labor union has sprung up and grown because workers found it necessary to unite to fight. Actual association in direction of the productive processes, and in fixing the conditions under which labor is rendered has so far eliminated the threat of the selfish and autocratic employer that, in the case of the ar-

senals, the employees find their organization called to serve a new function. The rapidity and completeness with which they have organized and undertaken this new function is the best proof that the creative impulse responds effectively when the opportunity offers. This opportunity can come only as security of employment and of fair wages under good working conditions is given to the employee. Given this, workers prefer production to contention with the employer."

Many employers object to labor participation in management, on the ground that it brings the workers into a place in which they have no right, or it attempts to permit them to do things they are not able to do. So far as these objections have any merit, they can all be met by conceding that a project of this kind must be introduced gradually, and that the rank and file of the workers have not very much to contribute toward industrial management. There are, however, some individuals in every group of workers who have something to contribute, and these could act as the representatives of the whole body, to the advantage of the industry and of the workers themselves. Probably the objections of the employers come mainly from the native disinclination of men who are in possession of power to share it with others. This feeling is at the bottom of the refusal to deal with unions in the matter of wages and hours. Employers want to determine the whole thing for themselves, to arrange every detail of industrial management and shop management for themselves. But that is the attitude of autocracy.

On the other hand, the labor unions sometimes object to the shop committees on the ground that they are mere company unions, that they are dominated by the employer, and that the workers are very much less protected than they would be if they relied simply upon their unions. The answer to that is that the shop committees should act in coöperation with the union always. They are not a substitute for the union at all; they are supplemental to it; they have a different function. The man who wrote in the report for the Bureau of Research of the New Jersey State Chamber of Commerce draws this conclusion:

"Shop Committees operated as a substitute



for unionism tend to increase industrial unrest. Shop committees combined with unionism present an effective instrument for the protection of the interests of all parties participating in industrial production as well as the public. Employers and the labor unions must recognize and co-ordinate both types of industrial representation—the shop committee system based upon representation of all, union as well as non-union workers, and the purely union organization, and divide their respective jurisdictions in such a way as to bring about a close coöperation between them.”

The union is still, and will for a long time continue to be, necessary to maintain union standards of wages and other employment conditions throughout an entire industry. That is a distinct and necessary function. The shop committee should deal with those matters in which employer and employee have a common interest, should increase the activities and interest of the workers in the industrial processes, and should promote the welfare of the employee, the industry and the public. There is no necessary conflict between the two forms of organization. All that is needed is a fair and frank mutual adjustment of functions. In such an adjustment, honestly sought by both parties, is to be found the answer to those union advocates who fear that the shop committee will degenerate into a mere “company union,” and to those employers who object very strongly to the militant character of the union, and yet who desire to treat the workers with entire fairness. The willingness of both these parties to make the experiment of co-ordinating the two forms of organization, is the supreme test of their fairness and sincerity.

The Bishops’ Programme does not say anything about profit-sharing, but inasmuch as profit-sharing follows naturally and easily from the establishment of shop committees and labor participation in management, it may be worth while to say a few words on the subject.

Profit-sharing means the participation by labor in those profits of a business which are over and above a certain normal return. If we assume that a business man decides that twelve percent on his capital is ample return for interest, depreciation, insurance, and all other

legitimate overhead charges, and is determined to divide the remaining profits among the workers and himself, the arrangement is profit-sharing. The justification for it is the same that we offer for private management and operation of industry as against state management and operation. We believe that it is better to have business carried on by private owners, private managers, and to permit them in a system of competition to obtain all the profits they can obtain than for the State to limit profits. We assume that if there is active competition the private manufacturer or the private manager of any other kind of business will find it to his interest to improve methods of production, to sell his product more cheaply, and to enable the community to benefit by this free competition and this freedom in this matter of indefinite profits. Profit-sharing carries over that idea into the field of labor. It assumes that if it is a good thing to hold out to the manager of the business the hope of indefinite profits which will depend upon his own energy and efficiency, it ought to be a good thing to hold out the same hope to the rank and file of the laborers—to say to them, “your remuneration above a fixed wage will depend upon your efficiency; if you can make the business so profitable that it will yield more than twelve percent on the investment after all expenses are paid, then you shall have a part of that excess.” We have the same justification, the same reason, for permitting the laborers to share in the surplus profits that we have for permitting the private managers of the business to get indefinite profits. Of course, it is not contended that the laborers have any *right* to this surplus product. Inasmuch as he agrees to perform his work in return for a certain wage, that wage is all that he has any right to if it is a fair wage. Profit-sharing is a matter of expediency. The question is whether it is not a good thing for society and for business, as well as for the laborer himself, to give him this additional incentive to efficiency.

Most of the profit-sharing schemes in this country have been failures for perfectly good reasons. In the first place

many of them were merely intended to deceive the worker, to hold out to him the hope of indefinite profits which in the end amounted to very little, and in the meantime to deny him fair wages. Sometimes they were introduced for the purpose of keeping out labor unions, and in most cases the profits to be divided were determined in such a way as to be insignificant. They were not sufficient to induce the worker to become seriously interested in his share beforehand. A few of the plans have been fairly liberal, the most conspicuous instance being that in operation in the Louisville Varnish Company, of which Colonel P. H. Callahan is president.

If profit-sharing is to be a success, four conditions will have to be observed: First, it must not be used to antagonize the labor union. Second, it must not be offered as a substitute or as a partial substitute for standard wages. Third, it must provide for complete frankness, complete publicity, between employer and employees concerning the amount of profits actually available for distribution, so that when the lean years come and there are no profits to divide, the workers will be assured that such is the case. Fourth, the method and basis of distribution will have to be more favorable to labor than most of the profit-sharing schemes have been in the past. Even in the least unsatisfactory instances, the prevailing basis of apportionment has been the total amount of capital and the total of annual wages, on the assumption that these figures represent respectively the investments of the capitalist and the laborer. A more correct measure of the capitalist's investment for the year is to be found in the normal interest return on his capital; for this represents his annual contribution to the industry, just as the annual wage represents the contribution of the laborer. The difference in the operation of the two methods is very great. For example, in a concern having a capital investment of one hundred thousand dollars and a yearly payroll of six thousand dollars, the share of capital in the surplus profits would be sixteen and a quarter times that of labor; according to the second method, if six percent be

taken as the normal rate of interest, the shares of capital and labor would be equal. Possibly some compromise between these two methods would frequently be found more practicable than either.

Labor participation in surplus profits extends and increases all the advantages that are derived from labor participation in management. The latter makes the worker more interested in his work, by making him realize that he is not a mere carrier out of orders, that he is in some measure determining the processes of the industry, and that he is to some extent responsible for its welfare. Profit-sharing intensifies that interest because it holds out to the laborer the hope of increasing his income in proportion to his efficiency. Taken together, the two devices seem to be the most effective and promising immediate steps toward a reasonable amount of democracy in industry, improved relations between capital and labor, and a larger and better product.

\* \* \*

The entire estate, worth \$46,000.00, possessed by Jerome F. Good, who died November 29, at Pittsburgh, was left to charity. He made a bequest of \$1,000.00 each to the Sacred Heart Church and St. Peter's Church, which is to be used for Masses for the repose of the souls of the deceased members of his family, as well as his own. He placed \$500.00 in trust with the Union Trust Company, the income of which is to be used in caring for the family burial plot in St. Mary's cemetery. In the event that the cemetery is abandoned at any future date the money is to go to the Little Sisters of the Poor.

The deceased directed that one-half of the remainder of his estate is to go to the Little Sisters of the Poor, for maintenance of the Home for the Aged, and the other half is to be equally divided between St. Paul's Orphan Asylum and St. Joseph's protectory.

\* \* \*

The new Dormitory of St. Mary's Industrial School, Baltimore, will be at once erected; it will be over 64x132 feet.



## OUGHT CAPITAL PUNISHMENT TO BE ABOLISHED?

BY REV. PHILIP H. BURKETT, S.J., PH.D.

Governors of not a few States of the Union, numerous wardens of penal institutions throughout the country and in Europe, professors of sociology of no mean authority, have condemned capital punishment as either immoral in itself or as utterly useless. Correct the criminal, they say, and then send him back to society as an honorable member. The trend of feeling (feeling is the best term for the attitude) is decidedly against this form of punishment. The great weight of authority would seem to be decisive. Yet, the question continues to remain within the sphere of perpetual controversy. It would be good, however, to investigate the nature of the authorities before we place too much reliance on them.

In an address delivered at a Governors' Conference, December 15, 1916, Samuel W. McCall, then Governor of Massachusetts, acknowledged that "he had not carefully studied this particular question deeply." Still he strongly advocated the abolition of capital punishment. Previous to that date, March 29, 1916, with probably less knowledge of the subject, he dealt exclusively with this question in a special message to the legislature. In it he states that he deems it "his duty not to let the opportunity pass without urging the subject upon (their) attention and asking for it that serious consideration which its gravity deserves." On close examination of the authorities we shall find, I believe, that the arguments are but an expression of unhealthy sentiment and distorted or exaggerated notions in criminology. These are very aptly expressed by Mr. McCall in his address. He says: "The modern idea of a prison is not so much that it is a place of punishment as that it is a sort of moral hospital. Most of the inmates of prisons have defects of one kind or another, either born defects or grave defects in education. They have not had a chance in life, and just as we send men to the insane asylum in order to make them better, the main purpose in sending men to prison should be to make them better."

There can be no doubt that many would not be criminals, locked up in jails or penitentiaries, if they had been properly reared and educated, or if they were mentally normal. It is equally true that as long as all crime is held to be the symptom of an abnormal mental condition or of a disease contracted by the patient without any guilt whatever, so long will it be considered immoral to put that patient to death or even to inflict any punishment.

There are two distinct phases in this question which ought to be kept apart. They are frequently confounded. The first is the intrinsic morality of the death penalty; the second is its utility. One may assert the former and in some cases question the latter. I admit that civil authority has no power, given it by the Natural Law, over the life of its criminal citizen, unless it can be shown with some degree of certitude that the death penalty is necessary for the welfare of the community over which it rules. The argument, drawn from the necessity of expiation in kind, is based on a principle of human justice which is too vague to be convincing.

There can be little difficulty in proving the intrinsic morality of capital punishment. Its very antiquity stands sponsor for this. It ranks among the oldest of penalties and is in vogue in many countries up to the present day. Or has the human race, ever since the beginning of its history, been awry in its reasoning on this matter? Retribution was never the sole foundation of penal sanction. One of its purposes was always the deterrent.

Besides, in the theocracy of the Old Law, God Himself ordained capital punishment for numerous offences among the Israelites. Can it be said that God, who is infinite Justice, was excessively rigorous in punishing? Or did infinite Wisdom make a mistake in decreeing a penalty which did not achieve its purpose? Or were there no offences which in any way demanded this supreme penalty? Or will we possibly assert that

God Himself established a punishment for numerous legal transgressions which are "an outrage on human sensibilities" as ex-governor Long of Massachusetts styles capital punishment? Or, finally, is the human race of our day so far superior in civilization to the Jews of old as to render this penalty absolutely useless today?

The State must have the power to inflict this punishment if it deems it necessary. Else civil government would be without the means necessary for its end. This is manifest. It needs no further proof. It would almost appear advisable, however, to develop the argument when the governor of a State is found guilty of this puerile inference: The individual has not the power to kill, therefore the State has no such power.

But, admitting the morality of capital punishment, it might be questioned whether it achieves its purpose. Does the death penalty inflicted for enormous crimes, such as murder and treason, effectually reduce the number of these crimes? This, it would seem, cannot be answered universally and without qualification. It will depend in great measure on the character of the nation and on the degree of criminality prevalent in that particular period of the nation's history. Abnormal civic conditions, such as revolution, social unrest, war, may increase the criminality for a certain period and make capital punishment the only efficient sanction. The purpose of this penalty may also be achieved in one nation during a certain period and be useless in another under similar conditions. One explanation among many for this divergence is the criminal law itself. Speedy Justice may follow the evil-doer in one nation; in another Justice may be slow-footed and hardly ever overtake the fugitive.

One argument generally advanced by opponents is that the death penalty increases capital offences instead of diminishing them. "It has, undoubtedly," says ex-Governor Long in one of his messages to the legislature of Massachusetts, "in many cases induced juries to acquit men, who, although really guilty of murder in the first degree, have thus gone unpunished." Where life imprisonment

or even a shorter term for murder or any equally heinous crime is established by law, convictions, they say, are far more numerous. In his message, March 29, 1916, Samuel W. McCall, then Governor of Massachusetts, says: "In the States (of the Union) that have abolished capital punishment and have afterwards restored it, there is no evidence that the change has any effect in lessening crime." Is this a fact? Can it also be said of all countries the world over? Mere numbers prove nothing. It is impossible to get at reliable statistics in this matter. Many records of criminality give us convictions only, not indictments. In order to draw valid conclusions, however, from a lower number of convictions, various elements have to be taken into account. In the first place a sentimental jury, as was stated before, averse to the death penalty, will not convict where guilt seems to be established. Besides, statisticians, who are bent on rolling up figures in support of their theory, fail to examine whether, since the abolition of capital punishment, any restraining influence on crime has entered as a factor in the calculation. Such factors are, for example, a superior police force, the removal of some of the proximate dangers to commit crime, as public drinking houses of low grade, gambling dens, etc.; absence of any notable civic disorder, as a great strike; prompt action in dealing with a lawless element, etc. The relatively low criminal records in a State that has no capital punishment, must be explained by these and similar factors and cannot be ascribed to the abolition of the death penalty itself. Another factor, not to be overlooked when comparing States of the Union, is, whether a particular State has a predominant agricultural population, as, for example, North Dakota, or one that is mainly industrial. In the latter case we are apt to have a higher per cent of criminality. The very conditions of life favor it. As regards a jury that is averse to capital punishment and fails to convict the guilty there can be but one answer. Let the judge charge the jury that their duty is to determine guilt or innocence and that the determination of the penalty belongs to the law or to the judge.



It would, indeed, be difficult to understand how the mere removal of this penalty from the statute book could suddenly turn desperate men into law-abiding citizens, or how the reverse could drive them into criminal actions.

The tendency to abolish capital punishment for some offences, and in any particular country, and for any definite period, might possibly be good, in view of what I stated before. But to abolish it entirely and universally and for all times, seems to be another step in penology made in the wrong direction. Such action must logically follow from the wrong conception of crime prevalent today. It is, however, nothing more than an ex-crescence on the political body, due to an unnatural and unreasonable sympathy for the criminal. There are circumstances in life in which no penalty short of death is severe enough to compel an insubordinate will to adhere to the path of duty. The conditions, for example, of the Russian army on the eastern German frontier shortly after the deposition of the Czar, when numerous regiments abandoned their post and returned home, made the death penalty determined by court-martial an absolute necessity for the safety of the State. Only this penalty could have retained the unlettered, unreasoning Russian in the trenches. But it had been abolished, at least temporarily, and advantage was taken of this to the fullest extent. The same conditions confront any nation in times of war, revolution or national crises, when the anarchistic element refuses to submit to law. Life imprisonment of large numbers would be an impossibility. Besides, the danger of escape would be most imminent with a strong lawless element taking justice in its own hands. We have had examples recently in this country.

This argument seems to have had considerable weight with ex-Governor Long. "Nothing can justify capital punishment" he says in his message to the legislature, "but the conviction which is in the public mind and which I admit affects my own mind very differently the moment I look at the matter under a sense of official responsibility, that the dread of this extreme penalty is a safeguard to life." Still, for some inconceivable rea-

son he is opposed to it. "It is an outrage on human sensibilities and out of accord with the spirit of the age." So is the indissolubility of the marriage tie. Will we open the gates wide for divorce? Many things are said to be out of accord with the spirit of the age. Is the spirit of the age not rather out of accord with right reason manifesting the Natural Law? "Should you abolish the death penalty you might substitute the severest form of punishment." Which is it and by what right is it substituted? Is there any justification for it if capital punishment is an outrage?

In our present age anarchy is rampant, justice is travestied and authority flouted. Hence it is of paramount importance that we have penal laws equipped with teeth. It is equally important that those in charge of the judiciary functions of the State have correct views of the nature of crime and its penalties.

*Boston College.*

#### THE AKRON CENTRAL BUREAU.

The Catholic Service League, of Akron, Ohio, has been in existence but little over a year, and reports splendid progress in its work. At its first meeting in the fall of 1919 plans were formulated for a Central Bureau to serve as a clearing house for all Catholic problems and activities. It keeps in touch with the Juvenile Court, delinquent children, maintains a rooming house register for both men and women, and tries to be of assistance to young girls coming into Akron.

The churches are giving their coöperation to the efforts of the League; all have social activities. Two of the schools have very fine halls which are used every evening for some form of amusement, at which strangers are cordially greeted by the mothers acting as hostesses for the young people.

The office of the Catholic Service League coöperates with the Knights of Columbus, the Associated Charities and every other agency in the city. In this way the League is able to reach many Catholic families and to make its influence felt in all places where it is needed.

# Societies and Institutions

## MEDICAL CARE IN A DEPENDENT CHILDREN'S HOME.

BY REV. KARL ALTER,

*Diocesan Director of Charities, Toledo.*

**W**HEN dependent children are intrusted to the care of a children's home and placed under the jurisdiction of the proper authorities thereof, the latter assume both the rights and duties of parents in relation to their charges. In carrying out the responsibilities which result as a consequence of this relationship, the institution undertakes to provide the proper physical, mental and spiritual care for the children. The whole question of the proper care of children in an institution can be considered under these three headings and each one of them opens up a wide field for study and discussion. It is the intention of the writer to consider the physical care of children in a restricted sense, namely, the particular aspect of proper Medical Care which children should receive in a home for dependents.

Within recent years there has been a better understanding of the actual relationship which exists between the authorities of a children's institution and their charges; this clearer understanding of responsibility has manifested itself in a distinct improvement in the methods of admission of children, keeping of adequate records, and the proper followup work after children have been placed in foster homes. In this development the medical care which should be given children in an institution has not received the emphasis and the attention which it deserves. In order to stimulate discussion of this feature in the work of a children's institution, the following brief outline of the system of medical care which is in vogue in the

St. Anthony's Orphanage, Toledo, Ohio, is herewith presented to the readers of the REVIEW.

### PHYSICAL EXAMINATION BEFORE ADMISSION.

When an application for the admission of a child is received at our St. Anthony's Orphanage, and the circumstances of the case after being carefully considered, warrant affirmative action, the first step is to send the child to the Dispensary of St. Vincent's Hospital for a complete physical examination. Until recently it was the practice of the Orphanage to allow the people making application to take the child to any physician whom they might select, but owing to the careless manner in which the examinations were at times made, it was found necessary to make definite arrangements with the authorities of St. Vincent's Dispensary where the services of various Specialists could be obtained and where the examinations would be conducted in a thorough and efficient manner.

### PURPOSE OF EXAMINATION.

The purpose of this examination is two-fold, namely, to prevent in the first place the admission of children who have any infectious or contagious disease, and which if the children were admitted would spread itself throughout the entire group of children in the Orphanage. In this way cases of skin disease, tuberculosis, and venereal disease are discovered, and either the applications rejected as a consequence or else the proper treatment given to the children so that the danger of infection is eliminated



before they are actually admitted into the ranks of the other children. The second purpose of the examination is to discover such organic defects as will necessitate special care of the children or which with proper treatment can be eliminated. In this way defects of the eye, ear, nose, throat, and other organs are noted and the proper treatment provided for the correction of these defects immediately after the children are admitted.

#### ADEQUATE MEDICAL RECORDS.

In order that the knowledge which the examination of each child discloses may be constantly available, a Record Form is provided upon which the results of the examinations are carefully noted, and this form or record upon the admission of the child is placed on file in the Hospital Department. If the child thereafter should be taken sick while in the institution, this record of the previous physical examination is handed to the house physician who calls each day, and the latter has in consequence immediately available all the antecedent medical facts which would have any bearing upon the proper diagnosis of the disease or the method of treatment to be prescribed.

#### EQUIPMENT.

In order that the children may be properly cared for in the event that they contract sickness or disease while in the institution, we have a special Hospital Department consisting of two wards, one for the boys and one for the girls, with eight beds in each department. This department is entirely isolated from the rest of the institution, having its own diet kitchen, tray service, bathing and toilet facilities. In this way it is possible to eliminate all danger which might result from the indiscriminate mingling with those that are in good health. Each bed in the Hospital Department has its own number and the record of the patient is filed together with the nursing chart in a cabinet provided for this purpose. As a result when the physician calls at the institution and the nurse in charge of the department perchance should be absent, the physician can review the history of each of

his patients since the time of his last visit. This nursing chart contains all data such as is found in use in any standard hospital.

Besides the wards with the hospital beds there is also a dressing room in use for the purpose of taking care of any bandages and dressings which might be required in the case of minor injuries, such as cuts, skin abrasions, etc. This dressing room is equipped with everything necessary for the proper care of any cases of injury or sickness where it is not found necessary to put the patient in bed. It is the standing rule of the institution that when any child suffers even the slightest injury he must immediately report to the Sister nurse in charge of this department, who by getting the cases in time is able to ward off serious consequences. In order that this work may be done in a systematic fashion, the Sisters in charge of the various departments, which number six in all, send the children each morning after breakfast to the dressing room in order that their needs may be attended to. It is only by constantly insisting on this daily report at the dressing room that satisfactory results can be obtained.

In addition to the Hospital Department there is a dental room equipped with dentist's chair and all necessary dental instruments, so that the dentists can do all work for the children in the institution in the same manner as it would be done at their offices.

#### MEDICAL AND NURSING STAFF.

Arrangements have been made with a physician and surgeon, both of whom render their services voluntarily, to attend to the proper medical care of the children. The physician calls at the institution each day and if he finds that there is need of the advice and assistance of a surgeon, he calls in his co-worker to aid him in the case. Only minor surgical operations are taken care of at the Orphanage. Whenever a surgical operation of major importance is necessary, the patient is transferred to St. Vincent's Hospital where the orphanage surgeon takes charge of the case. It was found very unsatisfactory after long experience to have children upon enter-

ing the hospital recorded as staff cases and transferred to the care of the hospital staff physicians, because this interrupted the continuity of treatment. However, through the special courtesy of the hospital authorities and the staff none of the children from the orphanage are regarded as staff cases, and this, consequently, permits our house physician and surgeon, to enter the hospital and follow his treatment of the children in the same manner as if they were private patients.

Until two years ago it was the practice of this institution to have each Sister in charge of a department look after any children that were taken sick in her own department. For this purpose a special room was set aside as a sick ward. It was found impossible, however, to secure satisfactory results where the same Sister had the double responsibility, namely, the care of the ordinary work of the department and, secondly, the special care of the sick. It was to secure better results that the hospital department was consolidated for the entire institution and a Sister nurse placed in charge whose sole duty was the care of the sick. Having no other duties in the house she is enabled to concentrate her time and attention upon the special care of the sick and keep the nursing charts up to date, file the same after the patient has been discharged and enter upon the permanent record the medical history of each child who has passed through her department. Unless this work is in charge of one special person it is impossible to provide adequate care for the sick and keep proper records of all children admitted to the hospital department, such as date of their admission and departure; diagnosis and treatment of the case. Such at least was our own experience.

The past year of 1919 shows a particularly large percentage of sickness in the institution. The total number of sick days is far higher than that of the year previous where the total enrollment of children was even slightly higher. This abnormal condition of sickness in the institution can be accounted for by the influenza epidemic and the

wide prevalence of bronchial pneumonia, measles and chickenpox which seemed to result from the debilitation which followed the influenza attacks.

The following statistical report of the year 1919 of the hospital department of our institution will serve to illustrate some of the matters referred to above.

#### HOSPITAL DEPARTMENT, ST. ANTHONY'S ORPHANAGE, TOLEDO, OHIO.

*Conditions and Diseases* *No. of cases*

##### *Infectious:*

Influenza .....	38
Measles .....	81
Chickenpox .....	29
Scarlatina .....	26
Mumps .....	1
Tonsolitis .....	21
Chorea .....	1
Vincent Angina .....	8
Simple Meningitis .....	1
Skin .....	8
Infections (miscellaneous) .....	5

##### *Respiratory:*

Lobar Pneumonia and Influenza..	1
Bronchial Pneumonia .....	98
Bronchial Pneumonia and Myocarditis .....	2
Bronchial Pulmonary Hemorrhage .....	2
Whooping Cough .....	11
Colds .....	14

##### *Digestive and Intestinal:*

Stomach Trouble .....	16
Intestinal Trouble .....	11
Fever .....	2

##### *Heart:*

Cardiac Arythmia .....	1
Heart Trouble .....	4

##### *Ear:*

Slight recurrent Mastoiditis....	1
Earaches .....	5

##### *Nerves:*

St. Vitus Dance .....	1
-----------------------	---

##### *Sprains and Fractures:*

Foot Sprained .....	1
Collar Bone .....	1
Fractured Lower 1-3 Left Humerus .....	1

##### *Surgical Operations:*

Tonsils and Adenoids removed..	28
Appendicitis .....	2
Phimosis .....	5
Mastoid .....	1
Goiter .....	1
Hernia .....	1



## EXAMINATIONS:

*Laboratory:*

Wasserman Tests—Positive	16;	
Negative	95	III
Von Pirquet Tests—Positive	17;	
Negative	67	84

Physical	206
Dental, including Treatments	150

*Summary of Care:*

Dressings	5,835
Total number sick cases	432
Number of deaths	I
Days of care given to sick cases	4,114

*Percentage:*

Of sickness based on the total number of days of care given to all children	5.2 per cent.
---	---------------

79,354 days of care were given during the year  
to 322 children.

In presenting this brief outline of the medical care which is given the children of St. Anthony's Orphanage, we trust that some assistance may be rendered by way of comparison to other institutions engaged in like work, and may lead to a profitable discussion of the subject which will be informative and helpful to all of us.

## RECREATION IN PARISH HALLS.

BY JOHN O'CONNOR, JR.,

*Director School of Social Work, Duquesne  
University.*

The fact that a Catholic Church cannot be used for other than religious services made a parish hall a necessity. Most parishes in the past made the best—not a virtue, by any means—of the necessity by making the parish hall a commercial asset. The hall was used for parties, dances, musical and dramatic entertainments, the main purpose of which was revenue. A parish hall, like a low tariff, was "For revenue only"; the social, educational and recreational features were of secondary importance.

In many parishes, when the debt on the church and school was cleared, the doors of the hall might well have been nailed shut, if it had not been for the occasional meeting of some fraternal society. It was only the exceptional parish, after it found itself on the way to

prosperity, that turned its attention to the building of the parish hall, in which the general welfare of the congregation was to have first consideration. While the parish hall was considered a necessity, it was one of third or fourth rate importance.

If it did not add too much to the building expenses, the hall was placed in the basement of the church or in the attic of the school. Very little money was expended on its equipment, only the bare necessities being provided. It should be said in passing that the architects did their best by the skillful arrangement of pillars and beams to destroy all the usefulness of the hall as an auditorium or gymnasium. It is of little wonder that to most people a parish hall calls up a picture of a large, dark, dusty, disordered, over-pillared room which was anything but cheerful and inviting. The programme of activities in most parish halls was as meager as the equipment; in fact, unless the pastor was an exceptionally far-sighted and energetic man, no use was made of the hall except for the aforesaid "revenue only" purpose. Most parish halls housed for a period each five or six years of their existence a men's club or lyceum. These died usually from six months to a year after their inauguration, from lack of anything definite to do, and the last state of the hall was worse than the first.

The parish hall, in the present recreational or leisure-time-activities movement, has a very important part to play, and if it is to be successful it must profit by experience and learn rather quickly to adapt itself to the new conditions.

In the first place, the success of the parish hall, under the new conditions, will be predicated, in a large measure, upon the advice and assistance it receives as to its equipment, method of organization, activities and managing personnel, from a diocesan welfare council, modeled to a large extent after the Diocesan War Council described in Reconstruction Pamphlet No. 7 of the National Catholic War Council—"Outlines of a Social Service Programme for Catholic Agencies." A diocesan welfare council ought to be prepared to enter

any parish upon a summons from that parish, to outline a programme of social and recreational activities, supervise the general organization of work and furnish trained workers to guide it through its formative period. It is scarcely necessary to point out that just as the parish hall needs the diocesan council, so the diocesan council in turn needs a national organization to which it can turn for assistance.

In the second place, the parish hall must be conducted, not for revenue but for the service of all the people in the parish, men, women and children.

In the third place the parish hall, because to a certain degree it must compete with commercial recreational activities, must be made attractive, clean and sanitary. In the fourth place, it must have a well-planned programme which will keep it in use most of the afternoons and all of the evenings of the week. This will call for live management and paid workers at least for part time, and a continuous interest on the part of parishioners.

In the fifth place the parish hall, if it is to justify itself from the Catholic point of view, must be a center of Catholic culture, a center from which will go out into the lives of all the people the influence of Catholic art, literature, music and science. The Catholics in America have been culturally starved; they have been kept from entering into the glorious tradition of a Church which is the mother of poets, artists, architects, musicians, builders and pioneers. They have lost the inspiration which the knowledge of the past, if presented to their imaginations, would have given them. The Catholics of this country, on the one hand, do not and cannot enter sympathetically into much of the culture they find on all sides of them; and on the other hand they have no ever-present means of entering into the rich culture which is their own.

The parish halls have a wonderful work before them. They have served well in an economic way; now the time has come when they can serve much better by becoming in American cities, for Catholics at least, what the monasteries were to the towns in the Middle Ages.

They have the opportunity, through well-planned and wisely executed recreational programmes, to become the universities of the Catholic people.

### RECENT CONFERENCES ON ILLEGITIMACY.

BY A. F. ACERBONI.

It has often been observed that the problem of illegitimacy is not apparently a very acute one in the United States. The reason for this may be found in the fact that this topic was not recognized as a definite social problem until rather comparatively recent times. Yet, there is hardly a question in the whole field of social endeavor that is so complex, that presents so many ramifications, that can stir up so many discussions on any one of its various phases as this same problem of illegitimacy.

It is rather difficult to obtain the exact percentage of births out of wedlock as based on the total number of births in a year, for birth registration and the records of vital statistics are not uniform throughout our country, but those statistics that are available would indicate that this percentage is not so great in the United States as in European countries. That the problem has nevertheless come to be recognized as a serious one is manifest from the movement that has been daily gathering strength to convert purely local effort into an interest that will be national in its scope. A most significant step in this direction is the recent action of the National Children's Bureau in holding under their auspices and at the request of the Inter-city Conference of Social Work, two regional conferences to consider the problem of illegitimacy.

An outline for discussion was prepared by the Children's Bureau and was chiefly concerned with standards of legislation for the protection of children born out of wedlock.

The first question was that of birth registration. One problem is—should the information which the mother gives relative to the putative father be immediately recorded, or should this be recorded only after an admission in writing by the father, or after a court adjudication? Again, should the mother be



compelled, as in the Norwegian law, to report the name of the father? Then, too, the question of method comes up in keeping birth records confidential. Should the record be confidential except, of course, in cases where legitimate reference is approved by the authorities? What about the protection which is due the child in the case of transcripts from his birth record for school enrollment, work papers, and other similar purposes?

The establishment of paternity is concerned almost entirely with the legal proceedings and is again primarily a question of methods. Then follows the father's responsibility for support of the child. Here the status of the illegitimate child is to be determined with regard to that of the legitimate. What power the court shall have over the former is also a problem in itself. Closely allied to this topic is the inheritance right and the name of the child born out of wedlock.

Supervision by the State forms another important topic—the means by which it shall be made effective, in what cases State guardianship is to be exercised, and other similar questions are all included under this heading.

The resolutions adopted by the two conferences show a striking similarity though they were worked out by two separate groups and without any collaboration. Some differences, as is to be expected, do appear, but it is worthy of note that they are all with regard to minor details.

The registration of illegitimate births was desirable in the opinion of the Chicago group, and the New York Conference went still further, asserting that it should be compulsory. Paternity should be recorded only after court adjudication, and efforts to determine it should be made by good case work, or court proceedings when deemed advisable; but under no circumstances was the mother to be compelled to report the name of the father. Birth records should be confidential and records for school and work purposes should not disclose legitimacy or illegitimacy.

The New York group decided that proceedings for the establishment of pa-

ternity should be instituted in a court having civil, criminal, and equity powers; in Chicago the opinion was that the court should be one of socialized experience and equipment.

With regard to the father's responsibility for the support of the child, it was resolved at the New York Conference that the father's obligations for support should be the same for the child born out of wedlock as for the legitimate child. Somewhat the same idea seems to be in the mind of the Chicago group in their statement that financial provision should be made with reference to the father's economical condition. The court should have jurisdiction over the child during his minority. Lump sum payments should be made at the discretion of the court, and such settlements when made outside should be approved by the court in order to be valid.

The illegitimate child should have the same inheritance rights and also the right to the father's name as in the case of the legitimate child after adjudication by court.

Both conferences recognize the physiological benefit to the child of breast feeding, and recommend that every effort be made to keep the mother and child together during the nursing period.

With regard to State supervision, the duty of the State to protect the interests of children born out of wedlock was both recognized and affirmed, and both conferences agreed that the manner in which this duty may best be performed will be subject to the conditions and circumstances peculiar to each State. It is worthy of note that the two conferences recommended the creation of State departments having the responsibility for child-welfare, which should include among their duties the assisting of unmarried mothers and of children born out of wedlock.

It was also the opinion of each conference that the State should license and supervise private hospitals which receive unmarried mothers for confinement, and all private child-helping and child-placing agencies, to the end that unfit hospitals or agencies may be sufficiently improved or eliminated.

*Washington, D. C.*

## SARAH G. GAYNOR.

The officers of the National Conference of Catholic Charities share in a particular way the distress caused by the death of Miss Sarah Grieves Gaynor. She attended every session since the first one in 1910. Her interest in the meetings, her helpfulness wherever service was called for, her uncounted acts of thoughtfulness and her unflagging interest in the deliberations of the Conference no less than in her work with committees, made her conspicuous among the hundreds in attendance. She was remarkable at the same time for a spirit of self-effacement, the quality of which is rarely found associated with forcefulness. When the Conference was founded in 1910 she was one of the first to grasp the full import of its purposes and the spirit of its methods. She brought to the service of these purposes every resource of intelligent and tactful enthusiasm. The promptness with which the Catholic Charities of Chicago identified themselves with the national aims of the Conference was due in large measure to the personal influence and self-sacrificing zeal of Miss Gaynor. She inspired and organized annual meetings in Chicago at which the interests of the National Conference were discussed and plans were made to develop the reciprocal happy relations which have been maintained for ten years. Miss Gaynor's last service of this kind was rendered in organizing and conducting a meeting at Congress Hotel on January 22, a week before she died. On the morning after, she began plans to develop and sustain increased interest on the part of the Catholic Charities of Chicago, in the development of the National Conference. Her fatal illness intervened. God closed her work and called her to her reward which, let us pray, is exceedingly great.

Miss Gaynor took steps constantly to prevent public recognition of her work other than that which was inseparable from the doing of it. This was done so quietly, with such perfect tact, that it must have sprung from an abiding spiritual conviction that had the unmistakable touch of God about it. Her faith was a complete faith around which a complete

and beautiful spiritual life was organized. Her positive interest in everything Catholic, her intelligence and sympathy, her tone of sweet refined humor and her fine unselfishness combined as elements that gave her an outstanding, enviable personality. It was perhaps this quality of her character that gained for Miss Gaynor the trust which she everywhere inspired. The transparent sincerity of her character and work, the tactfulness which governed her zeal and the buoyant spirit that was so characteristic compelled confidence and made work with her a delight. One discerned behind these engaging human traits, a calm spiritual illumination which had every mark of the supernatural about it. May she rest in peace.

## MRS. MARGARET H. FORD.

The recent death of Mrs. Margaret H. Ford, of Bridgeport, occasioned widespread regret in the field in which her splendid work has made her an outstanding figure. She was the first woman in the history of Bridgeport to serve as a member of the Board of Charities. As a testimonial in recognition of her services to the community, the Board of Charities, of Bridgeport, has decided to name one of the city buildings "Ford Cottage." All know that her sympathy with the aims of the National Conference of Catholic Charities made her one of its most active members. Her experience and judgment in dealing with problems of charity gave her unusual insight into social conditions and invited confidence in any view that she expressed. The following editorial tribute indicates the recognition that Mrs. Ford's work in Bridgeport earned: "The poor, the unfortunate, the unhappy lost a sincere friend and tireless worker through the death of Mrs. M. H. Ford. . . . To every undertaking with which she became associated she brought the aid of a tremendous energy. Probably her untimely death is the penalty of overwork—the inevitable overwork arising from the fact that there is so much to be done, so few to do it. Her best monument will be found in the prayers of grateful people." May she rest in peace.





## GUIDING THE CONFERENCES.\*

Sirs and Dear Brothers:

During the five years of war just passed we were constantly hoping that when the long calamity was ended we might take up and follow our modest work in the peace and quiet which are best suited to works of charity, but this was only an illusion and soon dispelled. Peace has come, but economic and social conditions have been so upset that they have brought trouble in the working of many of our Conferences, so that some are experiencing a veritable crisis and their presidents, bewildered, appeal to the Council-General for guidance.

We have no poor to visit. We do not know what to do at our meetings. Our Brothers are becoming disinterested and do not attend. Such, in brief, is the substance of the complaints which have reached us from some Conferences.

We might reply to them that if they had followed the advice which we have given them for some time past, if they had organized works which might be carried on at the same time as the visits to homes, the zeal of their members would find enough to keep them usefully occupied and that the present crisis would hardly have affected them. The real trouble with these Conferences is within themselves; it is indifference, apathy, routine. But enough of these useless recriminations—the past has gone from us, let us occupy ourselves with the present and the future.

Every Society for its normal development, must live an active and useful life, wholly conforming itself to the princi-

ples laid down at the time of its foundations. It should adapt itself continually to the environment in which it works. In doing so it will find itself subject to two forces, tradition and evolution, both of which while seeming to draw apart, more often attract each other; evolution, which must have a beginning some place, is obliged to lean for its support, on one base, which is tradition.

Evolution is a word which has never been spoken in our meetings. Do not be frightened; I attach to it nothing of the materialistic or fatalistic meaning which is given to it by certain philosophers; but we must, nevertheless, acknowledge that evolution is a general law of human societies, and that the Church herself, the most perfect among them all since she is divine, is not free from it. The Credo, which we recite every day, is not found entire in the Gospel. St. Vincent de Lerins, in a famous saying, shows us the developments of Christian teaching passing from tacit beliefs to explicit doctrines. The entire Church is established on the fecundity of her dogmas. It was undoubtedly through an evolution that such a popular devotion as that of the Sacred Heart came to be set up at the proper time as a bulwark against the heresies of Jansenism.

This is enough to convince you that our Society has a legitimate right to evolve, that is to say to adapt itself outwardly to new conditions in order to fulfill its mission, while remaining faithful to what these traditions have of the immutable. Tradition must be respected while inspiring ourselves with its spirit. Inertia would be death, movement will be life and progress. It is not enough to say: "We are doing what

\* Address of the President-General at the Meeting of the Paris Conferences, December 14, 1919. Translated from the *Bulletin*.

Ozanam did," because frequently even that is not done. Ozanam did not think that he had fulfilled his duty towards his neighbor by having visited a few poor; he occupied himself with male-factors, with apprentices, he instructed soldiers. We should say: What would Ozanam do if he were living now? Ozanam had a grand, deep, enthusiastic and inquiring mind. He lived in God and this intimacy gave him special lights. He was surely a prophet when he wrote that what divides men is not a question of political forms, but a social question. Between these two contending armies, one of the might of gold, and the other of the power of despair, it is necessary, said he, for us to intervene, to prevent, or at least to soften, the shock. He saw in the Society of St. Vincent de Paul one of the best means of combating the secret associations which menace the civilization of our country and perhaps even of saving France. This was a most ambitious dream of social and national action which indeed was partly realized, for as our Society became more prominent and more active it took on, in a general way, a real social character, so that it has even been referred to as the most social of works.

Were Ozanam living now he would see his prophecies confirmed by what is now occurring, and the social question would appear to him of more importance than ever. The final outcome of the war, for reasons too numerous to mention, is in reality a greater revolution than that of 1848, the consequences of which occupied Ozanam so constantly. At that time a general and terrible distress was everywhere; today it is just the contrary; the business employment, the enormously high salaries are such that material misery is exceptional among those who are obliged to live by their labor. But was there ever greater spiritual misery than is now found among these peoples poisoned by materialism, demoralized by the scandal of immense fortunes too rapidly acquired, by the abandonment of every tradition of honesty, who never hear religion spoken of, nor mention the name of God except to mock or blaspheme it; and

whose immature minds make them easy prey to the wiles of the bad shepherds? That the world has to be reconstructed is admitted everywhere; the edifice will surely not be solid unless it rests squarely upon the cornerstone, which is Christ.

So I invite you, my dear Brothers, to greater action among those of the working class, so poor in doctrine and so near to want. In this we may be sure of acting in conformity with the ideals of Ozanam. Does he not in effect propose to us, as model, the good Samaritan of the Gospel? "We have seen society lying wounded by the roadside, robbed of its intelligence by thieves, and the priest and levite who passed by did not abandon it. They approached it with love, but it repulsed them in its delirium; it was afraid of them. We also, though it knows us not, would wish to come near, to bend over its wounds and to pour in, if we might, oil and balm. We would wish to take it out of the mire and place it back calm and comforted into the hands of the Church, that divine asylum, where it would receive bread and would be shown the way to continue on its pilgrimage to immortality." All our more recent works, those which we have called auxiliary or special, and which must become essential, do they not point to the end which I have indicated? It is only necessary now not to limit their application to the poor and to spread their benefits to all those to whom they may be useful. But I should also add that in practice these works should furnish us the opportunity to continue the visits to the homes, because I consider this as the one of our traditions which must be preserved at all costs. Is it not that fact together with the weekly meeting, which inspires us with the spirit of St. Vincent de Paul, and which is the special mark of the character of our Society? But the visit to the poor is the most fruitful for us and for our personal sanctification, because faith shows us in the poor the Sacred person of Our Lord and when our visit is made in this spirit, it constitutes in itself the complete accomplishment of charity.

I cannot, therefore, too strongly urge the Conferences who complain of having



no poor, to take the trouble to look for them, instead of waiting to receive their applications, and I am convinced that they will still be able to discover them. Notwithstanding the abundance of work and the increase in wages, notwithstanding the good results from our laws of assistance, there will always be misery by death, by sickness, by accident, not to mention ignorance, laziness or bad conduct.

Then again, is there not to be found here and there the newly-poor—who are less spoken of than the newly-rich—those who have retired and are living on modest, small incomes which are no longer enough to provide the necessities of life, and who having heretofore lived in comparative comfort are now suffering inconvenience and even distress, who have been described somewhat expressively as the “modest ashamed poor?” In 1848, right after the Revolution, there was a similar crisis and Ozanam saw a providential occasion not only to spread the helpful activities of the Conferences, but to intensify them and purify their motives. “We will find it instructive, and useful,” said he, at the general meeting at which he presided, “to visit men who were formerly our equals; we will learn thereby how unstable are the hopes of the world. We will learn especially to perform our good works with that delicacy which makes the one assisted forget his apparent inferiority, and we will discard these airs of superiority and perhaps of domination, which may have come to us in our ordinary dealings with the needy, and which might be excusable by a difference in education or in intelligence, but which, nevertheless, spring more or less from a secret self-love, which is the corrupter of good works.” At that time his appeal was not heard. The poor among the lower class were innumerable, but as to-day they are less numerous let us return to the advice of Ozanam and try to discover these unfortunates, that we may help them; our clergy, to whom so many confidences are made, might discreetly help us.

Our Lord has said, “The poor you have always with you.” I do not think, nor did Ozanam, that in hearing those

words we should consider them as a sort of malediction on that portion of humanity condemned to suffer perpetual hunger. Their real meaning is: You will succor one another, you will love one another; there will always be people to help, to advise, to console and to reconcile.

Those in need of such assistance are the ones that we should visit, but we must not impose ourselves upon them nor see them without some acceptable explanation. It has been said that the loaf of bread is a passport which opens the door of the poor to us. In like manner we can make our reasons for these other visits such objects as the education of the children, the care of a sick person, the sanitary improvement of the dwelling, the lease of a garden, the enrollment in some coöperative association, good advice and a thousand other reasons, and then readily gain access to such homes as the different works may suggest for the service of the Conferences.

These works, my dear Brothers, are well known to you. I enumerated them in my last address. The exhortations which I then addressed to you I repeat again even more urgently: Organize works everywhere. Select in the list which is offered to you, those which best suit your possibilities and the conditions under which your charity is exercised, but do not remain inactive or hampered by routine or by any false respect for tradition.

Every initiative in this direction should be encouraged. Here is a recent example which I might bring to your attention and of which the application is quite easy: “A conference at Lille,” says the report of the Particular Council there, “had the idea of extending its charitable activities to a certain number of families not receiving ordinary assistance, but which it helped in the form of scholarships. This was a happy application of the beneficent action of the Society, which found in this manner, while bringing help to the home, an opportunity for a visit and for good advice.”

We have no poor! . . . But Ozanam found himself in the same position and

was not embarrassed by it when in 1850 he founded a conference at Sceaux where he was spending a few months in the summer, as he also founded conferences wherever he happened to be, even temporarily. Objection was made that the small city had no poor who were needy. "What does that matter," said he, "the material assistance of the poor is only the secondary object of our work; the sanctification of souls is the principal object, and we will work for that." Under the auspices of that conference there was established at Sceaux a Confraternity of the Blessed Virgin among young girls, while the members of the conference went as true apostles among the inhabitants, and brought them back to the practice of their religion. We can easily be apostles as was Ozanam, by instructing the soldiers, and we might also readily devote ourselves to teaching Catechism to the children and Christian doctrine to young men and to adults.

This is a subject which the Rev. Father who preached our retreat has very much at heart; I will let him tell you more about it himself.

Would that I might have the eloquence of Ozanam, not for my own glory, but to imbue you with a little of the sacred fire and enthusiasm we must have to carry on our works. But I have the same faith that he had in the destiny of our Society, which must live by the spirit of its founder, which is the spirit of St. Vincent de Paul, itself the spirit of Christ. These are the exact words of Pope Pius X.

Was there ever a saint more practical than St. Vincent de Paul? Did he ever announce beforehand any theories about helping others? No, he placed himself face to face before his crucifix and the happenings of his time, and, inspired by his faith and his charity, he found remedies for the greatest evils, greater even than those of our epoch, for he had to commence by reforming the clergy.

The admirable congregation of the Sisters of Charity was not evolved all complete from his mind and his heart. These women were at first only servants who helped charitable ladies in bringing

comfort to the sick poor, and as a result of a fruitful evolution, we see them today multiplying their charity in various ways, even to the teaching of children. And thus the spiritual works of mercy were added to the corporal works of mercy. We should do the same.

It is permissible to strengthen the supernatural motives of our good works by natural motives, especially when the latter possess the high character of working for social peace and the reconciliation of all the people of the same Fatherland. The duties of a Catholic have never been opposed to those of a citizen, but when the duties of both are united and made as one, we should carry them out with invincible energy and confidence.

The troubles of certain Conferences are far from being general. This will be made manifest as you listen to the reading of the report which will be presented to you. I think, therefore, they might be used as a warning, considering that it would be better to foresee and avoid the danger, than to try to cure it later.

The necessity of modifying the methods of our Society and of enlarging them has been apparent to me for a long time, but this does not mean a change in its object nor in its spirit. This is a very large subject, which I shall take up in my next address. It will not be possible for me to bring you a correct and exact solution for every case, it will simply be general advice and guidance that I shall expect to present to you. In doing this I am fulfilling the responsibilities placed upon me. Your duty, my dear Brothers, is to work and to make your own decisions. Each of your actions is weighed and counted by the Divine Master and influences the general result. The future of the Society is in the hands of God, but also in your own.

\* \* \*

By the will of the late Mrs. E. Elizabeth Waddingham, of St. Louis, a non-Catholic lady, Father Dempsey's institutions receive \$18,000.00; the Helpers of the Holy Souls, \$15,000.00 and Father Dunne's Newsboys' Home.



## CONFERENCE, THE COUNCIL AND THE GENERAL MEETING.\*

BY JOHN REA,

*President Metropolitan Central Council of Philadelphia.*

The Society of St. Vincent de Paul has been happily defined as "a world-wide organization of Catholic laymen engaged in volunteer work of Christian charity."

It is founded upon the plan of the Church. The parish Conference is the unit; the Particular Council, the Diocesan Council, the Metropolitan Central Council, the Superior Council and the Council General—thus the Society rises in easy gradations from the parish conference to the Council General, in Paris, each working in its own sphere like a piece of well-adjusted machinery.

A parish conference in cities and large towns is usually composed of from twelve to twenty men. The original members are usually chosen by the Pastor, who is best qualified to do so. They are as a rule selected from all walks of useful life. The membership is often drawn from existing church societies, such as the Holy Name, the Temperance Society, the Christian Doctrine Society, the Sodality and the parish Beneficial Society, if one exists. Thus equipped, this body of good men, with the parish priest at its head, forms, so to speak, a local parliament capable of dealing effectively with any form of delinquency or distress within its jurisdiction. It performs in the parish, the corporal, and not infrequently, the spiritual works of mercy. It is a devoted instrument for good in the district, and its beneficent, charitable efforts, although performed with studied unobtrusiveness and absence of display—always respecting the self-respect of the needy—attract the valued attention of outside observers.

Conferences meet weekly throughout the year but at various times, to suit the convenience of members. These gatherings are usually, and fitly, held in the pastoral residence.

It is not commonly understood that there is a "board of conference," made up of the spiritual director and the of-

ficers, as well as a board of council. The conference board, it must be said, seldom functions. There are many occasions in the life of a conference when matters of much moment at the time might be usefully considered and prepared for presentation at the meeting which follows. It prepares the subjects for deliberation, shortens their consideration, expedites small details and safeguards the Christian harmony of the proceedings. The attention of the presidents could be usefully called to this.

During these meetings, the value in the membership of men connected with other church bodies becomes at once apparent. Is the cause of poverty in the home due to the drink habit. Here is work for the representative of the Temperance Society. Do the growing up children of either sex attend the parish school, go regularly, or at all, to Mass, or attend Sunday school? If not, here is work for the Christian Doctrine Society. Do the young men or women go to their duty, lead Christian lives, or do they blaspheme the name of God? If so, here is call for the attention and action of Sodality or the Holy Name, and so on. Thus it will be seen that in a well-constituted conference, each member has a special function, on the successful performance of which much permanent good is done in the home where drunkenness, neglect of religion, waywardness and affliction darken the life of the family.

National prohibition—which marks the passing of a great evil—cannot fail to affect profoundly the work of the parish Conference. We ourselves have often said at temperance gatherings that if total abstinence prevailed all over the land, the Society of St. Vincent de Paul may disband. But it is not so. There can, however, be no doubt that national prohibition will reduce poverty in the home, and with it reduce in large measure the sum of human misery. It may be safely said that seven-tenths of the poverty the Society seeks to relieve is directly traceable to the drink habit. The demands upon the conference treasury must, therefore, be very sensibly reduced. But the funds thus saved can be

\* Paper read at Annual Meeting of the Society Detroit, October 16-19, 1919.

very usefully expended in another and more hopeful field. In the past, we have been dealing with consequences; hereafter, we should take more interest and expend more zeal in preventative work.

Let us turn, for instance, to the school, public or parochial. Let us help the pastor and the great teaching sisterhood and brotherhood, upon whose blessed work, practically performed without pay or profit, depends in no small measure the future of the Church in this, as in other countries. Here, we can give effective coöperation.

We all know what truancy leads to—it is said to be the first step in the direction of the reformatory. The attention of the parish conference should at once be called to the boy or girl who, without reason, is habitually absent from school. Ready and cordial coöperation thus between Vincentians and the teachers would avert much evil in after life, and in time help the poor home. This is preventive work of a very practical character and it should be more widely practiced. The present time is particularly opportune for such an effort.

During the past few years, allured by high wages paid for almost any service, there has been an exodus of both sexes from the seventh and eighth grades in parochial schools. What has become of those Catholic boys and girls? What kinds of employment have they found? Are the positions they have accepted suitable to their youth, their mental and physical conditions? Catholic parents have been and are, we fear, less solicitous and less ready to make sacrifices for the education of their children than those of other creeds. Public High Schools are crowded, not with children from Catholic homes, but from homes of non-Catholic parents, especially Jewish homes. One of the tragedies of life in our day is the misplaced boy or girl. "As the twig is bent, so the tree inclines." Sometimes a wilful or wayward boy or girl, chafing at parental restraint and swayed by youthful impulse, may be saved by patient and judicial interference on the part of men respected in the community. The trouble is we do not bother about such cases. The time

has come when we should. Our members are, as a rule, competent to judge their qualities, place them where they belong, and not leave their future to chance. They, at this critical time of their lives, require good advice, sympathetic direction and friendly counsel. Others, when they leave school must "hunt for a job." They usually take what they can get, but in many cases it may be wholly unsuited to them. Thus, a misplaced young person becomes a real misfortune. "Prevention is better than cure."

One Conference in Philadelphia has taken this great matter in hands and is doing untold good. Boys and girls who have quitted school ere quitting time are sought and assembled in the rectory and inquiry is made of each regarding what employment has been found. Then the careful method of "sorting" goes on, finding the class or work suited to each, mental, moral and physical conditions being intelligently considered. What then has become of Catholic boys and girls, we repeat, who leave school too early, go out into the world, accept the job that promises the best pay and have no regard for the irreligious atmosphere in which they find themselves? To help to set this right, as far as we can, is a Vincentian business, and we should devote the time and the money saved to us by the disappearance of the ravages of intemperance to this great and pressing necessity for the moral safety and the industrial prosperity of our Catholic youth.

The president should arrive on time and, in the absence of the Spiritual Director, select the pious reading, from which much spiritual nourishment is derivable; he should see that relief tickets are always applied for and distributed at the meetings; he should exercise prudence in the assignment of visitors—for we not only enter the homes of want and affliction, but also the abodes of sorrow and shame, and should ever be on our guard to preserve ourselves from contamination. We should receive new members with cordiality and with a simple formality; and should close the meeting with words of advice, direction and encouragement.



The function of a Council, whether Particular, Diocesan or Metropolitan, is largely one of direction. As one of the higher branches of the Society, it has much responsibility and authority. If, as has been said, a conference president is the first layman in the parish, in the eyes of the Church, what a body of men compose a Particular Council! The Council, which meets monthly, organizes conferences, prepares and presents aggregations, encourages and assists financially struggling Conferences, institutes special works, arranges annual spiritual retreats; selects where general meetings are to be held, suggests to the Central Council the formation of new Particular Councils in the jurisdiction, etc. The collection and publication of annual reports of conferences in the circumscription is very important work. It should never be neglected. Conferences delinquent in this way, and they are many, should be visited and a report secured. Charitable work done and not recorded impoverishes the reports. Councils are officially connected with the heads of the Church in each diocese and, as such, are assured of counsel, direction and encouragement. No new work, however laudable, is undertaken without episcopal approval.

We have always held that in the organization of Conferences and in the presentation of letters of aggregation some simple ritual should be observed. There should be uniformity in this as in other things; besides, it is expected. When the President and Board of Council meet the pastor and members of the new Conference, it is looked for.

Letters of aggregation should be simple but securely framed before presentation. How many are lost otherwise? Thus preserved, they could be set up in the place of meeting and would be a constant reminder of admittance to membership in the Society. The Particular Council is the life of the Conferences; where there is none, conferences languish and often go out of existence. Happily, the policy of splitting up the number of conferences in large centers and multiplying councils, has been approved by the Superior Council and so far with gratifying results.

The general meetings are held on the four festivals of the Society each year, following the general Communion of the members. These meetings are held at different hours to suit the general convenience. In Philadelphia they are held in the early afternoon. Attendance at the general meetings is a good test of the zeal and devotion of the membership. The attendance is seldom what in point of members it should be. Some Councils make it a practice to hold a general meeting in a parish where exists a languishing or non-reporting Conference. Such a large gathering of visiting Vincentians prompts, if indeed it sometimes does not compel, the resumption of making reports on the part of the conference and the revival of other activities proclaimed at the general meeting.

The principal object of these important quarterly gatherings is to listen to the reports of Conferences. This should be ever borne in mind. The Rules deprecate excessive oratory, as calculated to overshadow the matter of attention to Conference reports and those of chairmen of special works. To shorten proceedings, some Councils make it a practice to print a summary of conference reports and distribute copies at the meeting. The effects and the results are not satisfactory. Conferences do not appear to send in reports that are not read at the meeting. This public announcement of each conference's work creates a healthful rivalry and results in more reports being sent in. These quarterly reports enrich the annual reports, which are a reflex of the life of the Society in each jurisdiction.

In large centers, of course, like New York, Boston, Chicago and Philadelphia, the reading of a brief summary would occupy perhaps about twenty minutes, but these reports edify all present, clerical and lay, and form the text of the speeches which follow. I have never favored a departure from this rule. Experience does not justify it.

Attendance at these general meetings is incumbent upon presidents of Metropolitan Councils, who are also, by virtue of their office, Vice-Presidents of the Superior Council. Prudent inquiry

into the condition of the Conferences in each jurisdiction will enable the visitor to make recommendations, point out shortcomings where they exist, and in a general way indicate how the works of Christian charity in the Diocese may be fostered, promoted and encouraged. In many ways, these general meetings, properly prepared and conducted, with the presence usually of the Bishop of the diocese and many clergymen, may be turned to good account through the secular and religious press, for we may, without offence, have a little of the advertising instinct, to propagate a desire to join the Society and to instruct the opinion and attract the attention of outside observers. We have noted with pleasure quite recently in New York that a body of Catholic young men, belonging to the national movement, expressed a desire, which may be welcome gratified, to become members of the Society of St. Vincent de Paul.

We have entered upon new phases of social life and are confronted with new conditions. The world is still rocking from the great conflict. Peace has brought new problems. Christian men and women have thrust upon themselves new duties and responsibilities that cannot be evaded.

New social and welfare agencies, called into existence by a great emergency, have invaded the broad field of human service. We welcome them all. We have accorded them cordial coöperation and support. Whether or not these agencies will endure when that which called them into life and activity shall have passed away is a problem. But one thing is certain: The Society of St. Vincent de Paul, true to the spirit of its founder, will continue, unchanged and unchangeable, and without pay or profit save the spiritual, to minister to the wants of the poor; to comfort the afflicted; to visit the sick; to bury the dead; to pray for the deceased poor; to console the sorrowful; to counsel the wayward and to bring light and hope and spiritual sunshine into lives and into homes that are darkened by the clouds of adversity.

## THE ORGANIZATION OF CONFERENCES IN NON-ENGLISH SPEAKING PARISHES.\*

BY JOHN P. READY,

*Vice-President Metropolitan Central Council of Chicago.*

There is little doubt that all zealous Vincentians desire to see the Society of St. Vincent de Paul perpetuated. There is reason to believe that there would be few Conferences in existence today, were it not for the self-sacrificing efforts made by the pioneer members of the Society, not only in France where the Society originated, but in every country to which it spread. This spirit or passion for the extension of the Society, seems to have been transmitted by the founders and each succeeding generation of Vincentians have kept up the purpose, to make the Society's objects known and to form new parish Conferences. It is obvious to all who note the grant of Letters of Aggregation to new Conferences located in different parts of the world, that the men who are guiding the Society today are imbued with the same high resolve in their efforts to extend the Society, as that which animated the founders.

A glance at the history of the Society in our country shows that since its institution here it has drawn its membership from the English speaking portion of the Catholic population made up largely of Irish immigrants and their descendants, French-Canadian, French and German immigrants and their descendants. The Conferences formed from these groups seem to have imbibed the spirit of the Society and saw in it a wonderful plan for the carrying on of works of charity in behalf of families in their homes. These Conferences have, in nearly all instances, kept up the work and have perpetuated the traditions and spirit of the Society.

Beginning with about the year 1880 until the opening of the Great War, millions of immigrants came to the United States from central, eastern and southern Europe. Vast numbers of

\*Paper read at Annual Meeting of Society in Detroit, October 16-19, 1919.



these were Catholics and it must be said, to the great honor of the Bishops and priests of our country, that they exerted almost every conceivable effort to provide clergymen and churches for the various nationalities in order that they might have the consolations of religion. Large groups of these recent immigrants were attracted, principally because of the variety of opportunity for employment, to the larger centers of population. Through the zeal of the clergy, early attention was given to the building of churches and schools. This meant the expenditure of effort, not only on the part of the pastors, but it also greatly absorbed the attention of the laity, and less time was left to both the pastors and the people for the initiation and development of charitable work. However, the immigrants of the Polish, Italian, German, Austrian, Slovenian, Ruthenian, Lithuanian and Croatian nationalities, soon after their arrival, began to organize mutual benefit societies and confraternities, similar and akin to those existing in the lands from which they came. As a consequence, the minds and attention of the laity of these national churches were very much absorbed by these associations. Some of these societies, as among the Polish people, endeavored to make and do make provision for sick benefits and other forms of relief in the case of members in need during sickness and distress, and similar assistance is granted to members of associations existing among other non-English speaking nationalities where members become needy.

Practical workers in the field of charity and relief have observed that one of the most notable omissions in the organization of the different societies among the non-English speaking nationalities, is the general absence of societies and associations that have for their object the sanctification of the members as well as the relief of the poor. Consequently, the very poor among these nationalities who are not members of the fraternal and benefit societies organized in their respective parishes, have to depend, as a general rule, upon outside sources for relief. Thus, the poor, not members of the associations

and societies are compelled to seek assistance from other agencies.

Until within the past fifteen years, little progress has been made in our country in forming Conferences of the Society of St. Vincent de Paul in the Polish, Italian and other non-English speaking nationalities. At first glance this may seem strange, for according to the reports printed in the *Bulletin* of the Society of St. Vincent de Paul, it appears that there are numerous Councils and Conferences of the Society in nearly all the countries from which the groups of immigrants in question, have come. For instance, in Italy several Councils are established. The same is true in Poland and other Central and Eastern European nations. The question arises, "How can we Vincentians explain this phenomena, namely, the fact that in their native lands the Society is in a flourishing condition, while in our country, they do not seem to appreciate the excellence of the Society?"

We think the reasons above mentioned, that is, the great demands made upon these immigrants in the upbuilding of their churches, schools and societies, not to speak of the fact that nearly all of these people were in struggling circumstances themselves, and as a consequence have had little money, after taking care of their other numerous demands, to contribute to charity and relief work.

Inquiry made of representative Vincentians in the larger cities of the United States, show that an awakening has already occurred among the non-English speaking groups and both pastors and people, now that the churches and schools are erected, are giving special thought and attention to the necessity of providing societies for the relief of families in their homes, as well as safeguarding the religion of the children of the poor. However, many obstacles have yet to be overcome, as it has been found and even has been admitted by the Reverend pastors, that there are few men to be found in parishes of these groups, who have a relish, aptitude or inclination for relief work as it is understood among practical Vincentians. This is no criticism upon the good will

of the men who compose these groups. It may be explained principally because of the fact that many of these men have been handicapped on account of education, and few of them have had the opportunity of becoming familiar with the literature of relief.

I am indebted to my brother Vincenzians of different parts of the country for their reports and viewpoints in regard to the best methods to be made use of in forming Conferences, in what is commonly known as national churches or parishes, and I embody herein, excerpts from these reports.

Brother Doyle of Louisville Council writes:

"We have only two nationalities distinctly represented in our congregations here, the English speaking and the German. In the latter sermons are preached in English every Sunday in their churches at one Mass at least. We have Conferences in every German congregation and they are active and vigorous. All their business is transacted in English. At first we experienced some difficulty in getting German pastors to take hold of our Society as they had 'poor Societies' in their parishes and they deemed them all sufficient. Now we have their hearty cooperation."

Brother Hynes of the Council of Brooklyn writes:

"We have sixty Conferences in the Diocese of Brooklyn. Ninety percent of the membership are Irish or their descendants. We have only two Conferences composed of Italians and three in German parishes. With respect to the other nationalities, efforts have frequently been made to have them become identified with the Society. Thus far, we have been unsuccessful. It is my opinion that there are other Catholic organizations attempting to do work which properly and fairly belongs to the Society of St. Vincent de Paul. This, of course, as can be readily understood, leads to misunderstanding and a duplication of efforts, the result of which is a waste of time and labor."

Brother Guilfoyle of the Council of Jersey City writes:

"We have had little success in forming Conferences among the Poles or Italians. There are four Italian parishes and one Conference was organized some years ago, but it never held any meetings after the initial meeting. We have some German and Italian members attached to English-speaking Conferences. They are good members. To my mind, the plan would be to

get representatives from the non-English speaking groups to join the regular Conferences and when they had acquired a knowledge of the work of the Society, encourage them to go back to their parishes and make efforts to form Conferences among their own people."

Brother Boyle of the Council of New York writes:

"We are adopting the same methods of organizing Conferences in non-English speaking parishes as we do in parishes where English is spoken. We have one Polish Conference and four Italian Conferences. Seven German Conferences, some of which conduct their meetings in English, and two French Conferences."

Brother Montague of the Bronx, New York, says:

"We have only English, Italian and German Conferences in the Bronx, and but one Polish parish, which has no Conference. Three Italian parishes, all of which have Conferences, and they are among the best."

Brother McMurry of the Council of Boston suggests:

"The best method to employ in organizing non-English speaking groups is to go into a city that has no Conference and invite groups in all the parishes. In other words, by this method you bring them in at the very beginning. Of course where there is one non-English speaking group to be formed, I dare say the best method to employ is to interest the pastor, together with some of the members of the parish who do speak English. The main difficulty which I have experienced is that the non-English speaking groups hesitate to ally themselves with the English speaking groups. This is particularly true of the French people, with whom we have had considerable business throughout the archdiocese. In the French Conferences and in the only German Conference that I know of in New England, the members persist in speaking their own language, despite the fact that English speaking officers of the Particular Council were present at the meeting. During the past year ten Conferences and a Particular Council were organized in the City of Lowell. Of this number, there are three French-speaking Conferences and I must say that they are taking a very genuine interest in the work, and I am sure will prove to be very successful. French also spoken at the meetings of these Conferences."

Brother Devoy of St. Louis Council recommends:

"That appeal be made by the leading Catholics among the non-English speaking nationalities and also that the sympathy and aid of the pastor be enlisted."



Brother Knoernschild of Milwaukee recommends:

"Frequent attendance at the Conference meetings on the part of well-established Conferences, particularly during the first three months of the existence of the new Conference. There are seven Conferences formed in Polish speaking parishes, thirteen German, and two English."

Brother McKeever of Los Angeles recommends:

"That good results may be obtained in forming Conferences in non-English speaking parishes, by having a priest who can speak the foreign language and at the same time be thoroughly conversant with the English. His influence over the people is sure to make the Conference successful if he is in sympathy with the Society."

Similar recommendations are made by Brother Nolan of the Council of Patterson, N. J., and Brother Hussey of Albany.

In Chicago the first Conferences established were in the English speaking parishes. Later Conferences were formed in the German parishes, and once familiar with the work they have shown great zeal in caring for the needy. There is one Canadian-French Conference. Over thirty years ago our Society formed a Conference in the only Bohemian parish existing at that time, and since then five other Conferences have been organized and good work has been accomplished. No success had been had in forming Conferences in the Lithuanian speaking parishes. These parishes have a St. Anthony Society for the relief of the poor. Five Conferences have been organized during the past ten years in the Italian speaking parishes, but all, except one, has become inactive largely, we are informed, because of the inability to secure groups of men who are willing to make the sacrifice, or who fail to grasp the real significance or meaning of membership in the Society.

Many years ago, a Conference was organized in a Polish parish, but it became inactive. Recently two Conferences have been formed in Polish speaking parishes. The Polish people have had great success in building their churches and schools and the pastors and people have made many sacrifices in this behalf. In Chicago, as elsewhere, there are, in

nearly all of these parishes, societies or associations which grant benefits to needy members, but no provision is made for others. At present and largely through the efforts of our Archbishop and our Diocesan Supervisor of Charities, who is also the Spiritual Director of our Society, the Society of St. Vincent de Paul is becoming more popular, and many new Conferences in Polish parishes will soon be established.

In conclusion, permit me to suggest that the men who are directing the Councils and Conferences of the Society in the different sections of our country, should strive zealously to popularize the Society by the circulation of literature that explains its purpose and objects. One of the most noticeable things at the present time, is the fact that our Society has no publication in the United States exclusively devoted to the furtherance of its objects. Efforts should be made when forming Conferences, to familiarize the new members with the methods of conducting and carrying on relief work among families, and frequent visits should be made to the new units in order to encourage the members. The Reverend clergy should be visited and the objects of the Society should be explained to them and their aid enlisted in the furtherance of the Society. As our Society is a purely volunteer organization, it is evident that a Conference will never be a real active one unless the members familiarize themselves with the Society's rule and imbibe the Society's spirit. As great a care should always be exercised in choosing members when forming Conferences in the non-English speaking groups, as is outlined in the Society's Rules and Notes. Experience of many years has shown that only those members are faithful and devoted, who clearly understand the Society's objects and who are willing to make the sacrifice of their time and their intelligence in carrying on the Society's work.

Let us strive to enlist men in our ranks, who are capable of fully appreciating the meaning of membership, the sanctification of the souls of the members and the relief of the poor.

**GENERAL MEETINGS.**

The Particular Council of Philadelphia held its General Meeting on February 22, at which the report of sixty-three Conferences for the three months ending December 31, 1919, was read. During that period relief was given to 367 families made up of 1,539 persons, and 1,822 visits were made to the homes of the poor. The receipts were \$15,590.35, and the expenditures \$12,505.93.

The Sailors' Committee and the Alms-house Committee continue their activities, and their visits are made with regularity. The former induced 14 men to hear Mass and 47 to go to Confession, and distributed many religious articles, while the latter provided reading matter and a treat on New Year's day for the inmates.

The Waste Collection Bureau gave a quantity of clothing to the poor, and many visits were also made by the committees in charge to the penal and correctional institutions of the city and vicinity.

**REPORTS OF COUNCILS AND CONFERENCES.**

**Particular Council of Washington, D. C.**—This Council comprises 14 Conferences, of which 9 Conferences have made reports, showing the following statistical data: Active members, 131; subscribers, 27; families relieved, 313; persons in families, 1,065; visits to families and to institutions, 2,899; situations procured, 32; total receipts (including \$518.75 collected at meetings), \$4,118.52; total expenditures, \$4,156.23.

"The conditions growing out of the War, which brought work and prosperity to the National Capitol, had its effect upon the Conferences, the general prosperity decreasing calls for aid and producing in some Conferences a condition of inactivity detrimental to the welfare of the organization. From this state of lethargy we hope to rouse the membership during the coming year."

The Special Works of the Council were well kept up during the year, the committees in charge, consisting of 92 members, who were active and regular in fulfilling their duties. They visited the Industrial School, the National

Training School, the District Workhouse, the District Jail, the Home for the Aged, the Colored Boys' Industrial School, and five district hospitals.

**OBITUARY.****Rev. John A. Schmitt.**

By the death of Rev. Father Schmitt, pastor of St. Mary's Church, at Grand Rapids, Mich., the Society has lost one of its most zealous friends. He was the Spiritual Director of St. Mary's Conference and the splendid record which that Conference has made in Vincentian work was due in great part to the earnest support and able and effective service which he gave to the welfare of the dependent poor.

In addition to his untiring labors as a devoted pastor and his constant service in the cause of charity, he was an ardent worker in behalf of the Home and Foreign Missions, the Society for the Propagation of the Faith, the Holy Childhood Association and other missionary organizations, in all of which he was looked up to as a leader in his section.

**John Brahm.**

Another veteran in the ranks of our Society has been called to his eternal reward. John Brahm, of West Hoboken, N. J., died on February 2d last, in his ninety-fifth year. He was born in Germany on December 24, 1825. He entered the Society as a member of St. John's Conference in New York City in 1870 and was president of that Conference for twenty-five years. He was admitted to membership in the Superior Council in 1884 and transferred his membership to the Metropolitan Central Council of New York when the reorganization of the Society occurred in 1915. During his membership in the Superior Council he rendered valuable service in organizing Conferences in the German parishes, and was the Council visitor and advisor of those Conferences for many years. He retained his interest in the Society and attended the Council meetings regularly until within the past year or two, when the infirmity of his advancing years made the journey to the meeting a task too great for him to follow with regularity.



## Contents for April, 1920

<b>PRINCIPLES AND METHODS</b> . . . . .	99
The Practicable Ideal of Protection and Care for Children Born Out of Wedlock. By Rev. Robert F. Keegan.—Recognition of Railway Unions.—Factors in Desertion. By Ellen Cook.—\$125 Lowest Marrying Wage.—Living Profits vs. Living Wages.	
<b>SOCIAL QUESTIONS</b> . . . . .	106
Industrial Welfare Service. By Elizabeth Cosgrove.—The Department of Social Action of the National Catholic Welfare Council.	
<b>SOCIETIES AND INSTITUTIONS</b> . . . . .	113
The Pittsburgh Catholic Survey. By Rev. John O'Grady, Ph.D. The Big Brothers of the Holy Name Society of Chicago and What They Have Accomplished During 1919 as Volunteer Workers. By Cornelius G. Craine.—Thoughts of a Prisoner. By a Prisoner.	
<b>THE SOCIETY OF ST. VINCENT DE PAUL</b> . . . . .	122
Letter of President Gillespie.—Encouraging Approval.—The Necessity for Reading, Understanding and Living Up to the Rules of the Society. Dr. Chas. F. McKenna.—Reports of Councils and Conferences.—Notes and Personals.	

### THE CATHOLIC CHARITIES REVIEW

Published the middle of every month except July and August by  
**THE NATIONAL CONFERENCE OF CATHOLIC CHARITIES**  
 AT 120 WEST 60TH STREET, NEW YORK

#### Editorial Office:

THE CATHOLIC UNIVERSITY OF AMERICA, WASHINGTON, D. C.  
 REV. JOHN A. RYAN, D.D., Editor-in-Chief.  
 REV. JOHN O'GRADY, Ph.D., Manager.

Annual Subscription, \$1.00

Single Copies, 15 Cents

Make checks payable to *The Catholic Charities Review*

Entered as second-class matter January 13, 1917, at the Post Office at New York, New York, under the Act of March 3, 1879.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized October 8, 1918.



## WHAT DOES IT MEAN TO YOU

WHEN a manufacturer informs you he cannot make immediate delivery of the apparatus in which you are interested?

Do you stop to reason that it is due to the big demand for his particular apparatus that there is a waiting list?

The Victor Electric Corporation has the largest plant in the world specializing in the manufacture of x-ray and physical therapeutic apparatus—in spite of which fact we are obliged to ask you to wait for some goods for which there is an insistent demand.

An insincere promise might get your order, but this is not consistent with Victor policy. Victor promises are not made to be broken.

*Just reason this out—then to be fair to yourself  
do not allow a delivery date to be the all-absorbing  
factor in the selection of apparatus which is all  
important to your work.*

### VICTOR ELECTRIC CORPORATION

*Manufacturers of Roentgen and Physical Therapeutic Apparatus*

66 Broadway  
Cambridge, Mass.

CHICAGO  
Jackson Blvd. and Robey

New York  
131 E. 23d St.

*Sales Offices and Service Stations in all principal cities*



# THE CATHOLIC CHARITIES REVIEW

VOL. IV

APRIL, 1920

No. 4

## Principles & Methods

### THE PRACTICABLE IDEAL OF PROTECTION AND CARE FOR CHILDREN BORN OUT OF WEDLOCK.<sup>1</sup>

BY REV. ROBERT F. KEEGAN,

*Secretary for Charities to the Archbishop of New York.*



N a certain strata of thought upon this very important problem the economic implication of illegitimacy has been chiefly insisted upon.

Outside the field of professional service, citizens who have considered the problem in any way looked primarily on the moral stigma placed upon the mother and her child. While neither of these views ought to be entirely put aside, we must in this Regional Conference first examine the question from the standpoint of Justice—justice to all four interests concerned—to the child, to the mother, to the father, and to the community. Justice to all is the basic ethical principle that must underly work in this field. This point of departure is fundamental and compelling when we consider what is practicable in the development of better care and protection for children born out of wedlock.

I. Justice demands for the child the

right to life. Life begins at the moment of conception. Any injury to the life of a child, whether before or after birth, is an act against justice, is the stealing from a human soul its God-given right to existence. Justice for the child further demands proper medical and scientific care and advice for the mother during the prenatal and postnatal period. As Mr. Carstens so well remarks "the mother of a child born out of wedlock undergoes such mental distress and anguish and so many physical deprivations that it is not possible for her to go through this experience in any normal way." Therefore the positive medical and social help which we provide must be tempered by great kindness and sympathy if we would safeguard her from the anxiety due to her civil condition. It is a human life that is in question, and it matters not whether that life begin in the womb of an unmarried or a married mother.

Justice asks for the child of an unmarried mother the proper kind of care at birth. What person will deny that the child of unmarried parents has not the same right to scientific care and at-

<sup>1</sup>Read before Eastern Regional Conference of the Federal Children's Bureau on Children Born Out of Wedlock. Held in New York City, Russell Sage Foundation, February 16-17, 1920.

tention with which we now surround child-birth generally?

Justice calls out with clarion cry for a fair opportunity for such a child. The babe of unmarried parents has the same need for parental care, affection and discipline as any other child. It is strange that our practice in many instances seems to indicate that we do not believe this to be true. Fair opportunity for the child demands that this need for affection and care be met by the child's own parents if possible, and if not, by those who take their place. If natural parents are not able to provide for their child, foster parents must be found who will do so. Fair opportunity asks for the child a removal of all moral stigma attached to it. Such a mark must not be allowed to stand as a handicap in its path.

Development of the powers of the child demands the nearest possible approximation to normal home life, with its consequent opportunities for religious, educational, recreational and vocational guidance in harmony with American ideals. Proper development for the child should safeguard its right to motherly care. If the child's own mother has assumed the responsibility for its up-bringing, and a need for state aid presents itself, provision must be made for her participation in the benefits of so-called mother's pension acts and workmen's compensation laws. The rights of children thus briefly set forth above clearly indicate the general tendency of the principles of Justice in dealing with this problem.

II. The question of Justice for the mother renders it expedient to think of the subject as falling into two divisions—namely—Duties and Rights. A mother has the duty of respecting the right to life of her unborn child. If she is normal mentally and physically, she should nurse her own child. It should be recognized that one cannot lay down any arbitrary law in this matter as certain considerations arise from time to time, which may over-rule such a duty in individual cases. The mother must secure for her child a normal home life, and this clearly contains the obligation of obtaining for her child its claims upon the father. She can be of great

assistance in the accomplishment of this result by making known the necessary information for proper birth registration. In so doing she is thus the means of bringing the father to the fulfillment of his obligation. The mother has the duty of care, education and proper up-bringing of her child. She must see to it that the child is not handicapped by the circumstances of its birth.

The mother has certain rights as well as duties. She has a right to kindly sympathy from all, to protection against scorn and stigma. Under this heading it is difficult to refrain from strongly condemning those in the community who are so lacking in fundamentals of Christian charity as to assume a contemptuous attitude toward such a mother. Their attitude towards the unmarried mother is that of a person with a dread disease. She must not be met with, one must not associate with her. Many modern Pharisees who assume this semblance of cold hauteur, chiefly prompted by convention, ought to view with a more charitable eye this problem of the unmarried mother. "He who is without sin among you, let him cast the first stone. Has no man condemned thee, then neither will I condemn thee. Go and sin no more." The world's thought on this point must be brought back to the teaching of the Master.

The unmarried mother has the right to her own future development along the lines of decency and self-respect. She must be accorded every opportunity to achieve for herself a peaceful, contented life, enjoying the respect and good opinion of her associates. This right of the mother will have to be considered in any law conferring her right to the father's name upon the child.<sup>1</sup> The mother has the right to assistance in caring for her child. Her economic burden must be shared by the father.

III. The principle of Justice when applied to the father again divides into Duties and Rights.

The father evinced a willingness at the time of the improper relationship to assume the responsibilities of fatherhood. He should therefore be held to a

<sup>1</sup>Such a right should be permissive not mandatory.



strict accountability. His responsibilities toward the child are these: 1. He ought to marry the mother when marriage is possible and advisable. 2. He must carry his share of the economic burden, or if the law so states, the entire expense of care immediately before and after confinement. It should be a charge upon his conscience not to slur the reputation of the mother by accusing her of relationship with other men, thus seeking to evade his own responsibility. If he does make such a charge, he ought to be held responsible anyhow, for his promiscuous relationships are no more to be condoned than the woman's.

He is responsible for his share in the care and upbringing of the child to maturity, consequently failure to so provide should render him liable to the operation of the non-support and desertion laws.

First among his rights should be placed the fundamental one, that the fact of his fatherhood of the child in question, must be firmly established. In many instances the father will admit the parentage of the child where good casework is done and this admission is sufficient without further proof. He has a right to his good name in the community as far as this is consistent with the rights of others. He may perhaps have a theoretical right under certain circumstances to a lump sum settlement, but this right in most instances should be lost in the greater right of the child and its mother.

IV. The community has the duty of safeguarding the rights of all parties concerned. Those unable to protect their rights to life and its opportunities must have these rights guaranteed and provided for by the State.

The community has the duty of determining questions of parentage and the further task of erecting proper machinery to prevent parents from evading their responsibilities without good and sufficient reason. The question of surrender and its relation to the community comes in at this point. The determination of the sufficiency of the reason for surrender must not be left in private hands but must become a matter of community control.

The community has the duty of protecting itself from imposition. It should not have imposed upon it the support of children whose parents are well able to meet the expenses of proper care, therefore the obligation exists to create a proper agency to determine the merits in each individual case.

When parents are unable or cannot be brought to assume their responsibilities, it becomes the duty of the community to provide for the care of their children.

The process for the determination of parentage should not involve injury to the reputation of the father and mother if such loss of reputation can be properly avoided, therefore, whatever machinery is finally set up should provide for informal and private hearings.

The community has the further obligation of safeguarding the child from any handicap due to its birth. This touches directly the matter of public records. Public birth records should not be open for consultation in a promiscuous way; only properly accredited and responsible people should have access to them. Transcripts of birth records should not indicate the civil condition of the child's parents.

In the application of these principles of Justice, we must take human nature into consideration. We must realize that there is a traditional stigma placed upon the mother of this type, and in formulating our advice to her this fact must be kept in mind. The fear of exposure and scorn is often great enough to lead her to disregard all scientific and ethical plans. Lack of thorough understanding of the position of the unmarried mother leads us frequently to advise things which we ourselves would never do under like circumstances. Mr. Murphy tells of a social worker known to him who said that if she ever found herself in the position of expecting a baby and not being married to its father, she would certainly bring about an abortion or commit suicide, and that the longer she lived the more she realized, she would not have the moral courage to execute what she knew others were urging unmarried mothers to do. The

significance of Mr. Murphy's contribution is this. Mere efficiency rules will never lead to the solution of this problem. We must get down to the understanding of each case and the influences at work in each instance. We must determine which consideration among the four—the child, the mother, the father, the community will be stressed. We must have constantly in mind the conviction that the rights of the child are paramount. We need most of all good case work based upon the proper kind of study at each stage. It is good case work which will properly determine the child's parentage, the child's future, and the moral consequences of keeping the child with the mother or planning for a complete separation. Thorough investigation is necessary to learn the character of the parents and to predict the result of placing this or that responsibility upon either of them.

It is only by combining the fundamental principle of modern case work, namely, individualization of study and treatment, with firm and sound principles of justice to all concerned, that we can hope for an adequate treatment of the problems of the unmarried mother and her child.

Proper legislation will not decrease but rather increase the extent of this problem. Many cases hitherto settled privately will come to the knowledge of the public authorities.

To decrease the problem, social work must preach the doctrine of self-control. When God "created man in His own image" His first gift to him was dominion. The greatest dominion a human being can exercise is dominion over self. Every man reigns a king over one kingdom—self. He should not only reign, but rule. His individuality is his true self. His conscience is his guide. His thoughts, his words, his acts, his feelings, his aims and his powers are his subjects. With firm strength he must control them or they will finally take from his feeble fingers the reins of government and rule in his stead. Man must first be true to himself or he will be false to all the world. He may attain self-control if he only will. He cannot gain it except through long continued self-

sacrifice. Self control may be developed in precisely the same manner as we tone up a weak muscle by little exercises day by day. Let us teach this truth to those with whom our work brings us into contact. The great truth that exercises in moral gymnastics daily will bring instant help in the hour of need.

In our work with this most baffling of all social problems, let us ever turn our faces toward the Master, for the faintest sunrise of new inspiration. Let us closely follow the teaching of Our Lord, let us make Right our highest guide, Justice our finest aim; Truth our final revelation, and Love the constant atmosphere of our living, then shall we convert others to our standard, then, truly, shall we reign and rule.

### RECOGNITION OF RAILWAY UNIONS

Among the provisions of the new railroad law is one authorizing the establishment of a Railroad Labor Board of nine members, equally representative of the owners, the employees, and the general public. Some labor leaders have expressed the fear that the labor members of the Board might be chosen without consultation of the railway unions. This fear has been already allayed by the action of the Interstate Commerce Commission, in asking the unions to submit a list of names from which will be appointed the three labor members of the Board. The policy of the Commission in the matter is intimated in the following statement:

"The overwhelming majority, stated by those who are in a position to speak with confidence and authority to be more than 90 per cent of the railroad employees and subordinate officials, are members of or represented through certain organizations of employees. These organizations and their representatives have been recognized as authorized to speak for and represent the several classes of employees by the railroad companies prior to Federal Control, by the Railroad Administration during Federal Control, and by the President in conferences and negotiations conducted by him."



## FACTORS IN DESERTION

BY ELLEN COOK.

A study of the problem of desertion does not support the belief that it is always or nearly always the fault of the deserter alone. The apparent causes for the act are generally too interwoven with certain laudable desires and with certain social mal-adjustments to justify the entire blame being laid at the door of the deserter. Society still owes some obligation to the man or the woman whose viewpoint of home responsibilities has become so distorted as to tempt him or her to take the easiest way out of the trouble. Nor is it wholly a matter of the education of the offender; indeed, it would seem rather to call for a broader social education of law makers and of those empowered to enforce the laws. A constructive social viewpoint would be more certain to result in legislators placing upon the statute books such laws as are of a workable nature and which are based on a plan of reformation rather than on one of punishment only. A higher social education of those enforcing the laws would reflect itself in an effort to so educate the offender that not only would strict compliance with the law be required instead of the lax methods often followed, but plans would also be initiated to remove the real causes of the offence. The deserter will not be able to do much toward removing the stumbling blocks in his path until the one in authority over him comes to recognize what these difficulties are and lends a helping hand in their removal. The law must command the deserter's respect and must be placed before him as a power to help him to do what is right rather than as a force that will punish him for doing what is wrong. The law of God stands for this and civil law cannot work for a higher motive.

The reasons given for desertion are often as amusing as varied. But back of each lies a deeper cause not always reached by the enforcement of civil law alone. The sanctity of home life is in very many cases too easily accepted to be sacredly held. Religious education,

then, is necessary; and this before people reach the age for home making, so that the promises made "for better or worse" may not be forgotten in so short a time. It is evident, then, that Church and State must work together in solving the problem of desertion.

Unfortunately politics play no small part in the handling of these cases. The writer recalls an instance where the man who had deserted for the fifth time returned to his home city shortly before election and was located in the home of a countryman, within a few blocks of his own family. A warrant had been taken out by the wife as soon as the man had left, and on his return the police were immediately notified and were told just where he was to be found. Days passed and no arrest was made. A social worker interested in the case offered to accompany the officer who thereupon weakly raised the question of proper identification. Later the worker learned that the deserter, being a ward politician, was measured by his vote, or more correctly, votes, and so every effort to effect an arrest had been sidetracked. During his stay he had made plenty of money through anxious politicians, and then, had again disappeared leaving his family to the charity of the public.

Another instance proved the deserter to be fonder of the "open road" than of his family. In the summer season an intense love of nature called him out, but the first chill of fall, however, always recalled to his mind visions of the home fireside and a wife only too ready to provide a fire. And so, faithfully, every winter he returned and found forgiveness. Many times had he tested his wife's love in this way, and a letter from another part of the country but recently reported him again seeking joy in the open. It is quite possible that there are good qualities in this man which might be brought out if the wife could only appreciate the lure of the country rather than the bright lights of the city. The

man's early years were spent in Denmark, in the fields, and so city life stifles him. The failure of women to recognize the partnership idea in marriage plays its part in the problem too.

One deserter gave as his reason for leaving his family, the refusal to live any longer with a "scold." After months of absence he was located and the long arm of the law reached out and brought him back. Some weeks in jail seemed to have cured him, and on a promise of reform the case was brought up for settlement, friends being there to provide the necessary bonds. No sooner had the culprit seen the snap in his wife's eyes than to the astonishment of those present he turned to the judge and said, "Send me back to jail."

That look had warned him that justice would not end with the court. And here, too, there are apparently two to blame, and perhaps the graver part in this case could be laid at the door of the wife.

But the man is usually the offender in the matter of desertion and to the shame of many of them it must be said that the crime—for it is such—is committed at a time when the wife's approach to motherhood should command his greatest care and tenderness. Often he does not remove himself far from the home, just far enough to be handy as soon as the trouble is over and the cupboard is well stocked by a generous public. For such a man, the heavy hand of the law is the best remedy. His education needs to begin at the rock pile, and by the time he graduates with honors from there, a little religious force might be tried to change his moral outlook on life.

In a class with him is the man whose only excuse for leaving is the Christian refusal of his wife to prevent child-bearing, and this man is legion. The patience of Job would be needed to awaken such men to their responsibilities.

A wife's misconduct is often a weighty factor in the husband's desertion. The following case will serve as an illustration. Everything possible was done to persuade a man to forgive and take back a wife who, after living a year with another man, had found herself among

the deserted. Her repentance was genuine and four young children added their smiles and tears to the scene and the man finally forgave. For a week or more all went well and the peacemakers rejoiced. But the constant taunts of neighbors proved too much for the man, and an evil desire for revenge took the place of forgiveness. In a fit of anger he cut her throat, almost causing death, and left before the law could get him. Reconciliations also have their shortcomings.

Seeking work in other cities often is the first temptation to desertion. Away from the cares and worries of home life, crying babies, and a constant demand for money to support them, too often suggests absence as the easier way out. Drifting from place to place, the deserter smoothes over his conscience by sending an occasional remittance, usually to throw off any scent of the law, just as he is about to seek new fields. Such a type of desertion is harder for the wife to bear than total silence. But let sickness overtake the man, he soon finds a way to return. The story of the "Prodigal Son" is the one story in the "Bible" the deserter is well versed in, and he knows how to fit it to his own needs.

While many wives may be entirely blameless in the matter of the first desertion, the majority of them are largely responsible for the later offenses by their failure to stand by the law in the final round up of the deserter, and this often, too, after the authorities have gone to heavy expense. This failure is in turn the cause of much of the laxity on the part of officials to extradite, as they know that at the eleventh hour the wife will forgive.

A case in point is that of a woman with five children, who for two years had been almost wholly dependent upon charity, and whose husband had many times deserted her. On the advice of a friend, who thought that the law had forgotten all about the case, the man came back. Word was sent to the sheriff and inside of a few hours the delinquent was safely in jail. The wife rebelled, but as the charge she had made some two years before was abandonment, the case was set for regular hear-



ing. She succeeded in persuading two relatives to furnish a \$1,500 bond and the man was placed on probation. She is now living a bitter life, constantly taunted for her part in the arrest, poorly supported and afraid to make any complaint to the probation officer for fear another desertion would mean a payment of the bonds and bring down on her head the wrath of the bondsmen.

Another serious cause of desertion is the fact that the man who leaves his home knows that all along the way he will find people ready to furnish the "hand out." He has no thought of telling them of the family he has left to the mercy of others, but will be sure to have a ready-made, pitiable tale which will insure him a living at least. During the past prosperous years the "out of work" story did not pass very easily, so the sickness story "just out of a hospital" was used in its stead. Unfortunately, an unwise, almsgiving public are thus often responsible for desertion. If they could be trained in the error of their ways, the deserter like the tramp would soon find it necessary to become a working member of society. When "work or fast" is the order of the day, and when indiscriminate relief-giving is classed among crimes, desertion may lose some of its present popularity.

*Utica, N. Y.*

### **\$125 LOWEST MARRYING WAGE**

The Federal Reserve Bank of Chicago considers marriage by any of its male employees who are receiving less than \$125 a month salary a risk to the institution. A book of rules, issued by the bank for the guidance of its employees, contains this clause:

"No male employee receiving less than \$125 a month salary will be permitted to marry while in the service of this bank without first taking the matter up with the chief clerk."

\* \* \*

The Cincinnati Council of Social Agencies opened its drive for \$2,000,000 April 5. Of this amount about \$300,000 will be given to the Catholic Charities.

### **LIVING PROFITS VS. LIVING WAGES**

A curious but significant reversal of sound principles appears in the recently enacted Esch-Cummins railroad law. The Interstate Commerce Commission is ordered to fix freight and passenger charges at such a level as will provide the owners with a fair return on their investment, and a fair return is defined in the law as five and one-half per cent. In other words, capital is guaranteed living profits. But the employees receive no guarantee of living wages. The wage-fixing boards set up by the law are merely instructed to "take into consideration, so far as applicable," the cost of living in their determination of employees' remuneration. Capital secures a legal guarantee; labor is made the beneficiary of a benevolent recommendation.

On the other hand, a large number of authoritative organizations have publicly endorsed the moral principle that a living wage should be the first charge upon industry, and that capital is not entitled to any interest until labor has received this decent minimum of compensation. Among the organizations so declaring themselves are: The Administrative Committee of the National Catholic War Council in their Program of Social Reconstruction; the Canadian Methodists; The Federal Council of the Churches of Christ in America; The Archbishops' Committee of the Church of England; The British Quaker Employers; and several representative labor groups. The Congress of the United States is not yet able to attain to the standards of industrial morality which have been accepted by the general conscience. As a matter of practical finance, it may have been necessary to assure the railway owners a reasonable return on their investments, but that action was an additional reason why the employees should have been guaranteed at least living wages.

\* \* \*

The National Conference of Catholic Charities will hold its sixth biennial meeting at the Catholic University, Washington, D. C., September 12-16.

# Social Questions

## INDUSTRIAL WELFARE SERVICE

BY ELIZABETH COSGROVE,

*Secretary School of Social Work, Duquesne University.*



IN the absence of any centralized data on industrial welfare service in the vicinity of Pittsburgh, an attempt has been made to collect such information. It would seem at least of interest to know the nature and extent of this service in the district where much of the industry of the country is located.

Seven department stores and ten industrial plants were visited. Information concerning many other industrial plants was secured, but the plants were not visited because of their similarity. It is to be remembered that a number of industrial organizations in Pittsburgh are members of one large corporation. This corporation has established ideals of service which most of its subsidiaries aim to follow. In every instance but two, information was secured from a single individual, sometimes that individual representing the general management, sometimes the social service department. It appeared that the detail, and even the nature of the information, varied according to which department the informant represented. No plants employing less than 1,000 persons were visited; no information concerning employment departments was secured, except where a close relationship existed between that branch and others. Wage scales were not secured, except in a few cases where the informant gave them voluntarily.

The department store work varied in extent more than in kind. In every case there was physical examination at entrance; a physician and nurse were in attendance at least part of every day; health talks were given, and in a general

way an attempt was made to emphasize the close relationship between health and good work. In most of the stores toilet and lavatory equipment and locker conditions were as sanitary as modern equipment could render them. Lunch rooms, where warm lunches were served at cost, were a common feature. Rest periods were provided in only one store. In four of the stores emergency hospitals were equipped; in the others an examination room only was furnished. In one store, dental work was done free of charge. In not a single case was a visiting nurse employed, although in a few stores the attendant nurse attempted to follow up absentees, but had not the time to give actual visiting service. Two stores employed family visitors, who were not nurses and who were not trained social workers, but who visited homes of absentees and attempted to settle maladjustments, or referred the family to other social agencies when necessary.

Recreational work in the stores was limited to provision of rest rooms, which were accessible at all times. The principal features of these rooms were comfortable chairs and victrolas, which were used extensively. Sometimes separate rooms were provided for the older women. In most cases, outside agencies were allowed to organize recreational groups among employees, but the recreational activities were carried on outside of the stores, and outside store hours. One store had recently organized a club among its employees for purposes of entertainment; opera was produced successfully under the auspices of this club in the largest auditorium in the city. It



aimed to give numerous parties and entertainments at the store. As was the case everywhere, recreational activities had been hampered during the war and new interest and new plans were under way in all directions.

Educational work in the stores was still confined to classes in salesmanship and the making out of sales checks. Where a branch library was provided, it was used extensively. Talks on dress, manners and store etiquette were frequently given. Educational literature was distributed, but again such literature pertained to salesmanship only.

The social service departments of the industrial plants varied with the location and size of the plants and with the nature of the work carried on there. With one exception, there was an initial physical examination. In some cases, where special excellence of sight was necessary, optical examination was given frequently and defects remedied when necessary. Safety devices of every kind were used. Health literature and "Safety First" bulletins posted in conspicuous places were the most general ways of encouraging the prevention of accidents. Much emphasis was laid upon the adequacy of emergency hospital and sanitary equipment, often the management feeling that its duty was done when the materials for comfort were supplied. Lunch rooms were generally provided. Outside the largest organization, visiting nursing service was not general. Complete equipment was generally found in the emergency hospitals.

Where the majority of employees were men, recreational work assumed the form of athletic teams. The management gladly supplied space for playing outdoors; club houses and gymnasias were rare features; where they did exist they were used extensively. The organization of the teams was usually effected by the men themselves, there being a general objection to anyone not an employee leading the recreational movement. This was especially true in smaller plants.

Where the majority of employees were women, considerably more attention was given to rest room conditions; the girls were not particularly interested in athletic games. The Young Women's Chris-

tian Association had entered many factories during the war, giving noonday talks and organizing clubs for recreation outside of working hours. Everywhere was the marked tendency towards having music provided during free hours. In one very large manufacturing plant, community singing was arranged daily in one of the shops. Once a week a band concert was given, and sometimes the glee club of the company gave performances on a platform erected for the purpose at the end of the shop. Men and girls in shop and office attire flocked from all directions to join in or listen to the music.

Some plants had training classes for the betterment of the individual in his own line of work. Teachers were provided by the company and instruction was given on the company's time, the instruction continuing as long as there was need for it. Most of the larger organizations had evening classes. These were rarely entirely free, but were operated so that part of the expenses were met by the students' fees. Usually the fees were made just low enough to make the students realize the importance of regular attendance. In general, the curricula included only subjects along technical lines. Such classes were held outside of working hours, but always there was a close supervision kept over the student to see that he progressed at work according to the amount of time spent in class. What were generally called "Americanization classes" were still in the early stages of development. Where such classes—that is, classes in English reading and writing—existed, they included a small minority of the non-English speaking employees. In most plants there was the beginning of coöperation with the night classes of the city evening schools. The Board of Public Education was willing to send an organizer into the plant, and where a sufficient number responded a teacher was supplied by the Board.

Beneficial associations were more general in department stores than in industrial plants. Most organizations had provision for sick and death benefits, but in some few the management preferred to pay such expenses from private funds.

Bonus and profit-sharing systems varied widely with the wealth and age of organizations.

One large manufacturing concern operating a series of eight plants in the city, each having about four hundred employees, had not a suggestion of what might be called welfare work. The manufacture involved danger of receiving serious burns, yet there was not a doctor or nurse on the premises. A meager rest room with backless benches was provided for the girls who were employed at very hot processes. Use of the low cot in the rest room was not permitted except in case of sickness or accident. For the girl or man who was utterly exhausted by continued attendance in front of blazing heat, there was no comfort except in waiting for the end of an aimless day, and for the pay envelope which contained nothing but money.

To get away from generalities, it may be interesting to note in detail the systems employed by two companies whose type and scope of welfare work varied widely:

One company, employing two thousand, mostly male, had a very elaborate organization, consisting of seven bureaus: Bureaus of Industrial Relations, Safety, Civics, Medicine, Law, Compensation and Americanization. The headquarters of the bureaus was located at a large house of colonial type which was formerly a private residence. It had been remodeled and decorated so that it was an extremely comfortable and very tastily furnished home. The chairman of the Bureau of Civics, together with her assistant and two nurses, who were employed at the emergency hospital, occupied the home as a residence. The house was used, aside from being the headquarters of these bureaus, as a meeting place of the company officials, and occasionally for meetings with town officials. Lunch was served here daily to the management and to the girls employed in the offices. The house partook in no way of the nature of a neighborhood house, and was fairly remote from the plant. Only a chosen few knew what a delightful interior it contained.

The duties of the Bureau of Medicine

included the physical examination at entrance, emergency treatment in accident cases, visiting nursing service, and health instruction. The sanitary equipment of the hospital was the most complete that could be procured. Bedrooms for the nurses were provided, since there was a nurse on duty day and night. The Bureau of Laws directed employees to sources of legal advice when asked to do so, and handled such matters as the purchase of Liberty Bonds, War Saving Stamps and the payment of pledges to various drives. The Bureau of Civics functioned as the social service or welfare department. Family problems of all kinds were brought before the bureau, and real constructive family work was aimed at. Complete records were kept of all work done. Relief was administered from the funds of the company. The closest possible relationship existed between this bureau and all the others.

Recreational work consisted of organization of athletic teams. More ample facilities were being provided in every department to make up for the lapse in such work that the pressure of war manufacture had necessitated. The opportunity of the various bureaus for serving the community as well as the employees of this plant would appear to be infinite, when the extent of the equipment and genuine coöperation on the part of the management was considered.

A subsidiary of the corporation already mentioned, employing about 52,000 in the neighborhood of Pittsburgh, was doing perhaps the most extensive welfare work in the vicinity. The work was under the direction of a welfare manager, who was responsible for the personnel and work of all the districts under his charge. There were twelve of these districts, which included thirty-two mills. In each district was employed a visiting nurse; her duties depended upon the number of employees in the district. This number varied from eighteen hundred to fourteen thousand. Aside from her usual preventive and remedial work, the nurse coöperated with school nurses and doctors in seeing that their recommendations were followed by treatment. A few of the plants had day



nurseries. The emergency hospitals under the charge of company doctors and trained nurses were a feature common to all the plants. Lunch rooms were also general. These were operated under company management and meals were sold at cost. Much emphasis was laid upon equipment, there being apparently no limit to the amount that the company would supply upon reasonable request.

Each plant had an athletic association. Where the number of employees warranted, a trained athletic instructor was engaged to supervise its activities. In smaller plants, the foremen or chosen leaders led the recreational work, which included clubs of various sorts. Conferences of all recreational leaders were held from time to time for the purpose of exchanging ideas and receiving instruction in new plans. In many plants, playgrounds were established. Two community houses were recent undertakings. These houses operated in conjunction with the playgrounds and with the day nurseries or visiting nurses, and also in coöperation with the social agencies of the vicinity. The activities under the direction of the company, except the athletic associations, were open to the whole community.

The main educational work of the company was the apprentice course, which offered the new employee an opportunity of learning particular processes of the branch of manufacture in which he was already engaged, and insured him a position after the completion of such a course. The rate of pay during the course was naturally very low, but most of the apprentices felt that the temporary sacrifice was more than worth while. Evening classes conducted by the company were not general, but every possible encouragement was given the employees to enter city night schools and those in the various localities where the plants were situated. In a few places English classes for the foreign born were conducted on the company's time. This attempt met with an encouraging degree of success.

Wherever it was feasible, leaders in every branch of welfare work were chosen not only for their training in special lines, but also for their previous ex-

perience and training in social work. Not all the visiting nurses were trained social workers, although the welfare manager attempted to secure nurses who had had such training. An approach to constructive family case work was made wherever conditions permitted.

It was possible to ascertain, in only an indirect way, the attitude of employees towards welfare work. In a few instances, many had an active interest in such work. Where the attitude of the employer was obviously paternalistic, the employees looked upon all favorable working conditions as the natural gifts of a beneficent employer. In the larger organizations, where the relations between the management and employee were more distant, the employees seemed to look upon the welfare department as a very desirable but to-be-expected part of well managed organization. There was no resentment towards the existence of such a department except where the employee felt that he was underpaid; in such cases, the employee felt that money expended on welfare work might better be incorporated in the payroll. The majority of the workers had only a hazy idea of the existence of the department; they were conscious of its presence, but unless an individual employee had occasion to need its services, he knew nothing definite of its activities.

Although it was possible to learn only a little of the industrial social service being done in the community, indications were that very definite things determined the nature of the work. Naturally, the grade and extent of the service depended entirely upon the personnel of the management. In many cases, even where the management consisted of real altruists, the feeling existed that nothing more than was asked for by employees should be given. Other employers felt that it was their undeniable duty to encourage desires for more and better equipment and for recreational and educational opportunity. Aside from proving that the work actually paid, employers stated unreservedly that every indication of human interest shown by the management fosters a better spirit on the part of the workers. This has been demonstrated by the strike, for with few exceptions in

those plants where welfare work had been most extensively carried on the number of strikers was lowest.

A resumé such as this would indicate that many and varied kinds of service were being rendered in the industrial plants in Pittsburgh; yet, considering the vast number of employees outside the organizations mentioned here, the work already undertaken is only a beginning. It must be kept in mind that thousands of workers are living without the slightest encouragement on the part of employers to improve conditions of life. This is especially true where the number of employees is relatively small.

The opportunities for the trained worker with a vision are manifold. In the first place, anyone considering entering the field of industrial social service should certainly acquaint himself with the problems of labor and employment that confront the world. With such a knowledge the social worker can proceed intelligently and directly. With the development of new systems of employment management, it has become essential that the social worker recognize the close relationship between the employment and welfare departments, and recognize the fact that the comprehensive operation of one facilitates the work of the other. Where a social service department is not already established, the first task before the social worker is to demonstrate to the employer the need and value of such a department. Once this has been done, the full coöperation of the employer is not difficult to obtain. He is usually very willing to hand over the whole responsibility to one capable of assuming it. Since the stress of production of war materials has passed, more attention is being paid to welfare work, and now is an opportune time to prepare to assume such a branch of service.

There are many phases of the work yet untouched, which an enthusiastic worker may well develop.

There has been a strong tendency to emphasize health measures, safety-first devices, emergency hospital and other equipment, which are of course desirable and essential; but frequently other forms of service are then neglected, the management feeling that in supplying adequate

equipment and medical care his duty is done. Opportunity of teaching English to the foreign born has been grasped but weakly; recreational opportunities within and without the plants are meager in many cases. The impetus to secure a more liberal education too often dies at the beginning of an industrial career.

This work should have a broad appeal to the Catholic young man and woman; on account of the foreign population, the majority of workers in industrial centers are likely to be Catholic. It would seem that the ideal in labor conditions can never be reached until employer and employee can meet on a ground of mutual understanding, and it is this ground which the successful social worker can help to build. In order to build such an important and valuable structure, the social worker must give untiring effort; that is, he must be imbued with the spirit of service, and that is the spirit of Christ.

\* \* \*

Under the direction of Mr. Lane, former Secretary of the Interior, a conference of persons prominent in community work was held in Washington, Saturday, March 20. Shortly after the conference had convened, a set of resolutions was presented, committing those present to the establishment of a national organization for community work. Many delegates became highly indignant, and a tumultuous session followed. After long and heated discussion a Committee on Resolutions was finally appointed. While this committee was in session, the conference was entertained by speeches on Americanization, Labor, and the program of the Farmer-Labor Congressional Committee. In the late afternoon the committee presented its resolutions. A temporary executive committee, representing the prominent national organizations interested in community work, was provided for. There was another long and heated discussion. No two speakers seemed to agree in regard to the province of community work or the purposes of the conference. The resolutions, however, were finally adopted by a good-sized majority.



## THE DEPARTMENT OF SOCIAL ACTION OF THE NATIONAL CATHOLIC WELFARE COUNCIL

The new Department of Social Action of the National Catholic Welfare Council has begun its important work. Last September, when the Bishops of the United States met in Washington, they formed a permanent organization, under the immediate administration of a committee of the Hierarchy, to further the religious, educational and social well-being of Catholics in the United States. The work of this permanent organization, which is called the National Catholic Welfare Council, is divided into several departments. One of these departments, all of which are under the control and direction of the Hierarchy, is the Department of Social Action.

Rt. Rev. Peter J. Muldoon, Bishop of Rockford, Illinois, a member of the Administrative Committee of the National Catholic Welfare Council, is Chairman of the Department of Social Action. Bishop Muldoon is also a member of the Administrative Committee of the National Catholic War Council and was one of the signers of the famous Bishops' Program of Reconstruction. When he set about organizing the Department of Social Action, he called a meeting of a number of eminent Catholic clergymen and laymen engaged in the work that would come under such a board. At the meeting the plans for the Department were outlined, and an Executive Committee chosen. The members of the Executive Committee of the Department of Social Action are the following:

Rt. Rev. Mgr. Splaine, Boston, Massachusetts; Rev. Wm. J. Kerby, D.D., Professor of Sociology at the Catholic University, Washington, D. C.; Rev. Frederick Siedenbueg, S.J., Dean of the School of Sociology of Loyola University, Chicago, Ill.; Rev. Wm. A. Bolger, C.S.C., Professor of Economics, Notre Dame, Indiana; Rev. Edwin V. O'Hara, LL.D., former Chairman of the Oregon Minimum Wage Commission, Portland, Oregon; Chas. P. Neill, Ph.D., Director of the Bureau of Information of the Southeastern Railways; James E. Hagerty, Dean of the School of Commerce

and Head of the Department of Economics and Sociology in Ohio State University, Columbus, Ohio; Frederick Kenkel, Editor of *Amerika*, St. Louis, Mo.; and Geo. J. Gillespie, New York City, President of the Supreme Council of the St. Vincent de Paul Society, of the United States.

Bishop Muldoon and the Executive Committee will direct the work of the Department of Social Action, but immediate charge of it is given to John A. Lapp, LL.D., and John A. Ryan, D.D. Both Doctor Lapp and Father Ryan have had long experience with these matters. Both stand among the leading thinkers and writers, Catholics and non-Catholics alike, who are dealing with these subjects. Their ability and long experience assisted by the direction of the Chairman of the Department, Bishop Muldoon, and aided by the coöperation of the Executive Committee, and the many Catholic clergymen and laymen who are engaged in this work, will make the Department of Social Action a success.

Doctor Lapp was awarded the degree of LL.D. from Alfred University for distinguished work in civics. He has written a study in civics entitled "Our America." He is also the compiler of "Important Federal Laws" and "Federal Rules and Regulations." In 1914 he was appointed by President Wilson a member of the Federal Board for Vocational Education. For nine years, Doctor Lapp occupied the position of Director of the Legislative Information Bureau at the Indiana State Capitol, and was Director of the Ohio State Board of Social Insurance for two years. Recently he directed the survey of Catholic charities for the New York Archdiocese, a report of which will soon be made public. He had charge of the citizenship campaign carried on by the National Catholic War Council. Doctor Lapp is also the Editor of *Modern Medicine*, a monthly journal of industrial and public health. His knowledge of these questions and his long experience assure the success and value of the work

of the Department of Social Action. The National Catholic Welfare Council is fortunate in obtaining his services.

Leaders of Catholic thought and action, engaged in the work coming under the scope of this Department, have assured their hearty coöperation. The Catholic Press has promised its support and help. The Department of Social Action should therefore open a new era of Catholic Action in the fields of citizenship, social and industrial relations. Work that had been isolated before will be coördinated, and every effective method will be used to stimulate further work and study by Catholics.

The work of such a Department covers a broad field—so broad that only a part of it can be covered immediately. But as speedily as possible the work of the Department will be extended to the many different questions, embraced by the words "Social Action." For the present the chief work of the Department will be confined to the promotion of better citizenship, to industrial relations and charitable organizations.

Reliable information will be gathered together, and the Department will serve as a clearing-house for the distribution of the best Catholic study on these matters. It will try to stimulate further and better work in all these fields. It will supply information in response to personal letters, and through the columns of the Catholic Press and the lecture-platform.

Arrangements are being made to offer to Catholic colleges and seminaries, free of cost, a course of lectures by eminent Catholic clergymen and laymen. The lectures will deal with some of the important matters that come under the work of the Department. They will be given during the coming months. A large number of colleges and seminaries have already accepted the proposal.

The Department of Social Action is prepared also to give, upon request, information and advice to diocesan charitable organizations. Recently the National Catholic War Council, at the request of the Bishop of Pittsburgh, conducted a survey of the charitable organizations in that diocese. The Department will be glad to extend advice and infor-

mation to other diocesan authorities who desire to conduct surveys of their charities.

The Department will also furnish to the Catholic Press information about the industrial facts and movements of the day. The encyclicals of the Popes, the great letter of Pope Leo on the "Condition of Labor," and the Bishops' Program on Reconstruction will also be explained and commented upon. The Department of Social Action will try to acquaint everyone with the social teaching of the Catholic Church.

Information about the process of Nationalization, and lessons in citizenship will be sent out, especially to the foreign-language press, to the end that all Catholics will enjoy the benefits of citizenship and fulfill its duties.

Authoritative Catholic documents on citizenship, labor problems and social service will be gathered into separate volumes to make them available for convenient and ready use. Three such volumes are already in preparation. Social study clubs will be encouraged and advised by the Department in order that Catholic action for the good of society may be carried on more intelligently, more bravely, and by more people.

An organization to do this work has long been needed. Its coming at this opportune time makes it especially valuable. The social message of the Catholic Church is Christ's Message. But in the application of its truth to the changing conditions of modern life, exact information is demanded. The Department of Social Action will try to make known the social doctrine of the Catholic Church, and, in addition, will compile and distribute the information necessary for the application of those teachings. To obtain such a result, and to carry on successfully the important work it has undertaken, the Department asks and needs the coöperation of all; and, it is earnestly hoped, that it will meet with an enthusiastic response.

The Department of Social Action has its offices at 1312 Massachusetts Avenue, N. W., Washington, D. C. It is at the service of the Bishops, the Priests and the Catholic Organizations in the United States.



# Societies and Institutions

## THE PITTSBURGH CATHOLIC SURVEY

BY REV. JOHN O'GRADY, PH.D.

**A**T the invitation of Bishop Canevin the National Catholic War Council made a survey of the social and charitable activities of the Diocese of Pittsburgh. The objects of the survey were (1) to give the Bishop a broad picture of the extent of Catholic social and charitable work in the Diocese, (2) to find out how far Catholic problems were being met by existing agencies and institutions, (3) to make such suggestions in regard to after development as might bring Catholic work in Pittsburgh up to the best modern standards. The directors of the survey were not anxious to criticize or find fault, but to make constructive suggestions for the improvement of existing institutions, methods, and policies.

The first step in the Pittsburgh Survey was a charting of the Catholic institutions of the Diocese. The work was then divided into eight sections as follows: (1) care of dependent infants and children, (2) care of delinquent children, (3) relief, (4) care of the aged, (5) care of the sick, (6) social welfare activities of Catholic parishes, (7) social welfare activities of Catholic clubs, societies, and organizations, (8) parish schools.

Each section of the work was placed in charge of a trained specialist who was given a number of assistants as the needs of the work justified.

Before taking up the work assigned to them the specialists in charge of each department made out comprehensive questionnaires. Each institution and agency was then visited for the purpose of acquiring the necessary information in regard to its activities and methods.

In the study of child-care special emphasis was placed on the preliminary investigation made by Catholic institutions before receiving children, on the standards of the child-caring institutions, in caring for children, and after-care. The directors of the Survey endeavored to find out how far the present methods of receiving children might be improved by the organization of a central agency to which all children coming under Diocesan care would be referred. In the study of institution standards special stress was placed on medical care, recreation, and education. The need of specialized care for special types of children was also given serious consideration. The children who had been discharged from a child-caring institution during the past year were visited in order to learn what improvements, if any, should be made in their system of after-care.

The study of delinquent children involved a rather complete investigation of the methods and policies of the Juvenile Court, and of the extent to which the various Catholic organizations of men and women might cooperate with the Court in its work. It also involved the study of the methods and standards of Catholic institutions caring for delinquents.

The relief study necessitated an examination of the activities of the St. Vincent de Paul Society, for the purpose of discovering the extent to which the parish Conference covered the problem of Catholic relief. Intensive study of a number of cases was made for the purpose of testing results of the work of the Society during the past year.

In the study of the care of the aged the workers emphasized the methods of

the institutions in receiving aged persons, and also their medical standards.

The study of Catholic hospitals included an investigation of the amount of work done during the past year, their methods of keeping records, staff organization, staff meetings, laboratory facilities, general equipment, dispensary and medical social service work, and the amount of free service done by the hospital.

The head of every parish society in the Diocese was interviewed for the purpose of finding out what types of work were being done by the society at the present time. The workers of the Survey made a rather intensive study of the activities of all Diocesan organizations of Catholic men and women in order to learn what they were doing in different fields of social service, and to find out how far their efforts could be employed to better advantage.

In the study of parish schools, the following problems were taken up: teaching methods, text-books, reporting of truancy, the extent and need of medical care of children, vocational advisement, and vocational education.

This rather complete study of the Catholic social and charitable work of the Diocese of Pittsburgh is bound to have a lasting effect on the institutions of the Diocese. Many of the limitations of the institutions were brought before them for the first time in a concrete and sympathetic manner. The directors of the Survey were able to demonstrate to them that their defects could be very easily remedied. The methods of Catholic institutions in other cities were brought before them as examples to be studied and imitated. The heads of the different institutions and organizations showed the greatest willingness to profit by the advice of other Catholic organizations and institutions in their after work.

If the Survey had no other result except to bring before the institutions and agencies of the Diocese the best experience in social and charitable work throughout the country it would have been fully justified. Any study of Catholic charities will show that one of our greatest weaknesses consists in our fail-

ure to profit by the experience of our own best institutions.

All persons connected with social and charitable work in the Diocese of Pittsburgh showed the greatest willingness to profit by the advice and counsel given by the directors of the Survey. Many of the institutions decided to reorganize immediately their system of record-keeping, and to study the institutions of other Dioceses before undertaking any new developments.

The study of the Catholic charities of Pittsburgh will undoubtedly lead to a more systematic organization of the charities of the Diocese. In Pittsburgh as in most other Dioceses Catholic charities have heretofore been conducted as separate units. Many institutions took over problems to which they were unequal.

The Bishop of Pittsburgh has already organized a Central Bureau of Catholic Charities. It is expected that as a result of the Survey this Bureau will be further developed and extended, that it will become a central clearing house for child-caring, relief of the aged, care of the sick, and of the activities of Catholic societies.

The Survey showed that the present child-caring institutions, relief societies, hospitals, parish organizations, and Diocesan societies could not do effective work without the direction of a strong central bureau.

The Sisters in charge of Catholic institutions are not in a position to investigate all cases of children referred to them nor are they in a position to follow up the children after they have discharged them from the institution. Experience teaches that this work should be done by a Central Diocesan Children's Bureau with paid trained workers. All children coming under Diocesan care should be referred to this Bureau, be placed in boarding foster homes or in institutions best suited to their needs. The workers of the Bureau should also supervise all children discharged from institutions. In addition to its Children's Bureau the Central Organization should also have a relief department, a hospital department, a department for delin-



quents, and a department of lay activities. A Central Relief Department with trained workers would be very helpful to the St. Vincent de Paul Conferences. The members of the parish Conferences should be free to invoke their assistance in investigating and developing plans for dependent families.

The hospital department should be helpful in providing medical care for all dependent and delinquent children and for the development of social service in connection with Catholic hospitals. The

department of delinquency can be of great assistance in caring for Catholic delinquents. It can inspire Catholic organizations of men and women to take more interest in the care of delinquent children. The department of lay activities should have a number of trained workers who might advise and direct parish societies and Diocesan organizations of men and women in their social and charitable work. All Catholic organizations should be free to call on these workers for advise and counsel.

### THE BIG BROTHERS OF THE HOLY NAME SOCIETY OF CHICAGO AND WHAT THEY HAVE ACCOMPLISHED DURING 1919 AS VOLUNTEER WORKERS

BY CORNELIUS G. CRAINE,  
*Superintendent.*

His Grace Most Rev. Archbishop Mundelein in his address to the Holy Name men of this city on Sunday, January 4, 1920, at the celebration of the Feast of the Holy Name of Jesus, paid this compliment to our Holy Name Societies: "No greater agency for the dissemination of knowledge concerning the Church and the work among the cosmopolitan citizenship of a great city like this, can be found than our Great Union of Holy Name Societies now rapidly approaching the hundred thousand mark, made up of men from every part of the city and Diocese and from every walk in life; men who not only know their religion, but practice it as well; men who are respected by their neighbors and by their fellow laborers because of the integrity of their lives; men who leaven the whole population of a big city like this because they form the best, the most orderly and law abiding element of its citizenship; men who have become members of the Holy Name Society, not because of any social, political or commercial advantage they may receive therefrom, for they obtain none of these things thereby, but because of the gain their souls receive, because by being Holy Name men they do contribute by their own efforts to God's Glory here on earth, and if they are big brothers besides, they are contributing to the bodily and spiritual welfare of others committed to their care,

because they are actually filling the rôle of the Good Samaritan."

These Good Samaritans His Grace referred to are the Big Brothers of our Holy Name Branches, all volunteers, who have accomplished wonderful results under the guidance of their Spiritual Director, Rt. Rev. A. J. McGavick, D.D., to whom all the success of the Holy Name Branches of this city can be attributed, and who believes that every faithful Holy Name man is a good example to his neighbors, a joy to his pastor and bishop, a staunch bulwark of the Church, a valiant defender of the faith and a tireless laborer in all the activities of Christian Charity. Is it any wonder then, when our Archbishop and Bishop paid this tribute to the Holy Name men of this city, that our Big Brothers have succeeded in the work assigned to them in spite of opposition from some quarters?

When the time comes, when our Big Brothers and the Holy Name Society will be given the coöperation that they should receive, the delinquency of our Catholic boys will, without a much greater effort on the part of our Big Brothers, be reduced thirty-three and one-third per cent in a year.

During the months of January and February of this year, 1920, our records show that the delinquency of our Catholic boys has been reduced fifty per cent

over the same months in 1919. This has been due to the effective work of our pastors, spiritual directors and the Big Brothers of the Holy Name Branches throughout this city. Let us call the readers' attention to a few of the most important things these Good Samaritans, our Big Brothers, have accomplished during the year 1919: 4,369 boys between the ages of 10 to 21 came under their supervision. Positions were secured for over 1,500 who were out of employment. Some two hundred boys who ran away from their homes, from New York to California and from Minnesota to Cuba, were housed and cared for. Sixty-five hundred visits were made by the Good Samaritans of the Holy Name Branches. Our Big Brothers on Sundays and holidays, and in many cases after a hard day's work, when they were in need of a much needed rest, visited the homes of these boys in order that they might be saved for God and country. Many families have been reclaimed to the Church, several hundred boys who had never made their first Communion or received Confirmation were instructed in their religious duties and started once more on the right path.

Delinquency among our Catholic boys in this city is being reduced to a minimum, and this decrease is due mainly to the hard work and persistent efforts of our Big Brother Committees. Boys, like men, fear the publicity of their acts and for the very reason that our boys and youth in this city are learning to know that if they do happen to be brought into court, this fact will become known to their pastors and parents, many are kept from committing acts they might otherwise do. In addition to the Big Brother work which is being done for our boys, our Holy Name Branches throughout this city and Archdiocese, have inaugurated a campaign for the spread of Catholic literature. They are now engaged in a mighty effort to secure 100,000 subscriptions to the official Catholic paper of this Archdiocese, the *New World*, and, although that campaign has only just started, they have already added the names of 4,000 new subscribers to this paper's growing list. A supreme effort will be made during the coming year to

enroll 20,000 new subscribers to our official Catholic paper.

The Holy Name Lecture Bureau, composed of sixty prominent speakers, priests and laymen, has furnished lectures for 135 Holy Name meetings since December 1, 1919. Many of these lectures are illustrated. The list of subjects is large and growing larger, covering all questions that interest our Catholic people.

Through the example set by our Holy Name men throughout this city, thousands of our Catholic men are now approaching Holy Communion on the second Sunday of each month. This practice is spreading appreciably. A few years ago only a few men went to Communion, now in these parishes 800 and 900 Holy Name men march up to the Communion rail. Truly a wonderful change, entirely due to the efforts of our Holy Name men of this city, whose motto is—"A Catholic paper in every Catholic family, every Catholic child in a Catholic school, a Holy Name branch in every Parish and *Every Man a Member*."

+ + +

About two hundred delegates representing the various Dioceses and Catholic women's organizations in all sections of the United States assembled in Washington, March 4, 5 and 6, for the purpose of organizing the National Catholic Women's Council.

The call for the meeting was sent out by the Department of Lay Activities of the National Catholic Welfare Council.

The movement for a national organization of Catholic women was largely the result of the work of the Committee on Women's Activities of the National Catholic War Council. The War Council did much towards enlisting the services of Catholic women in war welfare work. Under the direction of the Council our Catholic women's organizations developed new interest in housing, vocational, and protective work for young girls. If our Catholic women were to compete with other organizations in this work it was evident that they should have a national organization, a national consciousness, and a national outlook.

It was not the intention of the Na-



tional Catholic Welfare Council that a national organization of Catholic women would interfere with any existing organization, but that its essential functions would be to support and supplement existing organizations.

The constitution provides a rather democratic method of electing officers. Fourteen members of the Board of Directors, one from each province of the United States, are elected at the annual convention and seven members are selected by the Advisory Committee representing the various Diocesan state and national organizations.

The Council decided to establish a Central Social Service Bureau at Washington which will be a clearing house for information in regard to problems of interest for Catholic Women's Organizations. The Bureau will employ a number of trained research workers. It will be prepared to send trained social workers to different communities in order to advise and direct Catholic women's organizations in their work.

Through its Service Bureau the Council will keep in touch with various social and legislative movements of interest to Catholics and will see to it that Catholic women take an active part in these movements. The Council hopes to keep the Catholic women informed in regard to various social welfare movements through a monthly bulletin to be published by its Social Service Bureau.

From the enthusiasm displayed at the Washington meeting one feels justified in expecting good things from the new Catholic Women's Council. If it can inspire Catholic women's organizations with a new interest in their work, if it is able to place at their disposal the best experience in different types of Catholic social and charitable work, it will be doing a great work for Church and country. We must, however, be on our guard against expecting too much in the near future from the organization. Its work must necessarily be of slow growth. In time the organization should develop a national consciousness and a national leadership in our Catholic women's organizations, and there is every indication that it will.

### THOUGHTS OF A PRISONER

It is lamentable and deplorable that the Catholic Church has no society or organization consecrated, dedicated and devoted exclusively to the propagation of the faith among unfortunates committed to correctional, charitable and penal institutions, nor any comprehensive active plan or plans, for the moral, mental and physical improvement of those charged with, or convicted of, offenses and transgressions against the law.

Cardinal Gibbons has aptly expressed the essence of it all in these words: "The need of God—this is what I find as I consider what has come to pass—the need of a divine truth to complete our search after knowledge; the need of a divine law to secure the justice of our human enactments, and their proper observance; the need of an earnest faith to sanctify the gentle administration of love. To supply this need is in my judgment an undertaking of the highest value, worthy of the best efforts that learning and authority can put forth. It is a duty that we owe to the Church and to our country."

The absence of such infinite influence may not be seriously apparent because of inattention to real conditions, and lack of interest and heart in those unfortunates neglected, misunderstood, outside of the pale of society.

Recent events have shown conclusively that in the way of securing tremendous results and conducting gigantic enterprises for material and spiritual welfare, the Church has eminently demonstrated its great strength, courage, devotion and power when thoroughly alive to the necessities of any situation.

Various causes conspire to forbid that degree of religious effort that has for its ultimate purpose the removal of unfortunates in their transgressions from the category of chattels and pawns to such sphere or state as will convince them that all the feelings of joy, hope, courage, sorrow, repentance and manliness are not dormant or absent, but that the heart rather beats true, and that it needs only the magic touch of our Divine Master to induce the finding of themselves, and in that finding to accomplish their resurrection and regeneration.

I hold no brief for all the theories, cults, isms, that promise on paper and in empty language the ways and means to eradicate vice, crime, degeneracy, and send those confined with the brand of Cain upon them removed, ready to become useful members of society. It is true much has been accomplished, but crime persists, and there are souls yet to be saved. The only way to prevent, to restore, to redeem, and compel proper respect and regard for law and order, is to inculcate firmly and deeply the Golden Rule as exemplified and made eternal by the life, sacrifices and ignominious death of our Divine Lord.

It would indeed be a sad mockery to think otherwise. It would be a contradiction of the teachings of Mother Church. We would be false to the tenderness, sympathy, fondness and holiness of the teachings at mother's knee to assert otherwise.

There are those confined who find themselves through the inscrutable eye of Providence upon them; there are those brought back to the consolation of religion through their own conscientiousness; others in the darkness of the night have felt the call of the return to Our Lord's table, and there are those who need the protecting touch of wholesome and unselfish assurance made manifest, not in empty promises and empty expressions of sorrow or hope, but in unselfish, sincere, honest, practical development of the greatest of Divine attributes, wholesome and practical charity.

Cardinal Gibbons has beautifully expressed the purpose—"Let us do all we can in our day and generation in the cause of humanity. Every man has a mission from God to help his fellow beings. Though we differ in faith, thank God there is one platform on which we stand united, and that is the platform of benevolence and charity. Never do we perform an act more God-like than when we bring sunshine to hearts that are dark and desolate; never are we more like to God than when we cause flowers of joy and of gladness to bloom in the souls that were dry and barren before."

I feel such an overwhelming faith in the pulse of the Church that the apparent neglect of the strayed sheep can be justly

applied to the lack of men of tact, experienced and courageous, ready to go forth and make the fight, and but faintly attempt to imitate the sons and daughters of the Church, canonized for the sacrifices made for the unfortunates. It might be truthfully said also that tremendous obligations have been so exacting in other directions that a new crusade for those hidden behind the dungeon walls has not been feasible, or perhaps, no well defined, consistent, thorough, practical system has been devised to make this movement as great in its ultimate purpose as the efforts made in the earlier history of the Church when even the Bishops visited those confined. Or, perhaps, in our haste and hurry in the chase for material things the welfare of those denied the sunlight have been regarded with sacrilegious indifference. If we but reflected for a moment we could profit by the language of the Son of God upon the Cross when He said to the thief: "This day shalt thou be with Me in Paradise."

Why should mortals therefore hesitate to come to the rescue of the delinquents and those characterized as a menace to society, when Divine example, teaching and command furnish incentive, motive and inspiration, and when tradition and history furnish magnificent ideals, and the justice, necessity and holiness of this benevolent endeavor are apparent and obvious?

Great movements had small beginnings goes without saying, and this proposed effort would be no exception to the rule.

After a harrowing experience, fraught with a thousand incidents, profound deliberation and Christian courage insist that a general plan be inaugurated at once for the purposes but faintly touched in this question, to the end that deplorable and sadly neglected conditions be improved and remedied.

I am aware of a profound effort to have a general body through and from which all welfare and charitable work will function, and it might be well that this proposed effort could work in accord with the general body, and still retain its individuality.

Maturest thought, ripened by a thor-



ough experience, insists, however, that the causes, conditions, methods to be applied for relief, are so vast and peculiar that the best results can only be had by a separate unit, original in its purposes, self-sustaining through methods hereinafter specifically stated, but at all times amenable and subject to the general body if so desired, or exclusively devoted to national purposes, jurisdictional over Federal institutions, or if deemed wise coöperate with men designated to cover State institutions.

The main purpose at this time is the beginning, the initial steps, because of urgency and necessity. Much time and space could be devoted to citing hundreds of cases crying for relief, but I deem it best to allow conditions to work themselves out through active effort in behalf of the unfortunates and to meet such conditions, confident of the great amount of good to be done, adhering tenaciously to the fundamental source necessary to redeem, the fundamental source being to show the Light and the Way, and thus to restore the unfortunate to the path whence he had strayed. It is conceded by men of vision and experience that all theories and practices fall far short if they lose sight of this great truth in their attempts to accomplish anything for the unfortunate.

The Knights of Columbus have recently undertaken a great movement in social welfare work, which to my mind reaches far in the right direction, but nowhere is it apparent that this necessary branch of welfare work is contemplated. Their proposed plan of education is commendable; their outline for community service practical and effective; their further efforts to guard the youth of the faith equally meritorious, as are their proposed efforts to guard the legal rights of poor persons. By reason of the nature of the effort herein proposed it might be deemed advisable to incorporate this proposed effort under their guidance as a separate and distinctive branch, having for its head men peculiarly fitted and trained who can be assured of its great success through their wonderful coöperation and assistance.

The purposes and objects to which this

organization should stand committed are as follows:

The propagation of the faith; education of society toward a more humane conception and consideration of the unfortunate; for aiding the administration of justice; having in mind benevolence as a part of a perfect administration; to assist the families and dependents of prisoners confined; to care for the aged and infirm; to furnish vouchers for parole; to obtain employment for inmates discharged or released on parole; to furnish proper legal care and attention for poor persons charged with crime; to assist seekers for absolute truth in crime; to strive for the recognition of the individual prisoner as an individual; to suggest more liberal and humane treatment; to present remedial legislation from men skilled in the law who have suffered; to urge higher mental qualifications in those employed to guard inmates; to disseminate and distribute wholesome and religious literature, technical books and magazines; to assist upon the rights of Catholics to conduct religious services on holy days of obligation; to compel proper observance of days of fasting and abstinence; to have concern for material and spiritual welfare generally, and for such other and further relief as will become apparent from time to time, and in profound accord with the teachings of our Holy Mother, the Church.

These observations are the result of careful thought, garnered in and through an experience covering a period of nearly two years where it fell to the lot of the author to learn the hearts of the men from every viewpoint. Confidences were freely and frankly given, every phase of their cases carrying fears and hopes and doubts and despair; their business and social relations; causes of crime, apparent firmness to redeem themselves with opportunity; shocking tales of innocence capable of substantiation and corroboration by disinterested and unbiased persons, all tending to stir the tenderest feeling when guilty, supreme indignation when innocent.

The saddest task imposed was in being permitted to read the pitiful tales of poverty, despair, and hopeless abandon of

innocents that suffer at home. No provision, or even thought of provision for the dependents compelled to seek charity, and almost invariably the appeal falling on deaf ears. Usually some degree of hope was instilled by protestations of loyalty and devotion, and an earnest appeal to the unfortunate to obey the rules and come back forgiven, spurred with a new energy to make amends for past transgressions.

Volumes could be written covering specific cases, and their attendant deplorable conditions, a repetition or recital of which would but strongly emphasize the dire necessities of immediate action, with the hope that some may be redeemed and saved, and future youth guarded from falling into the ways that have heretofore destroyed both the worthy and those presumed to be unworthy.

It is but natural to ask, Why the fall? Why these deplorable conditions? Why this woeful neglect? These reflections lead us back to the fundamental causes of incarceration, and almost invariably the main causes are readily traced to the neglect of education and religious instruction, largely an entire repudiation of the teachings, religious and secular, of childhood and youth. True it is that the physical and mental defects hasten the fall; sometimes the brain is abnormal, sometimes the unfortunate is subnormal, on occasions it can be charged to mixed marriages; poverty and alcohol are inducing motives, vicious environment is largely an element, and of course inability to avoid evil associations, and last but not least the inability to say NO! The sum of it all, however, is this: it is a rare case, indeed, where a fair knowledge of the Commandments, and a conscientious regard for their observance, cannot effect a remedy and a cure.

Society, either through indifference or ignorance, has made no sensible provision for the unfortunate punished for transgressions; society, enslaved by and filled with the prejudices of ages will not accept the most sincere, and place him in the same status he occupied prior, no matter what his efforts and protestations may be. This is the fundamental wrong which enters into the very fibre of any

humane consideration from either a moral, religious, or economical viewpoint. It is unnecessary to dwell upon the duty of the Church, and the ethical question of morals is obvious, the economical consideration is becoming strikingly apparent in original cost and annual upkeep, a large part of which is made necessary by second offenders and sometimes third, if you will, who have fallen through society's lukewarmness, shortsightedness, and entire repudiation of the Divine Command, "Love thy neighbor as thyself." The unfortunate, full of hope, firm in his regeneration, naturally expects such forgiveness for his error as he has a right to expect when filled with sincerity of purpose. It is easy to contemplate how readily he falls where there is no sustaining hand to welcome him on his release, and remain constantly by his side until he is able to become a self-supporting citizen. To this end the two vital and urgent necessities are, first, to secure and furnish vouchers, to stand sponsor on the recommendation of the proposed society, and, second, furnish a proper place for his comfort and security while obtaining satisfactory employment. These two objects, conscientiously worked out, will accomplish incalculable good, and to the largest measure enlist society, and make secure the commendable objects to be attained.

Even the United States is niggardly and shortsighted in its treatment of the unfortunate after his release. Provision is made for clothing and shoes, hat or cap, underwear, that might in ordinary times be purchased for \$10. The very uniform donated is a shining mark for the world to know that the wearer carries the brand of Cain. He is compelled, unless made of extraordinary stuff, to sneak into the dark ways, avoid the uncharitable gaze of the multitude, become the butt of ridicule and the mental weakling easy prey for the confirmed criminal, or those of vicious inclination. To climax the whole he is given the munificent sum of five dollars. And this, whether he be removed from his place of confinement one mile or fifteen hundred. A little thought will clearly show that this is but another inducing cause to become



a second offender. We will assume his last place of residence one thousand miles removed. How long will the five dollars last these days, and what becomes of the unfortunate when it is gone! Forced upon his own resources, without shelter, without encouragement, having difficulty in obtaining employment, he falls, and Society, neglecting the human and worshipping the material, continues complacent and content that the law has taken its course. The identity of many a noble character is lost in the characterization of a convict by the thoughtless regard and almost wilful neglect of those, even from a material viewpoint, to say nothing of the spiritual element entering, who are in duty bound to protect. It strongly emphasizes the glaring fact that no sincere, Christian effort has been successfully employed to devise ways and means to bring about one of the greatest results contemplated by the enforcement of the criminal law, namely, the reformation of the unfortunate. This is given with no reflection upon those honest souls, handicapped by lack of resources and hearty coöperation, who have really accomplished things against tremendous odds. It is rather suggested for the purpose of having the reader know that no man of the Faith has had such a trying yet wonderful experience as he who has devoted himself to this end, that someone may appreciate the task proposed, and what might be accomplished with whole-souled, active coöperation founded on actual contact and confinement.

For the purpose of an outline it is suggested that the proposed organization shall, of course, meet with the approval of His Eminence, Cardinal Gibbons. The next step, a meeting of distinguished clergy and laymen to arrange for an organization, national in its scope, with headquarters, preferably, at Washington, D. C. The national body or board should consist of the Cardinal, if he so desires, as supreme head; a president, as many vice presidents as may be deemed necessary, secretary, treasurer, chaplain, and such corps of assistants as may be necessary.

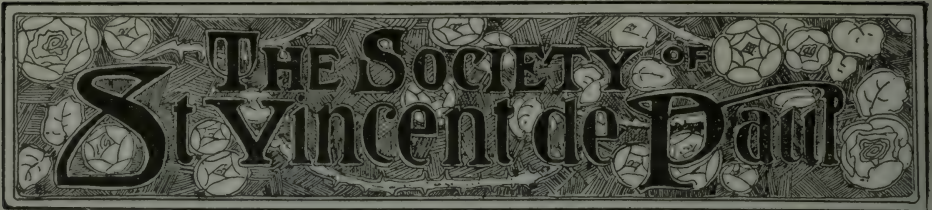
There should be a unit organization in every Diocese in the United States in

order to reach every institution, correctional, reformatory, industrial or penal. The unit organization to act under and in connection with a state organization, which state body will supervise and coöperate with each unit, and in turn be under the control and direction of the national organization.

The preliminary expenses for organization, travel, printing, to be raised by private subscription under the authority of the Cardinal, plus the coöperation of the Knights of Columbus and St. Vincent de Paul, and all affiliated Catholic Aid Societies. For the annual upkeep and maintenance it is proposed to obtain membership in every Diocese in the United States, such members to contribute not less than one penny per month. This amount may seem insignificant at first glance, but those trained in successful organization can appreciate that the sum to be had from such membership would be ample to accomplish purposes not stated from lack of space that are part, and will be part, of this proposed plan, which is more dignified and far-reaching in its ultimate purposes than any that have been suggested so far as we know, and in addition will secure such sum or sums as will be more than ample to meet any emergency or condition that can arise, and which will be necessary, economy always being first considered, to accomplish all the purposes contemplated.

There are facts within my knowledge that tact and discretion forbid disclosing at this time. There are numerous conditions that urge, with the same persistency and degree of merit, that could be best stated in person, which must be met in the future. Limited advantages and opportunities forbid a more extended and technical explanation, but I can assure confidently that no phase of conditions prevailing in Federal prisons has been overlooked.

In conclusion I urgently desire to have you know that this whole matter is actuated by no mercenary or ulterior purpose, nor has it anything to commend it except the holy principles involved, and the sincerity of the men ready to sacrifice everything for its ultimate adoption and success.



## LETTER OF PRESIDENT GILLESPIE

TO THE MEMBERS OF THE SOCIETY OF  
ST. VINCENT DE PAUL.

*Dear Brothers:*

It is quite impossible to conceive that the sympathy of the world can be denied to the needy and suffering destitute of Central Europe. The spirit of brotherly love and charity is gradually touching all humanity in their regard, however thick the crust of hate and revenge that must be broken through here and there. The piteous wail of distress from women and children weak and worn from sickness and starvation cannot be denied. Agencies everywhere are setting on foot movements to help. The Holy Father has issued an appeal. Our Bishops are doing likewise. In a particular way, it seems to me, the Vincentians of the United States should endeavor to assist in this crisis. Little more than a year ago, we responded with readiness and generosity to the appeal for help for the sufferers in the devastated regions. What was then subscribed, was distributed through the conferences of the St. Vincent de Paul Society, which meant the establishment of a direct and personal relationship between the conference and the individual or family assisted, and the advice, comfort, courage and help that went with it.

Today our fellow Vincentians in Germany and Austria, witnesses to the suffering around them, are well nigh helpless in the face of the industrial and economic conditions there prevailing. They realize the conditions and the problems and ask us to help them. Under date of January 22, 1920, Brother Coenen, General Secretary of the Society at Cologne, in a letter full of pathos and appeal, in its demonstration of need,

wrote to the Superior Council of the United States, regarding the situation in the Rhine country. Having clearly shown the conditions, he says:

"Dear fellow-members: You will, I am sure, admit that our condition is desperate. We cannot supply the needful with our own resources. We have appealed to our Holy Father, who out of his own means donated to the General Council 50,000 lire to help the poorest of the poor.

"This great generosity and noble example encourages us to address our Vincentian brothers and our friends in America. We know that your Christian charity will go out to a people exhausted through war and deprivation. We do not ask for anything for ourselves as men. Only the awful suffering of our poor children, our women, our sick and aged people forces us to ask for help throughout the world. Perhaps you may succeed in organizing a powerful helpful movement among all Vincentians and in inducing other charities to assist you. We hope that the example of our great patron-saint Vincent de Paul will inspire a large number of his followers to help our poor, helpless people.

"May your labors of love meet with success, so that we may still the hunger and dry the tears of thousands of our poor. We express to you in advance our innermost thanks with a sincere God bless you."

Philip Gibbs, war correspondent, not yet forgetful of the horrible scenes of war carnage, said after seeing Vienna with its "starved, shivering and dying human beings" and its "stunted, crippled, frozen children:" "Before this, I have never seen a city that was hopeless, and it is not good to see, unless we are those



who lick our lips because Vengeance is sweet." He almost visualizes for us a condition of heartless cruelty that rouses us by its abhorrence and impels to charitable action.

The Archbishop of Vienna writes: "Every home in Vienna is now a house of sorrow, in which you will find disheartened women suffering from cold and hunger and emaciated babies dying a slow but no less painful death."

A correspondent in one of our Catholic weeklies, quoting from a letter also from Vienna, says: "Our city is almost in despair. My wife's jewels and all we had in the world, except the barest subsistence, have gone to help our dependents and our very poor neighbors. The convents on which so many of the suffering depended are reduced to such utter poverty that they now can give no help. My wife visited a convent very recently, a convent in which some of the noblest and richest women of our city had taken their vows. She noticed that the superioress and the nuns were frightfully emaciated, and she said to the portress, on going out, 'What is the matter with the Sisters?' The portress answered: 'They have given their last crust of bread away, and they would willingly give their lives for the poor around us. There is nothing else to give. The Reverend Mother has sold everything that could be sold for the benefit of our neighbors, even the silver candlesticks that made the altar so beautiful. If we had more to sell, the time is at hand when there is nobody to buy.'"

Cardinal Gibbons, our revered spiritual adviser, in giving his blessing and sanction to an effort among the Vincenians of the United States to raise funds for distribution by our brothers among the needy people in Germany and Austria, writes:

CARDINAL'S RESIDENCE,  
408 N. Charles St.,  
Baltimore.

March 1, 1920.

MR. GEORGE J. GILLESPIE, *President*,  
Superior Council, St. Vincent de Paul  
Society,  
New York City, New York.

MY DEAR MR. GILLESPIE:

I am deeply touched, as I feel that the

American people will be touched, by the suggestion that assistance, both financial and in kind, be sent for distribution by the St. Vincent de Paul Society amongst the suffering women and children of the countries of Central Europe.

Reports I have received leave no room to doubt that the need is a crying one; it is not for us now to consider why this condition has been brought about: it is sufficient for us to know that they are in need and that we are in a position to help them and we should look upon it as a privilege and duty to do so.

I wholeheartedly endorse the proposal that the St. Vincent de Paul Society through its Conferences in this country should take up, in their own quiet way, a collection of funds for this purpose and I most sincerely trust that success will meet its efforts.

Most faithfully yours,

J. CARD. GIBBONS,

*Archbishop of Baltimore.*

We of the United States, confronted though we may be by many troubles and problems of reconstruction, are today infinitely blessed in comparison with suffering humanity in Europe. May I not ask you to make an earnest and immediate effort to heed this call. He who gives quickly gives doubly. The need is now.

I appreciate that it is difficult to prescribe the method to be adopted by Particular Councils or Conferences in responding to this appeal. I am conscious, too, that in many dioceses our Bishops have already had collections for this very purpose, which might tend to discourage Vincentian effort. In such cases, be guided entirely by the advice of your Bishop or Spiritual Director. I feel certain that in every instance you will obtain sympathy and advice from them and get the best results. By way of suggestion, however, I would say that in the collection last year for the fund of the President-General we found that quite without exception, the best results were obtained where the pastor announced and commended the purpose and permitted the members of the conference to stand at the door and receive the offerings or contributions from the congregations as they left the church after Mass. This method did not interfere in any way with the ordinary parish procedure. It does, however, imply coöper-

eration on the part of every conference member, on a particular Sunday, but this coöperation, I am certain, can be counted on if the plan receives the approval of the pastor. Each conference is free, however, to devise its own method and your response, be it large or small, will be received with our gratitude. I would ask that every effort be made to send your remittance not later than May 1st. Please send same to me, at the office of the Society, 289 Fourth Avenue, New York City, and make check payable to the order of Robert Biggs, Treasurer.

Very sincerely in St. Vincent de Paul,

GEORGE J. GILLESPIE,  
*President.*

### ENCOURAGING APPROVAL

Upon receiving the Annual Report of the Particular Council of St. Paul, His Grace the Archbishop wrote to the President as follows:

The St. Vincent De Paul Society has always received and deserved the blessings and the praise of the bishops and priests who have known its spirit and observed its method. It is the embodiment of practical charity in a world that has lost the sense of charity and admires only benevolence and the elimination of waste from Society. In the spirit of Christ the St. Vincent de Paul Society confronts the misery of the parish or the groups of parishes and noiselessly and tenderly brings relief to "the man who fell among robbers." Its achievements are usually unpublished and its records are confidential. It therefore does not appeal to those who have no patience with the lowly ways of sanctity, but nevertheless it is a force of very great influence in spreading "the atmosphere" of Catholic thought and life. I wish that more of our men were reached by its spirit and quickened by its inspiration.

Wishing you and all the members of the Society in this Archdiocese God's choicest blessings, I am

Sincerely yours in Christ,

AUSTIN DOWLING,  
*Archbishop of St. Paul.*

His Lordship, Bishop Glass, has recently sent a letter to each pastor in his Diocese, expressing his desire that a Conference of the Society should be organized in every parish. The letter points out in a most direct manner the benefits resulting from the establish-

ment of a Conference in the parish and is as follows:

SALT LAKE CITY, UTAH, MARCH 1, 1920.

REVEREND AND DEAR FATHER:

It is highly desirable that there should be in every parish a Conference of the Society of St. Vincent de Paul. It will conduce to the sanctification of souls, to the manifestation of the charity of Christ in the relief of His suffering members and it will bring manifold blessings upon the parish. For more than a half century the Society has been doing splendid, Christlike work in this country—blessing rich and poor. The Holy See has repeatedly approved the Society and made it the recipient of numerous favors and indulgences.

The Society of St. Vincent de Paul was founded by Frederick Ozanam and his companions in Paris, and is now world-wide in its branches and boundless in its influence for good.

It has for its purpose the work of imitating our Divine Saviour Who "went about doing good." It sustains its members by the mutual good example of a Christian life; it visits the poor in their homes; bringing to the needy bodily help and spiritual assistance and consolation; it gives itself to the elementary Christian instruction of poor children; it distributes moral and religious literature—in a word, it devotes itself seriously to the spiritual and corporal works of mercy.

Necessarily, then, it requires the exercise of self-denial, the practice of Christian prudence; and in the love of God, its members must be animated by the love of the neighbor and by zeal for the salvation of souls. In meekness and in humility and in the spirit of true brotherly love it goes about its great work "seeking first the Kingdom of God" and ever mindful of the commandment God has given everyone concerning the neighbor.

Is it any wonder, then, that a Society of such high purposes and such virtuous practices should do marvelous things for God and His Church? Is it surprising that Popes and Bishops and Priests as well as people should love and cherish the Society of St. Vincent de Paul? It is not strange, then, that we should desire to see a Conference of the Society in every parish of the Diocese. You will, then, Reverend and dear Father, proceed at once to the establishment of a Conference in your parish, and you will be its spiritual director, gathering about you men of piety and good will and earnest zeal, ready to do real service for the neighbor.

Praying God to bless you, and the good men who will take up this great work, and assuring you of my deepest interest in the success of the Conference in your parish, I am, Reverend and dear Father,

Yours devotedly in Christ,

(Signed) JOSEPH S. GLASS,  
*Bishop of Salt Lake.*



## THE NECESSITY FOR READING, UNDERSTANDING AND LIV- ING UP TO THE RULES OF THE SOCIETY.<sup>1</sup>

BY DR. CHAS. F. MCKENNA,  
Member Metropolitan Central Council  
of New York.

To understand fully the Rules of our Society, to absorb their spirit and measure their applicability, one should know something of their history.

Their origin is naturally not hard to determine. They began to take shape when the Founders met to consider the problems confronting them in forming that simple association together of a small number of devoted men of learning and of strong religious proclivities.

In the editorial sanctum of the *Tribune Catholique*, near the Sorbonne, was slowly developed the skeleton design of the Rules; and after their first publication in December, 1835, seldom has it been necessary to amend them other than by the intelligent interpretations placed upon them by successive Councils and Presidents-General.

The original formulation of the Rules was no slight task, even though the Founders, as said before, were men of studious and philosophic turn of mind. Not only must they be awake to conditions surrounding them, but if they perceived anything of the future they knew they must prepare for it. With prophetic vision M. Bailly assured the younger men that they were destined to see their numbers greatly increased. This prospect called for the adoption of Rules which could flexibly and without strain adjust themselves to new conditions even in new countries. They were but few in number, choice in diction and definite in statement. Nothing further was needed unless it was the extended commentaries which appeared in 1853, which, bound up with the rules, make the body of laws under which the entire Society throughout the world lives and does its work.

To understand the Rules we must, therefore have in mind the men who formulated them: understand the situation in which they stood, particularly as

<sup>1</sup> Paper read at Annual Meeting of Society in Detroit, October 16-19, 1919.

a new Society in the Church, and from all these absorb their real spirit which will thereafter be a guide to our conduct in situations far removed indeed from the simplicity of the early days.

One virtue emphasized in the Rules which can be made to cover all our meetings is simplicity. Orderly procedure, yes, but an order originating in simple hearts and not forced by any necessity of suppressing disorder. It is a pleasure to attend a well conducted meeting where full and free discussions are carried on with a gentle consideration of one member for another and the application of the so-called parliamentary procedure is not needed. The Rules are full of striking features and happy touches showing such adaptation to their purpose as to elicit our admiration. I will mention several of the most important.

Take the point of obedience. We are told that obedience is better than sacrifice. That even though at times it seems detrimental to our progress we will find obedience to superiors always primary in importance. The superiors can be those of our Society officers and those amongst our Spiritual Directors.

"We should always remember that we are only laymen, and, for the most part, young men, without any mission to teach others. For this, and every other reason, we will pay the utmost deference to the counsels which may be given to us by the Society or its heads; we must, above all, follow with docility the directions which our ecclesiastical superiors may think proper to give us. St. Vincent de Paul wished that his disciples should not undertake any good work without having first secured the assent and received the benediction of the local pastors. No more will we ever undertake any new and important work, within an ecclesiastical jurisdiction, without consulting him who is invested with it."

Take the Rule as to young men: "First, it recalls to mind that the Society of St. Vincent de Paul has been founded by young men and for them; it is with a view of preserving them from the dangers of every kind that surround them at the commencement of their career, that Conferences have been organized; and if, at a later time, men of more ad-

vanced age have come to join themselves to them, and to bring to them the tribute of their experience, we should not be the less mindful of the original aim of the Society, and we should seek, as much as possible, to attract to it young men, those especially who, far from their own families have need for being surrounded by a pious circle to make them persevere in good" (Circular of first November, 1851).

The universality of application of the Rules is impressing. They contain everything necessary for establishing and promoting the health of a well-constituted Society. Aims and objects, distinctions and differences, methods of work, safeguards—all have been thought of and all included. I do not believe there is a single question likely to arise which cannot be found covered at least implicitly either by some article of the Rules or by a commentary. They apply as well to a meeting of three members as to a general meeting of hundreds.

Now why is it necessary to consult these Rules often in a sympathetic and understanding way? The answer is, because of the dangers that threaten the Society and which are almost certainly avoided by faithful attention to the Rules. These come from within and from without. From within by situations which may be allowed to develop to such dangerous degree that hurt feelings are engendered and ultimately result in the dropping out of members. From within also by reason of coldness on the part of officers. This is the greatest vice—indifference. It seems at times impossible to combat it. It afflicts now an officer or officers, now a group of members. It is the despair of Central Council officers striving to secure reports from careless secretaries.

Retention of officers for undue lengths is a very frequent difficulty. While much changing of officers is to be deprecated, too long a tenure of office which develops the indifference of routine procedure or neglect tends to evil.

From without, the detrimental influences are not so numerous, but they are met with at times. For example, the ecclesiastical superior may have plans for the care of the poor which do

not include the utilization and services of the Society. The effect is marked in discouraging its activity, but the rule of obedience could be again invoked and the brothers must fall back upon their alternate work, the sanctification of their souls by prayer and await a period when God more decisively calls upon them for services to the poor. One of the features we have to contend with in the Society is the phenomenon of wavering interest. Represented by a curve, the growth of a Conference or that of a Council frequently shows high points, but all too frequent depressions. It should be the concern of all to aid in supporting and continuing the Society at the high levels and to do everything to prevent the depressions. Knowledge of the Rules, love of the Rules and forceful application of them will do all this. Once again I repeat to those who would read and understand and obey the Rules, that it must be remembered that there is no subject or situation unreachable by either a rule or a commentary.

The potential energy of the Society is enormous; directed by leaders devoted to the Rules it will be a restrained force in a river of charity, always acting within its banks, never falling low, never rising unduly high. These leaders will find no agency more fitted for controlling their work than frequent recourse to the Rules, and more important resolution could be reached at this Conference than to fall back upon them at all times in the work of enlarging and developing the Society.

## REPORTS OF COUNCILS AND CONFERENCES.

**Metropolitan Central Council of Cincinnati.**—This Council comprises six Particular Councils and 8 isolated Conferences. The report gives the following details:

Number of Conferences, 118; Conferences reporting, 92. The aggregate of the statistics furnished by the 92 Conferences reporting is as follows:

Active members, 2,096; honorary members, 1,001; subscribers, 667; families relieved, 1,356; persons in families, 4,955; visits to families, 11,229; visits to institutions, 724; situations procured,



303; total receipts (including \$6,769.37 collected at meetings), \$49,818.54; total expenditures, \$46,945.41.

The separate reports of the Particular Councils are as follows:

*Particular Council of Cincinnati.*—Number of Conferences, 40; Conferences reporting, 24; active members, 359; honorary members, 40; subscribers, 210; families relieved, 212; persons in families, 783; visits to families, 4,601; visits to institutions, 44; situations procured, 32; total receipts (including \$887.69 collections at meetings), \$15,237.21; total expenditures, \$13,659.53.

*Particular Council of Detroit.*—Number of Conferences, 36; Conferences reporting, 35; active members, 534; honorary members, 904; subscribers, 158; families relieved, 685; persons in families, 2,409; visits to families, 4,396; visits to institutions, 236; situations procured, 73; total receipts (including \$3,429.45 collected at meetings), \$22,536.94; total expenditures, \$21,017.06.

*Particular Council of Louisville.*—Number of Conferences, 20; Conferences reporting, 20; active members, 1,050; honorary members, 49; subscribers, 283; families relieved, 280; persons in families, 1,006; visits to families, 1,348; visits to institutions, 359; situations procured, 190; total receipts (including \$1,700.11 collected at meetings), \$8,014.99; total expenditures, \$7,456.24.

*Particular Council of Evansville.*—Number of Conferences, 8; Conferences reporting, 8; active members, 97; honorary members, 1; families relieved, 138; persons in families, 562; visits to families, 681; visits to institutions, 23; situations procured, 4; total receipts (including \$359.67 collected at meetings), \$2,755.64; total expenditures, \$2,729.12.

*Particular Council of Grand Rapids.*—Number of Conferences, 6; number reporting, 3; active members, 35; honorary members, 7; subscribers, 16; families, 21; persons in families, 109; visits to families, 124; visits to institutions, 14; total receipts (including \$189.91 collected at meetings), \$1,071.22; total expenditures, \$999.14.

*Conference of Sts. Peter and Paul, Indianapolis.*—Active members, 10;

families relieved, 17; persons in families, 77; visits to families, 31; visits to institutions, 48; situations procured, 4. The total receipts were the collections at meetings, amounting to \$126.09. Total expenditures, \$128.35.

*Conference of St. Patrick, Indianapolis.*—Active members, 10; families relieved, 3; persons in families, 9; visits to families, 48; total receipts (including \$76.45 collected at meetings), \$76.45; total expenditures, \$55.97.

*Conference of St. Mary's of the Assumption, Cleveland, O.*—This is the only report received from the city of Cleveland. In submitting its report the Conference states: "Following the recommendations contained by the pastoral letter issued by the Hierarchy of America we have recently increased our active memberships and are now increasing our honorary memberships and subscribers, and we intend to broaden our scope of activity." Active members, September 30, 1919, 7; honorary members, 10; subscribers, 4; families relieved, 10; persons in families, 72; visits to families, 37; visits to institutions, 4; total receipts (including \$8.85 collected at weekly meetings), \$369.21; total expenditures, \$111.03.

No reports have as yet been received from the Isolated Conferences at South Bend, Ind.; Niles, O.; Dayton, O., and Bowling Green, O.

*Metropolitan Central Council of New Orleans, La.*—The summary of the Annual Report presents the following data: Number of Particular Councils, 2; number of Conferences, 46; Conferences reporting, 46; active members, 959; honorary members, 188; subscribers, 241; families assisted, 1,058; persons in families, 3,084; visits to families, 35,909; visits to institutions, 1,553; situations procured, 128; the total receipts (including collections at meetings of \$8,342.87) were \$52,350.71, and the total expenditures \$45,060.86.

*Metropolitan Central Council of St. Louis.*—The Annual Report for the year ending September 30, 1919, states that: "A comparison of our work with that of last year will show that conditions are about the same. While the figures of the past year slightly exceed those of

the previous one, it is because of a broadening out of good work by many of our more prosperous Conferences. There is no limit to the amount of good work that may be accomplished if means were only forthcoming in the same proportion as our members are willing to undertake it.

"Additional good work, for the uplifting of the unfortunate and increased efforts in the care of children, is our sincere desire. We are confident that in the near future we will achieve the results desired in this direction.

"Our Conferences generally are in good condition, our members are active and efficient in the performance of their duties as visitors and friends of the poor.

"Three new Conferences have recently been organized, and several more are in contemplation.

"The attendance at our quarterly meetings and feast days is very good. The spectacle of a large number of men approaching Holy Communion is an inspiring one to both priest and people. Those meetings are most always attended by our Archbishop, whose good counsel and words of encouragement are fully appreciated by our members."

In the city of St. Louis there are 70 Conferences, of which 69 report as follows:

Active members, 2,156; honorary members, 370; families assisted, 1,745; persons in families, 5,756; visits to families, 7,052; situations procured, 48; total receipts (including \$8,598.15 contributed by members at weekly meetings), \$41,598.10; total expenditures, \$28,687.78.

Outside the city of St. Louis there are twelve Conferences located in the following places: Kansas City, in Mo. and Kan.; St. Joseph, Mo.; Perryville, Mo.; St. Charles, Mo.; and St. Genevieve, Mo. Reports received from five of these Conferences give the following statistics: Active members, 164; honorary members, 28; families relieved, 54; persons in families, 207; visits to families, 48; situations procured, 25; the total receipts (including \$374.98 collected at meetings) were \$2,223.63, and the total expenditures \$2,390.30.

We regret that, because of lack of space, the publication of several other reports received will have to be deferred until next month.

## NOTES AND PERSONALS

The President of the Superior Council of the United States, Brother Gillespie, has brought honor to the Society by his selection as one of the members of the Executive Committee of the Department of Social Action of the National Catholic Welfare Council, of which Department Rt. Rev. Peter Muldoon, Bishop of Rockford, Ill., was chosen Chairman by the Bishops of the United States at their meeting in Washington last September. The Department of Social Action will deal with questions concerning the whole field of citizenship and social and industrial relations.

Brother Gillespie has also been named by His Grace Most Rev. Archbishop Hayes, Chairman of the Committee of the Laity, a permanent organization of not less than 20,000 members, who will coöperate with His Grace in securing a pledged supporting membership for Catholic Charities, and in his efforts to unify, standardize and extend the charities of the Archdiocese.

\* \* \*

We announce with great pleasure that our Society has at last been established in all the Provinces in the United States. Prior to this year nine of the fourteen Provinces had Metropolitan Central Councils, and there were Particular Councils in four other Provinces, but now, with the formation of a Conference in Seattle, Wash., in the Province of Oregon, the Provincial organization of the Society is complete. The project of organizing a Conference in Seattle had the cordial approval of His Lordship Bishop O'Dea, and the meeting at which it was formed was held on January 26th, when the Pastor, Rev. B. J. McKenna, O.M.I., became Spiritual Director, with 28 active members on the roll. The President, Brother Charles Albert, and the Vice-President, Brother W. L. Nahm, formerly of St. Louis, Mo., two old Vincentians, arranged the preliminaries leading up to the organization, and under their guidance St. Benedict's Conference will not only prosper, but is destined to spread its influence to the other Parishes in Seattle.



# Contents for May, 1920

<b>PRINCIPLES AND METHODS</b> . . . . .	131
Relation of Parish Conferences of St. Vincent de Paul to a Central Headquarters. Edward J. Galbally.—Community House Programs. Rev. John M. Cooper, D.D.	
<b>SOCIAL QUESTIONS</b> . . . . .	137
"To Keep the Record Straight." Rev. John A. Ryan, D.D.—Report of the President's Industrial Conference.—State Competition With Monopoly.—Catholic Charities of Chicago.—A New Plan of Home Ownership. Rev. Francis J. Haas.—A Catholic Institution for the Negro.	
<b>SOCIETIES AND INSTITUTIONS</b> . . . . .	148
Nurse Training Schools. Margaret B. Wise, R.N.—New York Catholic Charities Financing Campaign.—Some Difficulties of a Central Shelter. Leslie Foy.	
<b>THE SOCIETY OF ST. VINCENT DE PAUL</b> . . . . .	152
Letter of the Sovereign Pontiff.—The Society in Austria.—The German-Austrian Fund.—Coöperation. J. L. Hornsby.—Reports of Councils and Conferences.—Notes and Personals.	

## THE CATHOLIC CHARITIES REVIEW

Published the middle of every month except July and August by

**THE NATIONAL CONFERENCE OF CATHOLIC CHARITIES**

**AT 120 WEST 60TH STREET, NEW YORK**

Editorial Office:

THE CATHOLIC UNIVERSITY OF AMERICA, WASHINGTON, D. C.

REV. JOHN A. RYAN, D.D., Editor-in-Chief.

REV. JOHN O'GRADY, Ph.D., Manager.

Annual Subscription, \$1.00

Single Copies, 15 Cents

Make checks payable to *The Catholic Charities Review*

Entered as second-class matter January 13, 1917, at the Post Office at New York, New York, under the Act of March 3, 1879.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized October 8, 1918.



## X-RAY INVESTMENT INSURANCE

**B**EFORE you invest in stocks or bonds, you use every means at your command to ascertain the soundness of the issue, the financial responsibility and the personnel of the organization soliciting your confidence.

A reliable x-ray equipment represents another kind of investment, but its your money that's involved just the same.

The keystone of the Victor Electric Corporation is: Responsibility to every purchaser of Victor apparatus. Each time the prospective buyer "looks us up" before buying, we realize an advantage—so does he.

Thirty years of conscientious effort to lead rather than follow, is only one of the reasons for the predominance of Victor apparatus amongst the discriminating.

Buy Victor—a "safety first" on your investment.

### VICTOR ELECTRIC CORPORATION

*Manufacturers of Roentgen and Physical Therapeutic Apparatus*

CHICAGO		
Cambridge, Mass.	Jackson Blvd. and Robey	New York
66 Broadway		131 E. 23d St.

*Sales Offices and Service Stations in all principal cities*



# THE CATHOLIC CHARITIES REVIEW

VOL. IV

MAY, 1920

No. 5

## Principles & Methods

### RELATION OF PARISH CONFERENCES OF ST. VINCENT DE PAUL TO A CENTRAL HEADQUARTERS

BY EDWARD J. GALBALLY.

**T**HE topic indicated in this title is expansive. It has many phases. As these are separate and distinct, however, they lend themselves to consideration singly. And this is all the more fortunate, seeing that the room allotted for the discussion is necessarily small. In order, therefore, to be brief, and yet not obscure, and in order to be practical at the same time, it is proposed now to take under observation the need and availability of the services of a trained social worker from the central office as subsidiary to the Parish Conference.

Let it be understood at the outset that the attitude here taken is that of a Vincentian, and of a Vincentian who is a stout believer in the Parish Conference. The functions of this important agency of Catholic charity should be maintained. They need to be supplemented, but not supplanted. For this auxiliary assistance the individual Conferences in large cities should be able to turn to the central office of the Society. But there is no intention whatsoever, in what follows, to delegate the activities of the parochial body to a general headquarters. Rather, the recommendations run

in favor of strengthening and intensifying the local activities and preserving the identity of each Conference; for the parish here as always is the logical unit of Catholic organization.

The argument is based on actual and quite ordinary cases. Two of these are offered in evidence, and they represent totally different features.

#### I.

A certain Parish Conference is at this moment attending a family of six—father, mother, and four little ones between the ages of eleven and four. The father, who has been totally disabled for some months, is in the last stages of consumption. The mother is one of those unknown heroines who by hook or by crook has kept the family together—at the wash-tub by day and the sewing-machine at night. At last the awful strain has told on her, and the visiting committee of the Parish Conference calls. They get a surface view of the piteous conditions and make an allowance. The brave little woman is of the kind that is always grateful and satisfied—the grant is too much, no matter how inadequate it really is. The poor

consumptive is cheered up by the call of the sympathetic Vincentians. They report their findings at the next meeting of the Conference, and their recommendations are approved. Once a week the committee calls, gradually learning more and more about the needs of the family and the desperate fight that little mother is making to support her charges and to keep up appearances. As fresh evidences of this heart-breaking struggle come to light, week after week, additional measures are adopted to meet the newly discovered wants, *by degrees*. It is just this piecemeal development of the conditions, which should have been seen and remedied so much sooner, that is in point.

We want to find a way out of this pitiful state of affairs, this delay, especially since the acute conditions here outlined are ordinary enough to turn up in any Parish Conference. The question is whether that body of itself is to be expected to supply the remedy. Taking the general system and the traditions of the Parish Conference, one need not hesitate to answer no. The normal Vincentian routine means that a committee of two of its members visits each dependent family once a week after dark. The visitors are men of good will, sympathetic, with more or less experience in this work. Of necessity, their investigation and study of cases are meagre, and the treatment they recommend as a rule follows the lines of mere emergency. We are dealing with averages as one has found them during an actual experience and observation covering a score of years and several Conferences. Occasionally, it is true, there is more thorough work. That is not the rule, however, and it is the normal, not the exceptional, that is our concern.

The case would be much better if the auxiliary aid of a paid social worker, from the Society's central office, could be requisitioned by the Parish Conference. More and more these trained agents are available for Catholic relief operations. Their course of instruction and their duties make them expert in sensing the causes underlying each case of dependency. Daytime visits, which are usually out of the question for the

Conference members, reveal conditions as they are. The womanly tact is no inconsiderable addition to the equation, particularly when it is remembered that almost always the negotiations of the visiting committee are with women and have to do with details of housekeeping. Within a week, after three or four visits, the trained social servant is in position to submit a fairly comprehensive report of the conditions as found. In the light of the data and the suggestions she presents for the consideration of the Conference, something like adequate measures of relief can be adopted. Perhaps the housing conditions are unsanitary; or the children are underclad; or the mother is at the point of a breakdown; or the father needs a change of treatment; or there are relatives ready to assist—these and a score of kindred problems cannot hide themselves from the experienced eye of a trained observer of tactful approach. Besides, she is ready with pertinent and practical recommendations for the remedy of the ills she finds. She understands the customs of the Board of Health and the dispensaries of the district, is something of a dietitian, and, without probing, can discover the family's resources, and thus be prepared in her report to suggest to the Parish Conference a suitable budget for its consideration. Being familiar with the ins and outs of industrial policies and sick benefit associations and community charity organizations and labor unions, her advice and assistance on these points are of great value. As a matter of fact, all of these elements presented themselves in the case under consideration. If, by fortunate circumstances, they were taken in hand and attended to by the Vincentian volunteers, it does not follow that the same thoroughness is the general rule. Nevertheless our Parish Conferences should not be satisfied with any treatment of its dependent families that is not adequate for their all-round relief. If this means, as it certainly seems to mean, the employment of the services of a trained social worker, either from headquarters, or one engaged on its own initiative or in combination with a group of parishes in the same district, then it is due



to the needy and to the Conferences to take the step, and not let mere tradition or prejudice stand in the way.

## II.

The other case, though quite different, has also just passed through the hands of the same Conference. There were six children—the youngest two months, and the oldest a little girl of twelve; the mother, almost stone deaf, and shamefully negligent of her family, and the father a wastrel. They had been driven out of one neighborhood after another, before settling in the parish where they have just been receiving aid. Their history is a part of the records of the Juvenile and Probation Courts. Whilst all this information is now in the possession of the Parish Conferences, it took some weeks before it was gathered. In the meantime, relief had been granted to the father and mother, who were thus enabled to continue to subject their helpless little ones to the worst cruelties of cold and hunger. If, however, a trained worker had had these people under investigation at the start, she would have had the time to make inquiries about their antecedents, and the children would have been promptly rescued from their terrible plight, and put in a Catholic home where they now are. That the true conditions were not discovered sooner than they were by the committee was in part due to the fact that the visitors, on their evening call once a week, were received by the father, who was smooth of speech, and who managed by one device or another to keep the children and his wife out of the way during the committee's weekly visit. But, in any event, the volunteers under the present plan of procedure are bound to fall into this sort of trap. One has seen it happen often, for there are many frauds and unworthies among the applicants for relief.

These two illustrations from recent experience are taken at random from a score of others which show the advantages that would follow from such supplementary services as would be performed for our poor by a trained social worker operating under the Parish Conference. The needs of the deserving

would be found and helped, and the undeserving would be found out.

Those who are interested in the work of relief, and know the magnificent services that are every day in all parts of the world being rendered so unselfishly and so fruitfully by the Parish Conferences of St. Vincent de Paul, for our needy poor, have reason to be proud of the record. There is a rare virtue in it all. Being a virtue, it is not self-satisfied, it looks for no tribute, but for greater solidity and growth.

Good will and devotion are enlisted in our societies; practical wisdom and experience, too. Of these, however, Vincenians claim no monopoly. That is a pitiful condition in any body, when it comes to think it has nothing to learn. If there is a tendency in our societies anywhere to look askance at the suggestion to consider the services of trained and experienced social workers on the mere ground of their being "salaried," we should be on our guard not to let a mere shibboleth take the place of argument. Traditional ways are good and are wisely followed, so long as other ways have not proved themselves better. Times change, and many measures that were made for an age long gone by will be found effete and in need of adjustment to altered conditions. This is particularly true of the matters that are bound up with the industrial changes and evolution in the economic life of this new world of ours in its new moods. When, therefore, there is question of the best methods of helping those under our care, it is necessary to know conditions as they exist, fully and promptly, and apply relief measures that are adequate for the material and moral reconstruction of the dependents.

*Philadelphia, Pa.*

\* \* \*

The late Daniel G. Carroll, President of the Virginia-Alberene Corporation, who died in New York on April 4, bequeathed approximately \$500,000 of his \$3,000,000 estate to Catholic charitable institutions of New York and Brooklyn.

\* \* \*

Married men can neither enlist nor re-enlist in the army unless they can prove that they are able to support their families without Government aid.

## COMMUNITY HOUSE PROGRAMS

BY REV. JOHN M. COOPER, D.D.

Neighborhoods are like thumbprints. No two are exactly alike. Neighborhoods differ not only in such things as racial and linguistic texture. They differ as much and more in their respective needs. Needs in the fields of recreation, housing, and health, of physical, vocational, industrial, and civic education, of moral and spiritual betterment, vary notably from city to city, and from neighborhood to neighborhood, both in kind and in relative urgency. The function of a community house is, of course, to serve the community or neighborhood in which it is situated. Community house programs must, therefore, grow out of local needs, and must articulate with local sympathies, customs, and outlooks. Consequently no single uniform program can be laid down for community houses as such. No ironclad, inflexible set of activities can be superimposed from above. Community house programs have nothing in common with the laws of the Medes and Persians. Not only must programs vary from house to house, but even in the same house the program must be flexible, elastic, living, growing.

As a general rule, the head resident of the house is the one best fitted to garden the growing program. She—in most Catholic community houses the head resident is a woman—should be given plenty of freedom and scope for initiative and action. Her hands should not be tied. If in addition in matters of program—and in other matters, too, it may be added in parenthesis—she must constantly consult and take orders from not one, but many masters and mistresses, she must be either a saint or a moron to continue at her intolerable task. Choose her carefully. Take months if necessary in making the choice. Search Jerusalem with lamps until you find the one who by training, professional equipment and experience, selflessness, loyalty to her Catholic faith, and fidelity to the Catholic spirit of sacrifice, is fitted for the responsibility. But having chosen her, give her lots of latitude and free play. And do not ask her to take directions from several and sundry members of the

committee or organization which finances and administers the house. Both efficiency and good temper are promoted by having her responsible to one person only, appointed by the committee or organization.

The most obvious things a community house program will contain are classes, and club functions. An almost endless variety of such activities is at hand to choose from. No one house can run through the whole gamut. Selection in accordance with local needs and local desires is called for. Clubs may include anything from a Boy Scout troop to a mothers' club; recreation anything from nursery games to football, from checkers to boxing matches; classes anything from aesthetic dancing to auto repairing. The program ought not to be overcrowded. A simpler program carried out efficiently and with vigor accomplishes far more than a pretentious one carried out in slipshod fashion. Particularly during the first few months of the house's life is this important. Start the newly born house on its mundane career with bells and trumpets if necessary. But leave room for growth. It is better to grow up than to have later to grow down.

Through a program of classes and club activities, judiciously selected and vigorously carried through, much good can undoubtedly be done. But the community house that develops such activities exclusively and never gets beyond them has ordinarily met only about five per cent of its obligations to the community. It may turn in and turn out impressive statistical reports of weekly, monthly, and yearly attendance. It may be a buzzing hive of activities by day and by night. But weighed in the balance of actual results versus possible results, it may be found emphatically wanting.

Look at the problem from the purely numerical viewpoint. An average community house with a staff of two or three full-time workers and several part-time or volunteer workers ordinarily will reach and, by direct action through classes and clubs, appreciably affect the lives of, not more than two hundred to five hundred people. Yet the neighbor-



hood which the house serves will ordinarily have a population of from ten to fifty thousand souls. To put it in cold figures, such a house is really reaching at the most five per cent of the neighborhood and in most instances one per cent or less. What of the remaining ninety-five or ninety-nine per cent? A class-and-club program does not reach them. It does not affect the neighborhood. It affects only a negligible fraction of the neighborhood. Meanwhile it may irritate a large section of the neighborhood, who may resent it as charity or who look upon it as capital's sop to the poor to keep them from demanding the righting of wrongs far deeper than any that such a program can heal.

Classes and club functions are usually called activities. More properly we might call them "passivities" or "receptivities." They are advantages passively received by those who frequent the house. The term activities should be reserved for those operations which involve an active giving of service on the part of the clientele of the house.

Class-and-club work is not superfluous. It accomplishes an amount of direct good that should not be underestimated. In addition, it advertises. It establishes contacts. It engenders goodwill. It gives standing and a certain prestige. If the staff be what they ought to be, it exemplifies the spirit and the fruit of service. It is moreover a necessary preliminary to what we shall call activities proper, and should not be terminated even after such activities are actually set afoot.

Community houses normally pass through a childhood or adolescent stage in their early life, during which class-and-club work are their sole undertakings. The average non-Catholic house, particularly if located in a Catholic neighborhood, requires from three to five years to pass through this stage. A Catholic community house, at least if given the approval and real backing of the pastors concerned, should be able to shorten this period to one or two years. Then, and in most cases not until then, can it undertake activities proper or community work proper with reasonable hope of success.

In class-and-club work those who frequent the house are passive recipients. They receive. They get. They get something for nothing or for a nominal expenditure. That it is more blessed to give than to receive is an axiom of social work no less than of religion. The larger function of the community house should be to train its clientele to give. To give, not of money or wealth. Of this they assumedly have none too much. But to give of personal service, each and all according to their measure. This is the fuller Catholic spirit. Giving is a true *activity*. The giving even of a cup of cold water shall not go without reward, if given in His name. A Catholic community house must give and kindle the spirit of giving, if it is worthy of the name of Catholic. And His name must be the inspiration and the goal of the giving.

The poor in our congested city districts usually do their share in succoring those who are poorer still. Or when illness or other misfortune befalls their neighbor, they are usually not wanting in the spirit of the Good Samaritan. They sympathize because they have known by experience and their sympathy is of the practical kind.

There is, however, another kind of neighborly service which they ordinarily do not give, albeit through no fault of their own. It is a kind that effects deeply the wellbeing not only of the unfortunate, of the dependent, the delinquent, and the defective in their midst, but the wellbeing of the whole community. It is a kind in which the community house can and should be of invaluable assistance. The service referred to is service in the field of neighborhood or community improvement.

It is a good thing to procure a visiting nurse for a child stricken with typhoid. This is valuable case work. It is a good thing to teach a class or club of mothers how to safeguard their children against typhoid infection. This is valuable group work or class-and-club work. It is a better thing to see that the water supply of the neighborhood is made and kept uncontaminated. This is community work. Its good effects reach out and benefit the neighborhood or community.

It is a good thing to supply poor infants with free milk. It is a good thing to instruct a mothers' club in the value of a milk diet for children, and if necessary explain to them all the mysteries of fat-soluble A and water-soluble B. Is it not important, too, however, to take measures where necessary—and it often is necessary—to see that milk dealers sell only unadulterated milk and that they deliver frequently and regularly in the congested sections, particularly in the summer time, when ice is not always within the reach or pocket-book limits of the poor.

Most neighborhoods chosen for community house locations have scores of such or kindred needs affecting the material, moral, or spiritual welfare of great numbers in the district or of the whole district. Most congested sections of the kind, for instance, need better park and playground facilities for young and old, better sanitation, prompter removal of garbage, better medical and nursing service, better out-patient service, more pre-natal and night clinics, ampler provision for vocational training and advisement, stricter control of employment agencies. The poor often suffer grievously from court delays and from inability to pay court and counsel fees, in matters concerning wage claims, domestic problems, and other points claiming the interposition of the courts or of those agencies evolved to obviate or facilitate judicial procedure in questions of justice. Closer supervision of commercialized recreation, particularly of public dance halls, would eliminate many a neighborhood's proximate occasion of sin and prevent many unwritten tragedies. And still larger problems like industrial justice, better working conditions, and better housing form the murky background of the immediate field.

The foregoing more or less random list contains some of the outstanding and more urgent needs pressing upon many or most of our congested community house neighborhoods. Some of the evils are more readily remediable; others less so. Some are simple; others, like housing and industrial problems, enormously complex. But these are a sample of the legion community needs that the com-

munity house must face, and fight, or else forego its title of community house; that it must remedy or partially remedy, or else fail of its appointed mission.

Its clientele feel the untoward situation. They have not always an intelligent grasp of its many facets and implications. Again they are isolated, they are not organized, nor have they learned the possibilities of group action on the part of a neighborhood as well as many of them have learned the value of group action on the part of fellow-workmen in a shop or trade.

The community house, if it would win its spurs, must undertake the delicate task of educating without appearing to, or organizing without seeming to. To be more exact, it must help the neighborhood to know and realize its own problems and the possible remedies, and help it to organize itself for efficacious action. As many as possible of the community should take part, but in the long run much or most of the initial impulse and continued execution will fall to the small group of leaders among the community. Such leadership must be taken advantage of by the community house staff where it is already existent. Where it does not already exist, it must be developed. Coaching or developing community leaders, tactfully, deftly, inconspicuously, and efficaciously, and sinking her own personality and deliberately evading credit in the doing of it, is the supreme test of the genius and the selflessness of the community house worker. If she can do this, she is headed towards the summit. If she cannot, she is predestined to be a hewer of wood and a drawer of water.

*Catholic University, Washington, D. C.*

\* \* \*

The National Conference of Catholic Charities will hold its sixth biennial meeting at the Catholic University, Washington, D. C., September 12-16. All interested in charitable and social work are invited to attend.

\* \* \*

A modern hotel for Catholic girls in Spokane, Wash., is to be opened up in that city in the near future by the Daughters of Isabella.



# Social Questions

## "TO KEEP THE RECORD STRAIGHT"

BY REV. JOHN A. RYAN, D.D.

**M**OST of the readers of the REVIEW have probably seen or heard of the letter which I wrote Morris Hillquit last January, denouncing the suspension of the five Socialist members of the New York Assembly. It was inevitable that this letter and the sending of it should be criticized and misunderstood. Now the action of the Assembly has been carried through to the end that was determined upon from the beginning, and the last act of the proceeding has proved to be as detestable and unjustified as the first. I wish to make a full, though brief, statement of my attitude toward this "legislative lynching," as it is deservedly called by the *New York World*. Moreover, I desire to have the Hillquit letter and two subsequent letters on the same subject made a matter of record for future reference and possibly future edification. Following is the full text of the letter to Mr. Hillquit:

January 26, 1920.

MY DEAR MR. HILLQUIT:

When I was in New York Friday I telephoned your residence with the intention of congratulating you on the very able and altogether magnificent fight that you have been making at Albany on behalf of fair play and representative government. What I wanted to say to you then I say now.

You and your associates are combating the most brazen and insidious political outrage that has been committed in this country since 1877. I agree with the social and political principles held by your five clients as little today as in the days when you and I crossed swords in the pages of *Everybody's Magazine*, but I hope I still believe in justice, in democracy, in the reign of law.

Possibly my desire to see your present triumph is not altogether unselfish, for I see quite clearly that if the five Socialist repre-

sentatives are expelled from the New York Assembly on the ground that they belong to and avow loyalty to an organization which the autocratic majority regards as "inimical to the best interests of the State of New York," a bigoted majority in, say, the legislature of Georgia may use the action as a precedent to keep out of that body regularly elected members who belong to the Catholic Church. For there have been majorities in the legislature of more than one Southern State that have looked upon the Catholic Church exactly as Speaker Sweet looks upon the Socialist party.

With best wishes for your health,

I remain sincerely yours,

JOHN A. RYAN.

In response to a letter of inquiry and mild surprise from the Rev. Dennis Tighe, editor of the *Catholic Vigil*, Detroit, I wrote the following explanation and defence:

February 14, 1920.

MY DEAR FATHER TIGHE:

In answer to your letter of the 9th inst., I would call your attention to the exact propositions that I laid down in my letter to Mr. Hillquit on the suspension of the Socialist members of the New York Assembly.

The first was that the action of the Assembly was a "political outrage." The facts that justify that assertion are two: First, contrary to all precedent, the Assembly suspended the Socialist members before they were given a hearing, thus creating against them a presumption of guilt, instead of allowing them to be presumed innocent until they were proved guilty. The importance of this consideration in our judicial procedure needs no defence or explanation. Second, the charges upon which these men were suspended were not specific and personal, but very general and derived from their affiliation with an association which, in the opinion of Speaker Sweet, "is inimical to the best interests of the State of New York." This is the essence of autocracy and arbitrary power. To be sure, the Assembly can expel members for any reason it chooses—because it does not like the color of their hair, or the fit of their clothes, but the spirit of the State

constitution and the precedents of a hundred years and more, forbid the suspension or expulsion of regularly-elected members of a legislative body except for crime, for some specific and serious violation of law. It may be that the hearing now in progress will show that the suspended members have violated the law to such an extent that they are unfit to sit in the Assembly, but no such charge was brought against them before they were suspended. If they have committed a crime that would justify their expulsion they should have been arrested and convicted long ago.

#### A DANGEROUS PRECEDENT.

My second proposition was that if the accused members should be excluded from the Assembly "on the ground that they belong to an organization which the autocratic majority regards as inimical to the best interests of the State of New York," a bigoted majority in some Southern State legislature may use the action as a precedent to keep out of that body regularly-elected members who belong to the Catholic Church. Some Catholics have disputed this proposition on the theory that the constitution of the State would prevent such arbitrary action. Nothing of the sort. The constitution of every State makes the legislative body the sole judge of the qualifications of its members. Should the legislature take its opinion of the public value of the Church as the test of the qualifications of members of the Church for membership in the legislature, it could exclude Catholic members quite as incontestably as the New York Assembly can suspend or expel men for membership in the Socialist party.

You may object that the bigoted legislature would have to make some show of proving that membership in the Catholic Church is inimical to the best interests of the State. To be sure; and the bigoted majority would be able to bring forward alleged evidence that would fully satisfy their bigoted constituents, just as the *Menace* and other papers of that character are able to satisfy their thousands of ignorant readers on that point.

#### AUTOCRACY VERSUS LAW.

Again, let me repeat that the thing at issue is not the merits of the doctrines of Socialism, or of the adherents thereto, but the question of autocracy versus law. Last year Speaker Sweet sentenced to death the eight-hour bill and the minimum wage bill in the New York Assembly. He called them "bolshévistic." As he is himself a manufacturer, and as he no doubt regards any law imposing an inconvenience upon his class as "inimical to the best interests of the State of New York," he must have looked upon the organizations that sponsor these welfare measures as likewise inimical to the State's interests. Therefore, he might some day ask for the suspension of any person who might be elected to the Assembly from one of these organizations, on exactly the same ground on which he asked for the suspension of the Socialists. Perhaps he will try that next year.

#### INDIVIDUAL LIBERTY JEOPARDIZED.

The times through which we are passing are critical for individual rights and individual liberty. Both are gravely endangered by acts of official autocracy and proposals of legislative repression. Are you aware that a few days ago the attorney general of the United States appeared before a committee of the House of Representatives to urge the enactment of a bill which would define as sedition, not only acts of force with intent to overthrow the government, but any act of force with intent to delay the execution of a law, or to cause the change of a law? The automobile speeder who should cut the tire of the motorcycle policeman to safeguard himself from arrest, the maker of illicit whisky who should resist legal search of his premises, would be liable to a fine of ten thousand dollars and imprisonment for twenty years. And the man who merely advised or advocated the commission of such offenses would be subject to the same fine and to imprisonment for ten years. Yet this bill is less drastic than the Sterling bill, which passed the Senate without a roll call! The real danger to our free institutions today is not from Bolshevism, but from hysterical and insidious schemes of repression. The presence of Socialists in our legislatures is obviously undesirable, but the exclusion of them by such autocratic short cuts as that perpetrated by Speaker Sweet is not only unjust in itself, but creates a most threatening precedent for similar attacks upon the fundamental rights of all minorities.

You have recalled the days of nearly a quarter of a century ago, when we were together as students in the St. Paul Seminary. In that memory the most vivid object that I now see is the figure of your brilliant kinsman and my lamented preceptor, Father Judge. How I wish that he were still with us, and still wielding his powerful pen! How he would see through "shams and shows" into the heart of the dangers now threatening constitutional liberty in this country, and how he would excoriate the hypocrites and hirelings who wrap themselves in the livery of "one hundred per cent patriotism" in order to serve with impunity the special interests of Mammon!

Sincerely yours,

JOHN A. RYAN.

The document which follows is a copy of a private letter written to a very prominent Catholic lawyer who defended the action of the Assembly:

March 13, 1920.

MY DEAR MR. ———:

In your letter of the 11th inst., you say that you regret our difference of opinion concerning the effect of the action of the New York Assembly upon constitutional liberty. I agree that the difference is regrettable, but I cannot say that it is surprising. While we are



one in religious faith, we are poles apart in our political and economic beliefs.

You deplore the misunderstanding and misapprehension created by my letter to Mr. Hillquit. So do I, particularly if the misconception has been so flagrant as to infer that my view of the Assembly's action represents the mind of the Catholic Church. However, the alternative to causing such false inferences was cowardly inaction. I was compelled to choose between two evils. Were I to permit the misunderstanding of ignorant and prejudiced men to determine my choice and my course of action I should never accomplish anything. In the present instance I appeal with confidence from the misapprehension, the confusion, the hysteria and the outright lying of today to the sober judgment of the not very distant future. If we are both alive ten years hence I shall not be surprised to find you rejoicing that the history of this Assembly outrage of 1920 includes at least one protest by a Catholic against injustice and autocracy. In that day you may even look with complacency upon the circumstance that some uninstructed persons have interpreted and will have continued to interpret my feeble voice as the voice of the Catholic Church.

You contend that "it cannot be to the interest of the Church to be drawn into criticism of legislative bodies in respect of matters pending before them and under advisement." Pardon me for calling this an astounding assertion. It would condemn the Church authorities for criticizing or seeking to modify a prohibition-enforcement bill that seriously interfered with the provision of wine for the Mass. By implication it would condemn any citizen, at least any Catholic citizen, who should protest against any legislative proposal that had apparently the sanction of the majority of the legislative chamber. This is a new and extraordinary definition of civil loyalty.

You note the opinion of many that I should have deferred the writing of my letter to Mr. Hillquit until I had "the benefit of the evidence." I cannot agree with them. Should the evidence show that the Socialist members deserve to be expelled because they have violated a specific statute, the propositions of my letter would still remain true; for these propositions simply condemned the suspension of these men *before the hearing*, and their possible expulsion on the mere ground of their membership in the Socialist party, an organization which has not been proscribed by law. Neither of these propositions or criticisms is dependent upon the evidence introduced during the hearing. Had I remained silent until the evidence was in my protest against the injustice already committed and apparently threatened would have had no practical significance.

In the historic words of one greater than I, to one more noted than you, "you and I are practical men; we know that such and such are so," etc. We both know that the plot to unseat the Socialist members has in the main

been actuated, not by motives of patriotism and love for Christian institutions, but by a mixture of practical politics and industrial interests.

Sincerely yours,

JOHN A. RYAN.

The Judiciary Committee of the Assembly, which conducted hearings on the case for almost three months, submitted several different reports and recommendations. Seven members, a bare majority, voted for expulsion; five declared that all the suspended Socialists should be given their seats in the Assembly; and one favored seating two and expelling three of "the accused." After two days of superfluous debate, the Assembly by an overwhelming majority voted to expel all five of the suspended members. This happened on April 1.

A rather careful reading of the brief submitted by the legal counsel of the Assembly in favor of expulsion, and of the report rendered by the majority of the Judiciary Committee, together with a fair amount of attention to the evidence given during the hearing and the speeches made in the Assembly before the final vote, convinces me that the five Socialists were expelled solely because they were members of the Socialist party. This was the ground upon which they were suspended at the beginning, and this was the ground that I maintained would not justify expulsion. I now repeat that declaration.

Should not men who belong to such an organization as the Socialist party be excluded from our legislative halls? Even though no charge was proved against the five expelled men except that of membership in the Socialist party, is not this a sufficient offence to warrant the action taken by the Assembly? The answer to the first of these questions is "yes," to the second, "no." If it were possible to do so without endangering the political rights of other minorities it would be desirable to make members of the Socialist party, as now organized, legally ineligible to any public office. But this should be done by law, by statute, by a formal legislative enactment. When these five Socialists were elected, there was in existence no such law. Whether the bill enacted into law

since the expulsion will stand the test of constitutionality, remains to be seen. The crime of the New York Assembly consisted in *disfranchising by arbitrary action in the case of certain individuals* a party and five electoral constituencies before the organization had been outlawed by a *formal and general statute*.

The difference between the two methods is the difference between autocracy and law. While the Assembly, as every other legislative body, has apparently the constitutional power to exclude members for any reason or for no reason, it ought to exercise this great power guardedly, without abuse, and in harmony with the spirit of constitutional rights and liberties. The Assembly violated all these rules of fairness, and created a precedent which can easily be used and abused for the oppression of other minorities than the Socialist party. Acting upon the principle established by the new York Assembly, any legislature may expel the members of any minority group, party or religion on the plea that the majority of the legislature regards such an organization as an undesirable element in the social and political life of the State. This precedent can properly be used against the members of a labor union, a reform association, or a religious denomination. We Catholics, who are in a minority in almost all the States of this country, should be the last to sanction the creation of such an arbitrary and unjust precedent.

My whole objection to the action of the Assembly is, therefore, against the method and procedure rather than the results. I do not believe that the end justifies the means. The question of method is fundamental. It underlies all our constitutional guarantees of individual liberty, all our bills of rights. A benevolent and wise despot may sometimes disregard these forms and guarantees without serious injustice to individuals or the community; but we do not want to take the risk of giving such power to any man, or any group of men, even to a legislative body. We feel safer when we know that the legislative body attains a given end by observing the approved forms of law, by taking the responsibility of enacting a general statute,

instead of dealing arbitrarily with a particular instance. This is the lesson of long and bitter experience.

To be sure, there are times when the autocratic, extra-legal, and arbitrary action of the legislatures and executives is necessary for the public good; for example, when the country is at war. No such emergency confronted the New York Assembly. The presence of the five Socialists was in no serious sense a danger to the public weal.

They were, however, a source of annoyance to the industrial interests represented by Speaker Sweet and the other men who brought about their suspension and expulsion. As noted in my letter to Father Tighe, Mr. Sweet prevented at the legislative session of 1919 the enactment of a minimum wage law and an eight-hour law for women, and of a law to insure the worker against sickness. He has taken the same attitude toward similar bills in the present legislature. A few weeks ago the New York State League of Women Voters published a "Report and Protest" which is a most damning indictment of the alliance between Speaker Sweet and his friends in the legislature on the one hand and the organized manufacturers of the State on the other. The officers of the League making the Report are neither Bolsheviks nor radicals. The president is Mrs. Frank A. Vanderlip, wife of the well-known banker, and the majority of the other officers are members of the rich and comfortable classes. They declare in substance that the enactment of constructive and social legislation had been made increasingly difficult through "a dangerous subversion of both legislative and public opinion," "financed by certain powerful vested interests," which in order to "support various little bosses, in or out of the legislature, have inaugurated a regime of pseudo-patriotic propaganda which has been used to confuse the people as a whole with regard to the real nature of such legislation as these particular interests may choose to consider 'undesirable.'" As a flagrant instance of the "pseudo-patriotic propaganda," the Report deals at some length with the "New York League for Americanism" which "was erected by and is



financed by an inner circle of prominent members of the Associated Manufacturers and Merchants." Practically all the efforts of the "New York League for Americanism" have been directed against the health insurance bill and other social welfare measures. One manufacturer characterized the "League for Americanism" thus: "You know the Americanism part of it is a joke." (Copies of the "Report and Protest" may be obtained from the Headquarters of the League of Women Voters, 303 Fifth Avenue, New York.)

Last December the REVIEW carried an editorial entitled "Insidious Propaganda," the burden of which was that an organized movement had been in operation to discredit the labor unions by fastening upon them with the taint of anti-patriotism and anti-Americanism. Since then the truth of this charge has become pretty generally recognized. Another and a complementary element of this "pseudo-patriotic propaganda" is the endeavor to prevent social reform legislation by persuading the public that such measures are "Bolshevistic," "un-American," "subversive of the constitution," etc. I leave it to my intelligent and discriminating readers to judge how far the expulsion of the five Socialists was determined by the same industrial elements, interests and motives that have been responsible for those organized efforts to desecrate the sacred name of Americanism for sordid material gain. In the light of all the facts available, my own opinion remains as I expressed it in the closing sentence of my letter to the prominent Catholic lawyer: "The plot to unseat the Socialist members has in the main been actuated, not by motives of patriotism and love of Christian institutions, but by a mixture of practical politics and industrial interests."

For the lover of social justice and the believer in Christian social reform the most instructive lesson to be drawn from the disgraceful proceeding at Albany is this: In every important legislative proposal or enactment, look out for the economic interest and the economic motive. So long as this remains unconsidered, the legislative action and per-

formance will not be fully understood. The words of the great Bishop Ketteler are much more applicable and more evident today than when they were written half a century ago. "The man who understands the social question understands his age. To the man who does not understand the social question both the present and the future are an enigma."

### REPORT OF THE PRESIDENT'S INDUSTRIAL CONFERENCE

Readers of the REVIEW will recall an editorial in the issue of last November in which the story was told of the failure of the President's Industrial Conference. As there noted, the conference accomplished nothing because the group of members representing capital proved unreasonable and unwilling to agree with the groups representing, respectively, labor and the general public. The second Industrial Conference called by the President was constituted on an entirely different basis from the first. In the composition of this body, no attempt was made to give representation to particular interests. In a general way, the members were chosen on the theory, apparently, that they represented the average viewpoint of the people as a whole. As a matter of fact, they represented in the main the outlook of the business and professional classes. Secretary Wilson, of the Department of Labor, who was Chairman of the second conference, was the only person in it who could be said to have the viewpoint of labor. He and ex-Governor Glynn of New York were the only members who could be classed as radical, or even as progressive. The remainder of the seventeen members were either business men, or lawyers, or industrial engineers. In view of the character of the conference as thus briefly described, its recommendations, which were all arrived at unanimously, are rather remarkable and a subject for public congratulation.

The conference made a preliminary report on December 29, in which it proposed a method for the adjustment of industrial disputes. The proposed scheme received, as the conference wished it to receive, a considerable

amount of discussion and criticism. After a recess of some three weeks, the conference reconvened early in January to consider the suggestions and criticisms offered to its plan, and to determine whether it should make other recommendations than those relating to the conciliation and arbitration of labor disputes. During the two months of the conference's second session, a great number of experts of all sorts were heard. On March 6, the conference published its final report, which is divided into three main parts.

The principal division is that which presents the scheme of arbitration finally perfected by the conference. The main outlines of the plan are thus described in the report:

1. The parties to the dispute may voluntarily submit their differences for settlement to a board, known as a Regional Adjustment Conference. This board consists of four representatives selected by the parties, and four others in their industry chosen by them and familiar with their problems. The board is presided over by a trained government official, the regional chairman, who acts as a conciliator. If a unanimous agreement is reached, it results in a collective bargain having the same effect as if reached by joint organization in the shop.

2. If the Regional Conference fails to agree unanimously, the matter, with certain restrictions, goes, under the agreement of submission, to the National Industrial Board, unless the parties prefer the decision of an umpire selected by them.

3. The voluntary submission to a Regional Adjustment Conference carries with it an agreement by both parties that there shall be no interference with production pending the processes of adjustment.

4. If the parties, or either of them, refuse voluntarily to submit the dispute to the processes of the plan of adjustment, a Regional Board of Inquiry is formed by the regional chairman, of two employers and two employees from the industry, and not parties to the dispute. This board has the right, under proper safeguards, to subpoena witnesses and records, and the duty to publish its findings as a guide to public opinion. Either of the parties at conflict may join the Board of Inquiry on giving an undertaking that, so far as its side is concerned, it will agree to submit its contention to a Regional Adjustment Conference, and, if both join, a Regional Adjustment Conference is automatically created.

5. The National Industrial Board in Washington has general oversight of the working of the plan.

6. The plan is applicable also to public utilities, but in such cases, the government

agency, having power to regulate the service, has two representatives in the Adjustment Conference. Provision is made for prompt report of its findings to the rate regulating body.

The Conference makes no recommendation of a plan to cover steam railroads and other carriers, for which legislation has recently been enacted by Congress.

7. The plan provides machinery for prompt and fair adjustment of wages and working conditions of government employees. It is especially necessary for this class of employees, who should not be permitted to strike.

8. The plan involves no penalties other than those imposed by public opinion. It does not impose compulsory arbitration. It does not deny the right to strike. It does not submit to arbitration the policy of the "closed" or "open" shop.

The plan is national in scope and operation, yet it is decentralized. It is different from anything in operation elsewhere. It is based upon American experience and is designed to meet American conditions. It employs no legal authority except the right of inquiry. Its basic idea is stimulation to settlement of differences by the parties in conflict, and the enlistment of public opinion toward enforcing that method of settlement.

As noted in the report, the plan is different from anything in operation elsewhere. Possibly its most notable feature is the attempt to introduce the element of compulsion indirectly. There are three grades of compulsion conceivable in arbitration schemes. The first is exemplified in the New Zealand law, which is compulsory both as regards the submission of industrial disputes to a court, and as regards the acceptance of the court's decision, and strikes are prohibited from first to last. The second degree of compulsion is found in the Canadian Industrial Disputes Act, which prohibits a strike or lockout until the arbitration court has rendered its decision. The third and feeblest degree of compulsion is that contained in the scheme of the President's Industrial Conference. It does not compel the parties either to arbitrate or to accept the verdict of the arbitration board; but it does provide for a compulsory investigation of the dispute, thereby indirectly exercising pressure upon the party which refuses the good offices of the arbitration



tribunal, and the recalcitrant party is compelled to see the case arbitrated, without its own direct participation. In this way the authors of the scheme hope that the party that does not desire to arbitrate will see the advantage of doing so.

The principal criticisms of this plan are directed against its failure to recognize the labor unions expressly in selecting the representatives of labor for the Regional Adjustment Conferences and the National Industrial Board; and against the constitution of the adjustment conferences on the basis of regions, rather than on the basis of industries. Undoubtedly it would be desirable that the plans should formally provide for representation by trade unions wherever these contain a majority of the employees; however, the plan is calculated to reach the same end by another method. Its provisions require the representatives of labor to be chosen by a majority of the employees concerned in the dispute. In organized industries, this will mean that the representatives of labor will, in fact, be selected by and through the unions. The second objection is sufficiently met by pointing out that the scheme does not prevent the setting up of supplementary adjustment conferences arranged according to industries.

The two other parts of the report deal respectively with labor participation in industrial management, and with certain standards in the matter of collective bargaining, hours of labor, woman and child labor, profit-sharing, public employees and a few other matters. The pages which discuss labor participation in management under the head of "employee representation" are among the best in the report. In the introduction the members of the conference frankly recognize that labor has aspirations today which are different from those that it cherished before the war. Among these is a "desire on the part of workers to exert a larger and more organic influence on the processes of industrial life." This particular aspiration the conference declares to be praiseworthy, and deserving of realization. Therefore, it defends the "shop committee" on the one hand

against autocratic employers who reject all coöperation with employees, and on the other hand against selfish or skeptical trade union leaders who look upon the "shop committee" as a device to destroy the unions. The report expresses the hope that such opposition will soon disappear, and points out that the "shop committee" need not and should not be a substitute for the trade union. There is room for both and need for both.

The conference has been criticized because it did not lay down a formal code of labor standards for the guidance of arbitration boards, as adopted by the National War Labor Conference Board. Undoubtedly this would have been an advantage, but the members of the conference apparently thought that it would be better merely to recommend standards of this sort, instead of making them an essential part of their plan of arbitration. In the standards that they have thus more or less tentatively suggested we find several admirable recommendations. Collective bargaining is ably defended; the eight-hour day receives a qualified approval, although a shorter week than forty-eight hours is declared to be, generally speaking, undesirable at this time; a day's rest in seven should be made universal; night work for women in factories should be abolished, and where women perform labor of equal quality and quantity with that of men, they should receive equal pay. A strong declaration is made in favor of adequate housing for the working classes; and it is asserted that "the basic wages of all employees should be adequate to maintain the employee and his family in reasonable comfort, and with adequate opportunity for the education of his children." Indeed, the report goes so far as to declare that when wages fall below a decent subsistence level, "the matter becomes one of which the State, for the sake of its own preservation, must take account."

When we consider the make-up of the President's Second Industrial Conference, and when we give due weight to the prevailing reaction in business and professional circles against all proposals of industrial reform, we must, if we wish to be fair and to take human nature as we find it, admit that the arbitration

plan designed by the conference, as well as its declarations on the subject of employee representation, collective bargaining, hours of labor, living wages, etc., are worthy of high praise and distinctly encouraging.

### STATE COMPETITION WITH MONOPOLY

The following statement has been issued by the North Dakota Industrial Commission concerning the operation of the State flour mill:

"The first State flour mill—located in the town of Drake—made a net profit of \$5,660 in the first 111 days of its operation. This represents earnings of 83 per cent per annum on the investment, after deducting all operating costs, including interest on capital at 5 per cent and depreciation at the rate of 3 cents per barrel. Despite these large profits, the State mill paid to farmers from six to eight cents more per bushel for wheat than they could get from private mills or elevators, and it sold the State-milled flour at from 30 cents to \$1 per barrel cheaper than the flour of private mills. The State also sold its bran, shorts, and other by-products much cheaper than did the private mills. Other State mills, small and large, will be acquired or built at strategic points throughout North Dakota when the Supreme Court's decision shall have made it possible to market the bonds authorized for this purpose.

Reactionaries may denounce the Non-Partisan League, which controls the government of North Dakota, as Socialistic or even as Bolshevistic; they may prove that Townley is an autocrat comparable to Lenine; doctrinaires may denounce the industrial enterprises inaugurated by North Dakota as a violation of all sound political principles; and interested persons may misrepresent the State authorities of North Dakota; but so long as the State is able to make large profits in paying farmers from six to eight cents a bushel more for wheat than they can get from private concerns, and in selling flour at 30 cents to \$1 per barrel cheaper than the private mills, all such criticism will fail to make an im-

pression on the hard-headed farmers of North Dakota. Should this record of State operation be continued in the flour milling industry, and duplicated in the other industries which North Dakota has entered upon, or is about to enter upon, the question will be seriously raised whether that Northwestern State has not pointed the way to a solution of the baffling problem of monopoly; and if the extortionate practices of monopolistic concerns can be ended in no other way than through State competition with monopolistic industry, then, it will be clearly the business and the duty of the State to meet the situation in this way. This would be in accordance with the great principle laid down by Pope Leo XIII: "Whenever the general interest or any particular class suffers, or is threatened with mischief which can in no other way be met or prevented, the public authority must step in to deal with it."

### CATHOLIC CHARITIES OF CHICAGO

In the 350 parishes of the Archdiocese of Chicago letters were read Sunday, April 25, from Archbishop Mundelein and Bishop McGavick announcing a drive for \$750,000 for the Catholic Charities of Chicago. While the goal of the drive has been placed at \$750,000, the Committee in charge expects to realize \$1,000,000.

Two years ago Archbishop Mundelein organized a central clearing house for the charities of the Archdiocese. Under the direction of the central body each organization in the Archdiocese was assigned a definite and specific work. It was decided to have one drive every year for all the social and charitable agencies of the Diocese.

Under the Chicago plan the autonomy of the separate institutions and organizations working under the Associated Catholic Charities is not interfered with. The Central office aims to assist all organizations without dictating to them.

\* \* \*

The will of Mrs. Winifred Gallagher of Omaha contains bequests of \$60,000 for charitable and religious purposes.



## A NEW PLAN OF HOME OWNERSHIP

BY REV. FRANCIS J. HAAS.

A three-cornered fight is going on in many of our large cities between landlords, tenants, and lease-holders. Those who are in a position to know assert that unless the various State legislatures step in and fix a maximum rent rate, the tenants will come out of the conflict paying higher rates than ever before. However, rent-fixing by a State legislature is at best an emergency measure; for the causes of the present housing crisis do not lie on the surface; neither do the remedies.

"We cannot find homes; there is no place for us to go." Practically all the witnesses that appeared before the special investigating committee at Milwaukee this spring gave this answer when asked what steps they had actually taken to find new homes. And the same answer would be given by thousands of tenants throughout the country who are protesting against high rent charges. In other words, the situation seems to be this: the demand for walls and roofs exceeds the supply, and some persons are forced to suffer.

## THE HOUSING SHORTAGE, ITS CAUSES.

The President's Industrial Conference dwells briefly on the causes that have brought on the present shortage of homes when it declares:

It must be borne in mind that during the years of the war there was serious retardation of building operations outside of the immediate war-time needs of the country. The cessation of hostilities was followed by a period of industrial readjustment which is resulting in a more rapid extension of the country's plant and factory facilities than has occurred for many years. No proportionate extension of housing facilities is accompanying this rearrangement.

And the same Conference strikes at the roots of the trouble when it recommends:

Measures should be developed to enable employees in permanently located industries to acquire on proper terms the ownership of their own homes, with protection against the dangers of real estate speculation and exploitation (p. 37).

This last phrase is full of meaning; there is much history back of it; for in speaking of the dangers of real estate speculation and exploitation the Confer-

ence reveals the forces that have in the past done more than their share to bring on the present shortage of housing facilities. In other words, making allowance for war and post-war conditions, too few homes have been built because too many people have not been able to acquire building sites and buildings "on proper terms."

## THE WISCONSIN LAW.

A short cut to the elimination of speculative values in real estate seems to be offered by the movement calling for the organization of coöperative housing companies. While in some States such companies may be formed under the general coöperative laws in force, Wisconsin is the first State to enact a law specifically for this purpose. The act was passed in the Wisconsin Legislature in July, 1919. It has since become known as the Jennings Housing Law, after its originator, Hon. David V. Jennings, Senator from the 9th District. From the short summary given here it will be observed that the coöperative action precedes the actual building of homes, as it begins with the acquiring and plotting of the land. It is also to be noted that the objection that the home-owner cannot get a clear title to his holdings is entirely groundless, for when the common stock and liabilities of the proposed corporation are paid for, each individual tenant becomes an owner, and is given a clear title to his property. The outstanding features of this law are as follows:

Any three or more adult residents of the State may, upon the approval of the public land commission or of the city planning commission (according to the location of the land) form a corporation to acquire and plot land, and erect houses. No single dwelling may be erected at a cost exceeding \$5,000. The corporation is also empowered to lease for indefinite periods parcels of land owned by it, together with improvements. Clause three of the Act provides: "No land shall be sold by the corporation, except for the purposes of disposing of land not necessary or desirable for the purposes of the corporation, and then only by vote of the holders of three-fourths of the stock of the corporation then outstanding. Nothing herein shall be construed as preventing the sale of said land in proceedings to wind up the corporation or in

foreclosure of mortgages or other liens thereon."

The clause following serves to safeguard the position of the tenant. It directs that no lease may be made except to a stockholder and for the use of such stockholder; and that no tenant may hold stock beyond the value of the premises occupied by him. Further, no lease may be terminated by the corporation save for violations of the terms of the lease. On the other hand, the tenant may terminate his lease at any time, and the corporation may not require more than ninety days' notice.

As to the financing of the company, no stock may be issued except in consideration of money or of labor or property, estimated at its true money value, actually received by it, equal to the par value thereof. In addition, at no time may a dividend exceeding five per cent of the par value of his stock be paid in any year to a stockholder who is not a tenant of the corporation; and no dividend whatsoever shall be declared until a fund equal to two per cent of the authorized capital of the corporation shall have been created. Every year in which a profit is made, ten per cent of such profits must be set aside for the retiring of the preferred stock of the corporation.

Any city or county within whose limits land is located may subscribe for preferred stock in the corporation.

The compensation of the Board of Directors may at no time exceed \$500 per annum; and they are to receive no compensation whatsoever until the surplus fund of two per cent has been set aside and until the dividends on preferred stock have been paid. The directors are to fix the value of lots when the land is plotted; and thereafter in computing the rental price, a valuation of the lot not exceeding that amount may be placed thereon.

#### HOW THE LAW WILL WORK.

To illustrate the workings of the law, let us suppose that the Nash Motors Company decides to move to Milwaukee. One of the first considerations will be adequate housing accommodations for their employees. To meet this situation the company will organize a housing corporation to the extent, let us say, of \$500,000. The company, itself, will subscribe to the greater part of the preferred stock and the Common Council will be asked to take the remainder for the city. A tract of ten to twenty acres will be bought, subdivided, restricted, etc. An architect will be engaged to draw up plans for fifty houses. Likewise the contract for building is let to one firm. As each tenant takes possession of his home he is required to make a small initial payment; his later payments being in proportion to the actual

cost of the building. When the movement gets under way and the rents begin to come in, a certain percentage is set aside for the sinking fund and for the retiring of preferred stock; the profits remaining above this amount being credited to the renters or purchasers. When all of the preferred stock is retired, and all debts are paid, the corporation winds up its business and each individual is given a clear and free title to his properties.

To pass from the possible to the real, it may be noted here that the Housing Commission of Milwaukee, consisting of public-spirited and influential men—Wm. H. Schuehardt, *Chairman*; Wm. Geo. Bruce, Nat Stone, Fred Vogel, Jr., Daniel W. Hoan, *Mayor*; Geo. C. Ruhland, *Health Commissioner*, and others—has formulated plans for a housing corporation under the above act, to be known as *The Gardens Home Company*. The prospectus calls for a capital stock of \$500,000; one-half preferred, and one-half common stock. The shares are to sell at \$100 each.

It will be interesting to watch the workings of the Jennings housing law throughout the State of Wisconsin. As the law stands, it tends to do away with what is known as the unearned increment of land values—a factor that acts as a powerful deterrent to home-building and home-owning. Besides, the law paves the way for large economies in the actual construction of dwellings; for when fifty or a hundred houses are built at a time there is a tremendous economy in carrying charges, cutting of materials, supervision, architect's fees, etc., all of which items when taken together may effect a saving of from twenty to thirty per cent on each home.

#### HOUSING AND CITIZENSHIP.

On first thought the policy of promoting good citizenship by seeking to increase the number of home-owners is sound. But it must be remembered that as things are, a large number of factory workers do not want to own their own homes; for when a laborer decides to take up a home in a factory district, he ties himself down to that district; and when work is slack or wages low he can take advantage of better conditions in



another part of the city only at the expense of early and late car-rides, street-car fare, and perhaps cold dinners.

The housing-plan just reviewed meets this difficulty, for the tenant has the privilege of withdrawing at any time from the corporation and taking with him what he has paid in, less charges for deterioration, etc. Technically speaking, the plan does not interfere with the mobility of labor; and what is most important for the individual and the community, it gives the workman an opportunity of owning his own home "on proper terms."

*Washington, D. C.*

### A CATHOLIC INSTITUTION FOR THE NEGRO

The readers of the REVIEW will recall an article entitled "Problems of Americanization," which appeared in the January number. In this article the author recognized that "another group which must be taken into account in any scheme of Americanization is made up of the negroes—by far the most difficult problem we must deal with, because of the element of race prejudice." In summarizing briefly this phase of the problem, the writer said: "The achievements of such institutions as Hampton and Tuskegee (which stresses the vocational education of the negro) can call forth only the highest respect for a people who are struggling against such fearful odds." It is our purpose to call attention to another institution which most certainly deserves to be mentioned with the above two.

In Rock Castle, Virginia, on a plantation known as Belmead, the St. Emma Industrial and Agricultural College was founded for the exclusive benefit of the industrious colored youth of the Southern States. It was opened twenty-five years ago with this aim in view: to give the young colored men a thorough Christian and practical education, and to enable them to acquire a technical training in modern scientific methods of agriculture, or in such mechanical trades as they would elect and be competent to follow. The uniform success of the graduates who have returned to their homes in the Southern States as skilled agricul-

turists, or competent artisans—men who are following successfully the industry chosen while at the College, and who have become representative men of their race in their respective communities—indicates that the hope of the founders was not vain.

The College possesses a healthful and beautiful site, comprising upwards of 3,000 acres, including a frontage of over three miles on the James River. Its fifty or more buildings used exclusively for the benefit of the College, present the appearance of a town in themselves.

The teaching faculty of the College is composed of the Brothers of the Christian Schools, who instruct the students in the various academic branches. In the Industrial and Mechanical Departments, the numerous instructors are highly skilled artisans.

Such an institution, it can be plainly seen even from this short sketch, is helping the cause of Americanization, especially this most difficult phase of it, to a degree that defies calculation.

\* \* \*

The National Conference of Catholic Charities aims to bring about an exchange of views among experienced Catholic men and women who are active in the work of charity; to collect and publish information concerning organization, problems and results in Catholic Charity; to bring to expression a general policy toward distinctive modern questions in relief and prevention and towards methods and tendencies in them; and to further the development of a literature in which the ideals of Catholic social and charitable work shall find dignified expression.

Have you joined the National Conference of Catholic Charities? Do you wish an opportunity to help further the work of the Conference? If so, join now. Address all communications to the National Conference of Catholic Charities, Catholic University, Washington, D. C.

Dues in the National Conference of Catholic Charities are as follows: General membership, three dollars; sustaining membership, ten dollars; contributing membership, amounts in excess of ten dollars.

# Societies and Institutions

## NURSE TRAINING SCHOOLS

BY MARGARET B. WISE, R.N.

**T**HE hospital only broadens its functions in the performance of effective service to the public when it becomes a truly public servant. In the very early days, when hospitals were first established, their function was two-fold: to care for the sick, and to harbor the homeless. Today, a hospital's principal function is the effective care of the acutely sick. Therefore, it has a very special duty to perform in supplying the highest type of nursing service for those whom it accepts as patients—to those who for the time being are absolutely dependent upon their neighbor. Unless the nursing personnel measures up to the highest standards, the hospital is not a humanitarian but a commercial institution.

That the hospital is the only true training school for the nurse is generally conceded. Why, then, should it hesitate to develop the highest educational standards? The student nurse must not only have a trained hand, but a trained mind. She must study the delicate task to which she has set herself, and it is her right to demand the best education for the purpose.

There are certain training schools in our country that *do* meet these demands. They live up to and have helped to form the highest standards that others may follow, but a certain amount of lethargy is no doubt inevitable among schools for nurses as in certain other types of educational institutions. We trust the evolution of the nursing profession, though slow, will be sure, especially in our Catholic hospitals. We say "*especially* in our *Catholic hospitals*" because we know that a number of their training schools

are suffering from this same lethargy. May we suggest a few of the underlying causes? Then, we shall endeavor to suggest the remedy.

In order to do this, we shall have to go back to the beginning of things when the Sisterhoods were the only caretakers of the sick whom the world knew. In those days, these good women ministered through love and sympathy. Experience proved their teacher. They worked with their own hands. Later they devoted their efforts to educational work in which they have made far greater progress than they have in hospital work. In the case of some Sisterhoods, it would seem that because they have always done nursing and conducted hospitals, they continue to erect hospitals and conduct nurse schools without a present-day basis. Would any of us today seek a school for arts or sciences which we were not perfectly certain within our own minds would guarantee to us qualified instructors? We *must* be seeking the *best* in order to *give out* the best, else our students would drop out. Elevate your standards in the hospital training schools! Place at the head of the hospital the highest type of trained woman who knows how to impart her knowledge! The highest type of trained woman is not she who has no heart, no motherly instinct, not she who lives by books and lacks the human touch, but she who has all of these combined with good administrative instincts. Then you shall have laid your best foundation for the hospital's proper functioning.

Would we accept upon our medical staff men who were not licensed to practice? No! And they in turn should demand of us the license to practice.



The patients are our victims; they innocently place themselves in our hands expecting the highest skill. Why deceive them? If our physicians were to demand trained leaders, how we should strive to meet those demands! Now, if certain hospitals can meet the higher standards, so can others.

To our mind, hospitals that do not keep pace with the present day standards and do not function for the community in which they are located, have no good reason for their existence. Training schools are turning out class after class of young women who are not eligible for State certificates, and who are lured under false pretenses because the untrained management must get the work done somehow.

When you organize a hospital, there are many more things to consider than the location. The administration is most essential. The training school is especially important. Look into your State laws governing such matters and arrange your plans to conform to their highest standards. Aim for the highest and you will get somewhere! If possible, make your school just a little bit more of a model institution than your own Alma Mater. May we implore you to consider the nurse's training that of education and not of labor. Place at her disposal the best you can procure, and do it first by having at the head of the administrative office that highest type of woman whom we described to you in the foregoing pages. Insist upon it! Secure the best qualified instructors. You will have to pay good money to get them, but they are worth every cent of it. Then train all Sisters, who have any contact whatsoever with the patients, along with the lay students in the school. Give Sisters the full two or three years' course, including all branches. Give them a diploma if they qualify, and insist upon their examination for State registration.

When hospitals contemplate training schools as a means of nursing their institutions, the comfort of the student nurse is frequently the last thought. The first thought is to get the work done. Eight or nine-hour duty for the student nurse has been turned down as an impossibility in some schools, but it

is coming, for we must make the work attractive; we must be human in our efforts toward good health for the nurse if we would secure good care for the patients. Shorter hours, then, mean more nurses, more applicants and longer waiting lists from which to draw good material. Comfortable sleeping quarters, pleasant recreational facilities, reference and fiction libraries, well-equipped class-rooms, and last but not least, attractive dining-rooms and the best of food must be provided.

### THE NEW YORK CATHOLIC CHARITIES FINANCING CAMPAIGN

The study of the Catholic charitable and social work in the Archdiocese of New York, thorough and explicit as to possibilities and needs, has interested every Catholic within that jurisdiction. The business-like publicity has won the hearts of all, and the work was so presented that admiration and hope stimulated the members of the Church and aroused their desire to organize their charitable endeavors along the most efficient plan possible.

The hope was to build an organization that would produce an income of \$500,000 annually. Thus not only would the funds be realized, but a great army of people would be truly interested in the use of their money. According to the plan, no person was allowed to give more than \$2,500, this provision being made for the purpose of increasing the number of subscribers and making the interest more general. It is planned to make the organization of three years' duration, with the subscription amount payable annually. Each class worked among themselves; young men canvassed young men, young women interviewed young women, etc., tending to create a personal interest in the work.

The success of the drive is summed up in the fact that the managers doubled the amount on their own accord and are going to present His Grace the Archbishop with a million dollars.

\* \* \*

Philadelphia organized a drive to obtain \$500,000 for St. Agnes' Hospital.

## SOME DIFFICULTIES OF A CENTRAL SHELTER

BY LESLIE FOY.

The Central Shelter must come to be looked upon as one of the first essentials in caring for dependent children. A number of the larger American dioceses have established Shelters where children are held for observation and medical treatment before placement in institutions or in private families. Three or four American dioceses to our knowledge are contemplating the establishment of Shelters in the very near future. It may, therefore, be helpful to the readers of the REVIEW to consider some of the limitations of the Shelter.

The typical Shelter is equipped with adequate facilities for the giving of mental and physical examinations. Some Shelters have a clinic attached in which treatment is given for eye, ear, nose, and throat conditions. All the best Shelters have isolation departments where children are retained before being admitted to the Shelter proper. Shelters are usually in charge of trained nurses, who carry out the medical instructions and keep medical records. They have dietitians whose duty it is to plan well-balanced meals; they have adequate sleeping and play rooms. The workers in the Shelters are qualified to make intelligent reports of the children under observation. The aid of volunteers is invoked to take the children to and from dispensaries and hospitals.

Experience has proved that the most ideally planned and well conducted Shelter has many limitations. Very few Shelters are large enough to provide for all children needing care. It is therefore exceedingly difficult to prevent overcrowding. The ordinary Shelter is called upon to provide for children who for one reason or another must be temporarily removed from their own homes. It must furnish a temporary home for children awaiting placement in families. It must care for children who are being transferred from one family to another.

We realize that the foregoing difficulty might be met by increasing the capacity of the Shelter. This, however, does not solve the problem completely. The ordi-

nary institution caring for transient children is almost certain to be under quarantine the greater part of the time no matter what precautions may be taken. The children come from widely varying home environments. Many who appear perfectly well on admission bring with them the germs of a communicable disease which develop after some days. In order to avoid the danger of contagion, Shelters make it a practice to retain children in an isolation department for a number of days. One, however, who has had experience with the problem knows that the isolation is generally overcrowded. The children must be taken care of in some way and the simplest way out of the difficulty is to receive them into the Shelter proper. If, as frequently happens, they develop a communicable disease, the entire Shelter is quarantined. A large number of children for whom plans had already been made are held as prisoners for a longer or shorter period. All new cases of children referred to the agency must be cared for in some other way. We have known of Shelters which were closed three or four months at a time, making the work of the child-placing agency very difficult, if not bringing it to a standstill.

Those who have worked with the Central Shelter plan are beginning to feel that its disadvantages far outweigh its advantages. It has, therefore, been suggested that instead of maintaining a Shelter the Central Agency secure a number of private boarding homes, which would give temporary care to children. The temporary boarding homes might be obtained in the same way as the regular family homes. It is not necessary that they come up to the same high standards as the permanent boarding homes. They should, however, have the proper religious and moral atmosphere. They should be clean and should be ready to provide adequate sleeping quarters, good food, and play space.

For the purpose of providing physical and mental examinations, and medical care for the children, the Agency should



establish a central clinic with a staff of specialists. The clinic should be in charge of a general practitioner who devoted most of his time to the work.

The physician should visit regularly all the children who have been placed in temporary homes. It will be necessary to have one or more nurses who will assist the physicians in the clinic and in carrying out their instructions in the homes. Anaemic children and other types needing special care should be placed in specially selected homes. A number of persons have suggested to the writer that instead of maintaining a central clinic the child-caring agency use the local hospitals. This method, it has been suggested, would be very practicable in Catholic work. Catholic hospitals would be very willing to come to the assistance of the diocesan authorities in their child-caring work. In using the local hospitals, however, we face many difficulties. It is not always easy to secure the services of specialists in the hospitals. In many instances we shall have to be satisfied with the general practitioner, whose examination simply indicates that the child is not suffering from a communicable disease or does not have any pronounced defect. Furthermore, when the number of children to be examined is large it would be difficult to secure medical examination and care for them at an ordinary hospital clinic. Our hospital clinics are generally overcrowded, and the time set aside for children's work is generally very limited, sometimes not more than five or six hours per week. We know that many of the readers of the REVIEW will assert that, while this plan has many things to commend it, it is entirely too expensive. It is well to remember that the enforced detaining of large groups of children in quarantine for a long period might prove more expensive in every way. Again, the Agency should be only too willing to meet the added expense if it prevents its work from being held up by quarantine. If one or more of the suggested temporary homes are quarantined the Agency will not be seriously handicapped in caring for its children.

The central clinic should be an excellent means of standardizing the physical

care in our Catholic child-caring institutions. It can be easily provided with up-to-date equipment and appliances which cannot be provided in the ordinary institution. It could not only give complete mental and physical examination, but it could also see to it that its recommendations were carried out in regard to all children sent to institutions. It could insist on the children being returned for reexamination once every three or at most every six months.

Catholic workers may object to doing away with the central Shelter because the Shelter is generally in charge of Sisters who have a wonderful influence over the children. This would be especially true, it might be contended, in the case of children whose spiritual welfare had been neglected. In considering this difficulty it is well to remember that the children usually remain in the Shelter only for a very short period and that the Sisters do not have sufficient time to instruct them or exercise any permanent influence on them. In the case of children going to institutions, the necessary instructions in Christian Doctrine can easily be attended to. If they are placed in private families it is the duty of the child-placing agency to see that their religious education is attended to. If the children are returned to their own homes the Agency may call the attention of the pastor to their lack of religious training.

*Philadelphia, Pa.*

\* \* \*

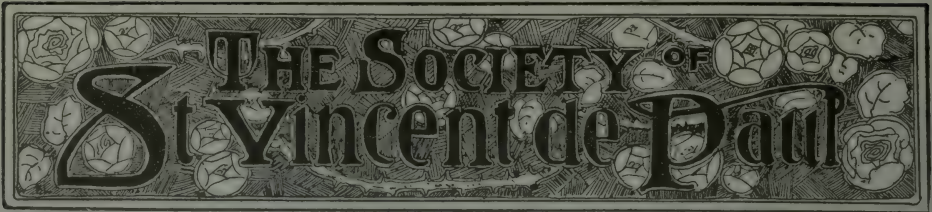
St. Elizabeth Hospital and the Training School for Nurses, Youngstown, Ohio, is made the beneficiary of a splendid bequest of about \$200,000 by the will of Attorney Cecil D. Hine.

\* \* \*

Fifteen acres of beautiful and valuable orchard land adjoining the property of St. Vincent's Orphanage, Denver, Colo., were given to the Sisters of Charity by Mr. and Mrs. J. K. Mullen.

\* \* \*

A movement to establish a National Catholic Union in Canada, similar in scope and activities to the National Catholic Welfare Council of the United States is meeting with considerable encouragement.

LETTER OF THE SOVEREIGN PONTIFF<sup>1</sup>

TO OUR BELOVED SON, VISCOUNT LOUIS D'HENDECOURT, PRESIDENT OF THE SOCIETY OF ST. VINCENT DE PAUL, PARIS.

*Beloved Son, Health and Apostolic Benediction:*

We have received with great pleasure the expressions of fidelity and filial piety which, with the other members of the Council-General of the Society of St. Vincent de Paul, you addressed to Us at the beginning of the New Year. And, first of all, it rejoiced Us to learn that on the very morrow of the disastrous war, and notwithstanding the present distress, which must have had its effect upon your works, your Society has succeeded in making fresh progress in the year 1919. You have had, for instance, the consolation of seeing your Conferences developing in a remarkable way in the United States, in Colombia, and especially in Brazil; as also in Belgium, where, in spite of the difficulties of the situation, your Society never ceased to carry on its beneficent work, endeavoring to alleviate, as far as might be, the prolonged sufferings of those sad years. In view of present needs, which are greater and more urgent in those regions which suffered most from the war, and for the purpose of reestablishing your Conferences in these places, you have made a timely appeal to the sentiments of fraternal charity which bind together all the members of your Society. The Divine Master has stirred up in their souls a new movement of charity which has brought to you from all parts of the world and in particular from generous America, help proportioned to the magni-

tude of the needs. These rich offerings have enabled you to bring help to the wasted regions of France, as also to the Conferences of Belgium, of Venetia, of Poland, of the East, and more recently of Austria. What a wonderful effect of the charity of Jesus Christ, embracing in the bonds of a common love all those who suffer, even those who but yesterday were looked upon as enemies! The Society of St. Vincent has wisely comprehended this, and has still more wisely carried it into effect, by doing its part day after day to bring help to those peoples, once enemies, who are in extreme need of assistance and support. Inspired by the ideals of its founder and the teachings of the Holy See, the Society of St. Vincent de Paul, rightly concerned with the needs of the present hour, has also occupied itself with social works by the establishment of secretariats and patronages, and by taking part, through its members, in those organizations for the relief of distress which the war has brought into existence. We have learned with great satisfaction of your appeal to the Conferences, "to help in the religious and moral uplifting of families, to develop around them faith and piety, to provide Christian education for the young, as also, when invited by the Bishops, to volunteer for the teaching of catechism," to extend their influence wherever there are sufferings to assuage, or there is good to be accomplished. The work indeed is immense, but We know also that your devotedness is equal to the task. From the Adorable Heart of Our Divine Saviour you have drawn and you will still draw the secret of that strength which sustains in the midst of diffi-

<sup>1</sup> Translated from the *Bulletin* published by the Council-General.



culties, of that zeal which animates, of that charity which enkindles the heart in the exercise of a fruitful apostolate for the relief of misery of body and soul, for the welfare of the individual and of society. We are happy, then, to address to you and to your fellow-workers Our hearty congratulations for the unwearied zeal which you display in the accomplishment of your mission; and, whilst exhorting you to persevere courageously in your undertaking, We grant you cordially, as a testimony of Our paternal love and as an earnest of more abundant favors from Heaven, to you, dear Son, and to the members of the Council-General of the worthy Society of St. Vincent de Paul, the Apostolic Benediction.

Rome, from the Vatican, January 25, 1920.

BENEDICT PP. XV.

Our Confrères will receive with respectful and filial gratitude this new evidence of the regard which the Holy Father bears to our Society.

### THE SOCIETY IN AUSTRIA

The first news since the beginning of the World War, concerning the condition of our Society in Austria, has come to us by the publication in *The Bulletin* of the Society for the month of April of a letter which the President of the General Council has received from the Superior Council of Vienna under date of March 8, 1920. The letter follows:

"The Superior Council of Vienna is now enabled, after an interruption of nearly six years, to renew its relations with the Council General.

"First of all, the Superior Council expresses its deep and sincere gratitude for the very cheering gift of ten thousand francs sent from Paris by way of Holland. It would be impossible to describe in this letter the enormity of the unfortunate condition of the Austrian population; but their distress is generally known, and should not cause great surprise. The difference between poverty in the times past and the poverty of today, is caused by the fact that the middle class who heretofore rarely asked for help, is now most in need of it, whereas the workers of the past now find themselves in a com-

fortable condition, on account of the high wages.

"In regard to the activity of the Society during the war, there has not been any increase, but rather a slight decrease, which may be attributed to Government help. But since the suspension of hostilities and the discontinuance of public relief, the number of needy has again become larger, and at the present time, due to the immense rise in prices, the Society of St. Vincent de Paul can hardly meet all these demands. Our confidence in God, however, has never failed, and the proof of this is in the large number of donations which have reached us from many parts, in response to our entreaties.

"The field of action of the Superior Council of Vienna has also changed as a consequence of the autonomy of countries formerly in the Empire. The Central Councils of Bohemia and Moravia have become detached from us, and will together form a Superior Council for Czecho-Slovakia, and in the same manner we also lose the southerly districts with the Central Council of Carniole, the maritime territories of Dalmatia and Trieste, and some of the Tyrolese Conferences of the Central Council of Innsbrück.

"In the city of Vienna itself the Conferences have increased by four, among the latter being a Conference composed of literary men, who devote their activities principally to helping the sensitive poor of the middle class.

"By this mail we are enclosing our reports from 1914 to 1919.

"The Superior Council again renews its expression of happiness on being finally enabled to resume relations with the Council General, and in the hope that we may be guided by its wise counsels for the future, we send our fraternal greetings."

### THE GERMAN-AUSTRIAN FUND

We take great pleasure in announcing that the responses to the appeal of President Gillespie in behalf of the suffering poor under the care of our Society in Germany and Austria, have been numerous and generous, and have come from all sections.

May 1 was fixed as the time limit for

sending in contributions, as it was realized that because the distress was extreme our assistance should be prompt, but from the letters received as this number of the REVIEW goes to press, it is apparent that another week or two may be required to complete the collections of our fund. For this reason, all who intend to contribute should make it a point to have their donations reach us by the last week in May, when the lists will be closed.

The amounts received so far from the Councils, Conferences and individual contributors in the several Provinces, are as follows:

Baltimore .....	\$2,720.33
Boston .....	775.00
Chicago .....	220.00
Cincinnati .....	10,415.00
Dubuque .....	2,347.14
Milwaukee .....	35.00
New Orleans .....	1,145.00
New York .....	9,135.21
Philadelphia .....	1,120.50
San Francisco .....	660.00
Sante Fe .....	60.00
St. Louis .....	664.25
St. Paul .....	805.50
Total .....	\$30,102.93

In the next issue we expect to make a more detailed report, showing complete results and the contributions received from Councils, Conferences and individuals, arranged by cities.

### COÖPERATION<sup>1</sup>

BY J. L. HORNSBY,

*Member Metropolitan Central Council,  
St. Louis, Mo.*

From a period commencing about the dawn of the present century, there has arisen in this country a sentiment of extraordinary interest in humanity, which has grown with incredible rapidity both in extent and vigor. This humanitarianism, although really ethical rather than religious in character, is now fast becoming a substitute with the American people for all religious creeds other than that of the Catholic Church. And, in-

deed, many of those in active sympathy with this new movement are humanitarians not only in the ethical sense of the word but likewise in its religious sense, as they not only make their regard for the interests of mankind their only religions, but also, like the original disciples of the religious humanitarianism, lack all belief in the divinity of Christ.

The result of this ever-growing regard for the interests of their fellowman is a very general effort to ameliorate the physical condition of those suffering from poverty, disease or other human misfortunes, and the formation of innumerable organizations instituted to carry out these philanthropic ideas. A logical sequence of these efforts has been the training of skilled workers for the purpose of putting into practice these many and diverse plans for the bettering of the condition of the unfortunate. Thus we have in every part of the country schools of philanthropy, either as independent institutions or as a department of existing educational institutions. The humanitarian furnishes the means and the trained worker does the work, that is, carries out with efficiency, from a material standpoint, the purposes of the philanthropists. And the result is undoubtedly a very marked improvement in conditions from those previously existing. Not only have these results been obtained by private enterprises of this character, but this all pervading sentiment of humanity has had its very marked influence on the governmental functions, municipal, state and federal, each of which in turn has extended the sphere of its operations for the care and alleviation of the condition of the unfortunate within its jurisdiction.

It is but natural that in this age of rapid movement and rapid living that this new fad, because it has many of the characteristics of an American fad, should in its operations adopt the watchword of the times, "Efficiency," meaning the greatest material results in the least time with the least amount of lost motion, and in applying this doctrine of efficiency to the work, system becomes of paramount importance. All the work must be carried on under fixed rules, all the work and its results classified under

<sup>1</sup> Paper read at Annual Meeting of Society in Detroit, October 16-19, 1919.



standardized heads, and the work generally performed under strict business methods.

These remarks may seem in no wise germane to our subject, "Coöperation," but in my opinion they are relevant for the reason that they indicate the wide difference between the point of view of those interested in philanthropic work merely as a means of ameliorating the physical condition of the unfortunate, and the point of view of our Society, in which the relief of the poor and other unfortunates is simply a means to an end. In the explanatory notes to the rules of the Society, we are told that "the primary object which the Society proposes to its members is their own edification. If they meet together, if they visit the poor, the first object is to make each other better by an union in prayer. The aim of the conferences is not, then, in the first place, the alleviation—very praiseworthy, no doubt, but purely human—of the sufferings of the poor; their aim is zeal for the salvation of souls, and in particular for the souls of the members themselves. This is a point which must never be lost sight of for numerous consequences spring from it" (page 58). And in another place in the Manual we are told that "the object, then, of this conference is first to sustain the members, by mutual example, in the practice of Christian life, secondly, to visit the poor at their dwellings, to carry them succor in kind, to afford them also religious consolations, remembering these words of our Master, 'Not in bread alone doth man live, but in every word that proceedeth from the mouth of God'" (page 9).

It appears, then, that with the Vincentian the relief of the poor is merely a means to an end, the sanctification of the members themselves.

In the consideration then of the subject of coöperation with other charity organizations we cannot but be mindful of the radical differences in the objects and purposes, and consequently in the methods of such organizations and of our own, and the resulting limitations in the extent to which we are permitted to coöperate with them.

Whilst efficiency and system in the

practical work of the care of the poor is most commendable, they must not, so far as we are concerned, be carried to the extent of overlooking or neglecting the primary purpose of our Society, the sanctification of the members themselves, attained in part by the personal efforts of the members of the Society in the relief of the poor. With us, the relief of the poor is not a business and cannot be made such.

It is but natural and indeed inevitable that the Society of St. Vincent de Paul, which has its record of more than three-quarters of a century of successful endeavor in the field of charity, should frequently have presented to it the problem of coöperation with these numerous organizations doing kindred work in the same field. Is such coöperation advisable and how far should it or may it extend? I have no hesitation in declaring that we should willingly and cordially coöperate with all legitimate and reputable organizations, so far as the letter and spirit of the rules of our Society permit. I know of no better way of expressing what I consider the limitations imposed by the letter and spirit of our rules than to give concrete instances which have presented themselves in my home city, St. Louis. The St. Louis Provident Association, an old established and highly esteemed organization, doing most of the relief work among the poor of the city, not done by our Society, proposed some time since to the Society of St. Vincent de Paul that the relief work in the city be divided between the two organizations, the Provident caring for all cases of the non-Catholic poor and our Society caring only for the cases of Catholic poor. In the introduction to the rules of our Society we find the following: "We are the dispensers of the gifts of God, Who is the common Father of mankind, and makes His sun to shine upon all. Our love of our neighbor, then, should be without respect of persons. The title of the poor to our commiseration is their poverty itself. We are not to inquire whether they belong to any party, or sect, in particular. Jesus Christ came to redeem and save all men, the Greeks as well as Jews, barbarians as well as

Romans. We will not discriminate, more than did He, between those whom suffering and misery have visited."

And mindful of the injunction which this contains we felt that we could not make such an arrangement, as it would in effect be a refusal on our part to care for the non-Catholic poor, applying to us for aid, and whilst our refusal would result only in referring the cases of the non-Catholics to the Provident Association, these unfortunates were as much entitled to comfort and consolation incident to the personal visits of the members of our Society as were those of our own faith, and our members were likewise entitled to the spiritual benefit to be derived by them from the visitation to these families in their homes. Furthermore, our experience teaches us that many instances occur in which persons announce themselves as not being Catholics, where one or more members of the family have been baptised in the Church, and with proper influence and advice might be saved to the Church. We, therefore, with proper and satisfactory explanations declined to enter into the proposed arrangement.

Again, some time since, through the efforts of the Provident Association, a bureau of information was organized in St. Louis comprised of organizations giving relief of various sorts to the poor, the purpose of which bureau was, by means of a card index system containing the names of all persons applying for relief to any of the various members of the bureau, to furnish information upon request of any member of the bureau, concerning the name and status of any case appearing on the card index. The Society of St. Vincent de Paul was urgently requested to become a member of this bureau, and as such to furnish the names of all persons applying to it for relief or relieved by it, together with a history of the case, and in return have access to the list of names of all cases relieved by any other organization, a member of the bureau. Our Society declined to join the bureau, for the reason that we deemed it contrary to the spirit as well as to the letter of our rules that the names of those relieved by the Society be made known to anyone outside

of the Society, and there are many good reasons for this.

On the other hand, for several years the Provident Association, the Jewish Relief Association and our Society in St. Louis have acted jointly in obtaining from the Street Railway Company of the city the privilege of making a collection for the poor once a year in the street cars on a designated day. This was done by asking the public using the cars on that day when paying their fares to drop an additional coin in the fare box for the poor. The receipts for the day were counted under the supervision of a committee of prominent citizens, and the excess receipts over those for the corresponding day of the previous year was the amount belonging to the three charity organizations, and was divided between the three in proportion previously agreed upon. The collection was generously advertised by the local press and the result each year that the collection was made, netted each of the three charities several thousand dollars.

Again a few years ago, one winter, when the season was exceptionally severe and the number of unemployed was abnormally large, and the distress in the community was correspondingly great, the three charity organizations which I have mentioned united in a general appeal to the public for clothing for the poor. A store room for the receipt of the clothing was established in a central locality, and this appeal met with such general and generous response from the public that within a week this large store was filled with clothes, shoes and food-stuffs; and these were divided between the three organizations in proportion to their needs.

Another instance of successful coöperation occurred some four years ago on an occasion when the city and its vicinity were visited by an almost unprecedented storm which caused the small streams in the neighborhood to flood the surrounding territory, and resulted in the loss of the household goods of several hundred families. A fund of about thirty thousand dollars was promptly raised for relief work, and the same three charity organizations were appointed to spend the fund in this work.



In these several instances, and in others which have occurred, the coöperation or team work of the organizations has been eminently satisfactory to the public, and to the organizations as well.

The foregoing instances will indicate, I think, fairly well the lines along which, in my opinion, coöperation of our Society with others is possible, as also the character of the limitations imposed upon us, so far as such coöperation is concerned.

As to our coöperation, indeed, I might say collaboration, with women's auxiliaries, I think that there can be but one opinion, that is that such coöperation is much to be desired, and serves a most useful purpose as a supplement to the work of our Society. The experience of all of us has often afforded instances where the assistance of an organization of this character is almost necessary in order that the results to be attained shall be complete and satisfactory. Indeed, our rules inform us that intimate working relations with such societies are very desirable. And the practice of the conferences generally, so far as I am informed, is to cultivate close working arrangements with women's auxiliaries wherever the opportunity presents. Cases for relief not infrequently present themselves to which men cannot properly or advantageously attend, and which are peculiarly in the field properly belonging to the attention of women, and which should be referred to them for attention. And in the collection, preparation and distribution of clothing for the poor, the assistance of women is not only advantageous but frequently very necessary. And in the homes of the poor in our charge there is much to be accomplished for which men are not qualified; suggestions and instructions as to improvements in economic conditions, cleanliness and order in house-keeping, improvement in the preparation of food, advice as to the care of children, and many other matters that are peculiarly within the sphere of women. This, however, does not imply that we are to cast the burden of our work on their shoulders, but merely to seek their aid in supplementing the work which is properly ours.

As I have previously remarked, one of the marked results of the great present activity in the field of philanthropy among the individuals of the community has been a corresponding increase and extension of the activities of the Government, federal and state and municipal, in the direction of the physical amelioration of the conditions of those of its citizens whose condition excites the sympathy and calls for assistance. We see the federal government through its Health Department, exercising prophylactic jurisdiction throughout the country and combating epidemics wherever they occur; through its Bureau of Labor, operating employment agencies and conducting investigations for the bettering of labor conditions generally. We see the state governments increasing the capacity of existing institutions and establishing new ones for the care and improvement of those who are victims of any character of physical misfortune. In our cities, we find of recent origin outdoor schools for the education of children threatened with tuberculosis; special schools for the education of defective children, physicians and trained nurses employed to examine, watch and care for the children in the schools. We see a great increase in the establishment of parks, playgrounds and social centers. All of this is only a reflection of the very general sentiment existing throughout the country. And incidentally, these governmental activities naturally furnish added occasions for coöperation between these civic activities and charity organizations, and our Society should gladly embrace such opportunities whenever the work called for is within the field of our activities. Such work when done by us at the behest or in conjunction with the authorities serves in a perfectly legitimate way to make our Society and its work better known in the community, to enlist the sympathy and support of the general public for our Society, to bring us, as a Society, into closer contact, not only with the authorities, but with the people about us, and thus tends to dissipate any religious prejudice which may exist in the community.

But, in addition to the coöperation of our Society with the civic authorities,

there are many opportunities which present themselves to individual members of our organization for service in an official capacity in the social or eleemosynary work of the municipal or state government, such as membership on the Committees or Boards having charge or supervision of such work. It is not only our duty as citizens, but as Catholics to serve in such capacities, in which our connection with the Society of St. Vincent de Paul makes us peculiarly qualified, and in which the opportunity is presented of watching and protecting, if occasion demand, the rights of the members of our faith who may come under the charge or care of such public, social or charitable activities. My observation has compelled the conclusion that Catholics are generally too inactive in seeking or even accepting work in this field, and that the authorities would, upon request, gladly give us representation in such work.

I would say then, let us coöperate whenever the rules of our Society permit, and opportunity presents, with other charity organizations, women's auxiliaries and civic activities. It should help not only ourselves but those whom we serve, as well as those with whom we work.

### REPORTS OF COUNCILS AND CONFERENCES

**Metropolitan Central Council of Boston**—The annual report for the year ending September 30, 1919, gives the following summary of the activities in this Province: Diocesan Central Councils, 3; Particular Councils, 9; Conferences under Particular Councils, 123; Isolated Conferences, 5; the total number of Conferences reporting is 98, and they present the following statistical exhibit: Active members, 1,737; honorary members, 201; subscribers, 202; families relieved, 2,619; persons in families, 10,476; visits to families, 37,804; visits to institutions, 300; situations procured, 543; the total yearly receipts (including \$7,782 collected at weekly meetings), were \$113,808, and the total expenditures, \$83,030.

**Metropolitan Central Council of**

**Philadelphia**—The twenty-fifth annual report for the year ending September 30, 1919, "chronicles advancement in more than one department, and the special works fostered by the various Councils are alike varied and zealously performed." Twelve new Conferences were organized.

Particular Councils reporting, 5; Conferences reporting, 120; active members, 1,717; families relieved, 2,338; persons in said families, 7,800; visits to families, 19,505; total receipts, \$73,157.26; total expenditures, \$71,643.89.

*Particular Council of Philadelphia*—In Philadelphia difficulty has been experienced in receiving annual reports from some Conferences, notwithstanding the great importance and value of complete and correct records, and the necessity and advantage to the Society of being in a position to compare and analyze our activities. As the report says, there is no excuse for failure or lack of promptness in fulfilling this duty. The receipts and expenses have both increased, and there has been a gratifying increase of 304 in membership. The poor families have been visited regularly, and the special works are in a healthy condition. During the year a reading-room or institute for sailors, of which the urgent need has been realized for a long time, was formed. The waste collection Bureau had a most successful and profitable year.

Conferences reporting, 70; active members on roll, 1,097; honorary members, 14; subscribers, 52; families relieved, 1,144; persons in families, 4,583; visits to families, 12,917, total receipts (including \$4,518.65 collected at weekly meetings), \$49,670.01; total expenditures, \$48,754.18.

*Particular Council of Pittsburgh*—The work in Pittsburgh is being carried on actively and a determined effort is being made to organize new Conferences.

Conferences reporting, 21; active members, 269; subscribers, 449; families relieved, 719; persons in families, 1,399; visits to families, 3,384; total receipts (including \$834.79 contributed by members at weekly meetings), \$13,362.56; total expenditures, \$12,842.64.



*Particular Council of Altoona*—One new Conference was organized during the year in St. Mary's, which is one of the largest parishes in the City.

Conferences reporting, 15; active members, 209; subscribers, 45; families relieved, 294; persons in families, 1,049; visits to families, 646; total receipts (including \$957.82 collected at weekly meetings), \$4,725.37; total expenditures, \$4,418.11.

*Particular Council of Scranton*—All the Conferences were active in the work, and a waste collection bureau has been started. Conferences reporting, 9; active members, 85; subscribers, 171; families relieved, 157; persons in families, 538; visits to families, 2,042; situations procured, 59; total receipts (including \$419.49 collected at weekly meetings), \$4,080.09; total expenditures, \$4,413.32.

*Conference of the Sacred Heart, Allentown*—Active members, 17, 1 honorary member and 2 subscribers; families relieved, 13; persons in families, 68; visits to families, 118; total receipts (including \$112.15 collected at weekly meetings), \$377.65; total expenditures, \$351.83.

*Diocesan Central Council of Los Angeles, Cal.*—Number of Conferences, 20; Conferences reporting, 16; active members, 209; honorary members, 69; subscribers, 41; families relieved, 695; persons in families, 1,817; visits to homes of families, 1,396; visits to institutions, 476; transportation to other cities furnished to 45; situations procured, 39; the total receipts (including \$1,083.05 collected at the weekly meetings) were \$8,099.09, and the total expenditures, \$8,948.56.

*Particular Council of Jersey City.*—The annual report of the Council shows a smaller number of families assisted than during the previous year, but a larger amount expended in relief, which is explained by the fact that "families depending on charity, owing to the abnormally high prices, are in a more destitute condition than formerly." There was a gratifying increase in the receipts from poor boxes, which "are like invisible hands outstretched to receive alms for God's poor. No one

misses the coins dropped into them, and the mode of collection interferes with no other church activities." \* \* \* "Notwithstanding the so-called era of prosperity there is every likelihood that we will soon be face to face with conditions which will call for as much personal service as in the past, and it would be well for the Conferences to secure new members, and without reflection on those who have grown old in the service, young men if possible." The Summer Home maintained by the Council provided a ten-day outing for 350 children, the waste paper collection was continued during the year, and after-care work among families was given special attention.

The statistical showing is as follows: Number of Conferences, 17; Conferences reporting, 15; active members, 244; honorary members, 2; subscribers, 19; families relieved, 188; persons in families, 795; visits to families, 2,767; visits to institutions, 135; situations procured, 37; total receipts (including \$1,753.45 collected at meetings), \$14,007.59; total expenditures, \$13,488.48.

*Particular Council of Brooklyn*—Number of conferences, 59, of which 48 sent in reports presenting the following summary of their activities: Active members, 625; honorary members, 92; subscribers, 21; families assisted, 2,672; persons in families, 7,867; visits made to families in their homes, 16,707; visits to institutions, 596; total receipts, \$99,695.06; total disbursements, \$84,688.81.

*Particular Council of Trenton, N. J.*—Number of Conferences, 16; Conferences reporting, 11; active members, 139; honorary members, 5; subscribers, 39; families relieved, 99; persons in families, 376; visits to families, 2,272; visits to institutions, 24; situations procured, 16; total receipts (including \$468.11 contributed at weekly meetings), \$8,490.14; total expenditures, \$6,256.40.

*Particular Council of Omaha, Neb.*—Conferences reporting, 5; active members, 76; honorary members, 4; families assisted, 45; persons in families, 214; visits to families, 102; visits to institutions, 37; situations procured, 3; total receipts (including \$159.64 collected at

weekly meetings), \$2,020.86; total expenditures, \$1,942.53.

**Particular Council of St. Paul, Minn.—**The printed report of this Council contains many items, historical and otherwise, of interest to Vincentians. The members are active in the work and co-operate effectively with the other charitable agencies of the city. Number of Conferences, 14; Conferences reporting, 12; active members, 289; families assisted, 103; persons in families, 485; visits to families, 986; total receipts (including \$70.22 collected at weekly meetings), \$3,252.89; total expenditures, \$2,109.34.

**Conference of St. Peter, Richmond, Va.—**Active members on roll September 30, 1919, 11; honorary members, 61; families assisted, 261; persons in families, 804; visits to families, 492; visits to institutions, 27; total receipts (including \$272.18 collected at meetings), \$1,156.05; total expenditures, \$1,081.17. A large number of returned and wounded soldiers in the Richmond hospitals during the past year were visited by and received every attention from our members.

**Conference of St. Patrick's, Newark, N. J.—**Active members, September 30, 1919, 10; families assisted, 12; persons in families, 30; visits made to families, 192; visits to institutions, 3; situations procured, 4; total receipts (including \$86.30 collected at the weekly meetings), \$717.40; total expenditures, \$569.70.

**Conference of St. Mary, Menasha, Wis.—**Active members, September 30, 1919, 13; honorary members, 30; subscribers, 15; families assisted, 11; persons in families, 63; visits to families, 103; total receipts (including \$113.06 collected at weekly meetings), \$313.28; total expenditures, \$299.77.

**St. Mary's Conference, Troy, N. Y.—**The annual report of this Conference shows the members actively engaged in caring for their poor.

Active members, 50; honorary members, 4; subscribers, 58; families relieved, 165; persons in families, 660; visits to families, 1,150; visits to institutions, 136; total receipts (including \$351.21 contributed by members at

weekly meetings), \$3,304.34; total expenditures, \$3,250.00.

**Conference of the Immaculate Conception, Jacksonville, Fla.—**Active members, 10; honorary members, 2; subscribers, 5; families relieved, 50; persons in families, 120; visits to families, 25; visits to institutions, 25; situations procured, 25; total receipts (including \$85.37 collected at weekly meetings), \$1,408.48; total expenditures, \$1,571.03.

**Conference of St. Ann, Buffalo, N. Y.—**Active members, 18; families assisted, 47; persons in families, 118; visits to families, 328; total receipts (including \$52.40 collected at weekly meetings), \$1,855.33; total expenditures, \$1,675.05.

## NOTES AND PERSONALS

Our President, Brother Gillespie, has again brought honor to the Society. On April 19, by order of King Albert, he was made a Knight Commander of the Order of the Crown of Belgium, the decoration being bestowed because of Brother Gillespie's personal attentions and services to His Eminence Cardinal Mercier last fall, when that prelate visited the United States.

\* \* \*

The truth of the saying, "Who gives quickly, gives doubly," was most appropriately and effectively exemplified by the Vincentians in Detroit. We notice by an article in the *Detroit Free Press*, that our members in that city collected \$10,000.00 in ten minutes for the starving women and children of Central Europe, check for which was as promptly forwarded to our Treasurer, Brother Biggs.

\* \* \*

At the quarterly meeting of the Particular Council of Pittsburgh, Pa., on April 18, Brother John Rea, President of the Metropolitan Central Council of Philadelphia, and Brother Richard M. Reilly, President of the Particular Council of Harrisburg, who are both members of the Superior Council, were present and addressed the members, thus indicating their active personal interest in the welfare of the Society.



## Contents for June, 1920

### PRINCIPLES AND METHODS . . . . . 163

The Budget Plan in the Finances of Special Activities of the Society of St. Vincent de Paul. James Fitzgerald.—The Community House as a Community Force. Rev. John M. Cooper, D.D.—An Appeal to Our Readers.

### SOCIAL QUESTIONS . . . . . 171

The National Conference of Catholic Charities.—Rehabilitation of Civilian Handicapped. Mary E. P. Lowney.—Completing the Record. Rev. John A. Ryan, D.D.—Sidelights on the National Conference of Social Work.—Profiteering and the High Cost of Living. Rev. John A. Ryan, D.D.

### SOCIETIES AND INSTITUTIONS . . . . . 181

A Study of a Child-Caring Agency. Rev. John Doherty.—The Drive Against State Aid.

### THE SOCIETY OF ST. VINCENT DE PAUL . . . . . 186

The Annual Meetings of the Society and Superior Council.—The German-Austrian Fund.—Vincentian Service in the Courts. Patrick Mallon.—The Development of Personal Service by Visiting the Poor in Their Homes. James F. Wise.—Obituary: Thomas K. Hines.

## THE CATHOLIC CHARITIES REVIEW

Published the middle of every month except July and August by

**THE NATIONAL CONFERENCE OF CATHOLIC CHARITIES**

**AT 120 WEST 60TH STREET, NEW YORK**

Editorial Office:

THE CATHOLIC UNIVERSITY OF AMERICA, WASHINGTON, D. C.

REV. JOHN A. RYAN, D.D., Editor-in-Chief.

REV. JOHN O'GRADY, Ph.D., Manager.

Annual Subscription, \$1.00

Single Copies, 15 Cents

Make checks payable to *The Catholic Charities Review*

Entered as second-class matter January 13, 1917, at the Post Office at New York, New York, under the Act of March 3, 1879.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized October 8, 1918.



## Physical Therapy in the Hospital

Physical Therapeutics, a few years ago, was used by a comparatively few physicians to any appreciable extent, because only these few had investigated thoroughly and studied the subject sufficiently to be able to *apply these means intelligently*.

Physical Therapy is today established as an important means to successful medical practice. It has come into its own by the remarkable results accomplished during and since the war, by the U. S. Army Medical Department, also by the British and French Armies. The value of physical therapy is therefore no longer in doubt.

One of the first essentials for successful application of physical therapy modalities is: Correctly designed apparatus of a dependable quality that inspires confidence.

## Victor Physical Therapy Apparatus

has served in the field of medical science for more than twenty-five years. It embodies the skill and experience of craftsmen who have been specializing in the manufacture of electrical needs of the medical profession these many years. Victor apparatus therefore passed the experimental stage long ago—it is fully developed and being kept abreast of the times.

Let us give you full particulars on equipment suitable to your individual practice. We have a number of clinical reprints that are of pertinent interest—they will be mailed you upon request.

### Victor Electric Corporation

*Manufacturers of  
Roentgen and Physical Therapeutic  
Apparatus*

CHICAGO

Jackson Blvd. and Robey

Cambridge, Mass.  
66 Broadway

New York  
131 E. 23d St.

*Sales Offices and Service Stations  
in all principal cities*



Applying Slow Sinusoidal Current to extensor muscles  
of leg, building up the atrophied muscles  
U. S. General Hospital No. 28, Ft. Sheridan, Ill.



# THE CATHOLIC CHARITIES REVIEW

VOL. IV

JUNE, 1920

No. 6



## THE BUDGET PLAN IN THE FINANCES OF SPECIAL ACTIVITIES OF THE SOCIETY OF ST. VINCENT DE PAUL.

BY JAMES FITZGERALD.



**A** BUDGET, for the purpose of discussion, may be defined to be an itemized statement of the estimated expenses of any organization covering a definite future period of time. It differs from a financial report in that a financial report covers a definite period of past time and accounts for money that has been spent, while a budget estimates the expenditure for a future period of time and makes declaration of how and for what purpose a fund will be expended.

Thus the budget plan is especially adapted to the handling of finances that are raised for future expenditures. In other words, where the expenses of an organization are to be defrayed out of a fund to be raised by subscription or assessment, there the budget plan has best application.

Whatever arguments may be advanced in favor of the budget in business, the same arguments may be applied with greater force in support of the budget in non-profit organizations. For—the business concern does not operate for the purpose merely of meeting expenses; the fund of money to be brought into its treasury during any definite period is not determined on the basis of the amount of

money it will spend during that period. The business concern operates to accumulate a fund out of which expenses will be paid, leaving a surplus for profits. The emphasis in business is on this profit; and if there be no fair surplus over and above expenses the business is abandoned as a failure.

The non-profit organization is operated on a quite different basis. Here the emphasis is upon the meeting of current expenses. Thus, the theory of the conduct of the business of the state or the national administration does not contemplate the accumulation of a profit but only the carrying on of its business as economically as possible, and the defraying of its expenses by as light an assessment or taxation of its members as commensurate with good government.

The charity organization differs radically from the business organization in this, that the idea of business is to accumulate a surplus, to make money; while the idea of charity (in so far as money is involved at all) is to disburse a fund, to expend money. The charity organization again differs from the state organization with regard to finances in this, that the state organization is guided (theoretically) by the fixed rule of econ-

omy in operation, while the charity organization in its disbursements is controlled by the flexible standard of the needs of that group of society's unfortunates which the charity is designed to serve. In state administration, economy is always a blessing, in charity administration it is very often a miserly curse.

It is the purpose of this paper to point out the peculiar applicability of the budget plan to the handling of the funds of one large group of non-profit organizations, namely, charitable associations.

Charity organizations may be divided broadly into Public Charities and Private. With the former we have here no concern.

Private Charities are those supported by voluntary contributions or by endowment or by legacies.

Let us consider briefly—for the purpose of logical approach to the place of the budget in the finances of charities—the more common sources whence funds are derived. And first, the endowment.

By an endowment we may understand a fund left by will or gift in perpetuity to a particular charity. Ever since the publication of the great digest of the reports of the investigations of endowed charities in England by the Charity Commission, 1868-1876, and the discovery thereby of the maladministration of most of these endowments, a grave doubt has existed as to the propriety of any large endowments at all; certainly, since that time, large endowments of charities have become less and less general. The fundamental objection to the endowment is threefold: First, the inadvisability of the management of property or funds by a dead man; second, the liability of miscarriage in the execution of the trust by a self-perpetuating board of trustees; and, third, the inability to adapt the fixed directions of such a trust to the changing needs of successive generations.

As illustrations it is sufficient to repeat the examples cited by Warner in his *American Charities*:

The provision of a fund in perpetuity for the ransom of the captives of North African pirates; or the endowment made in 1867 for seven poor old soldiers of the Protestant religion in the Asylum of the County of Cork, handed down to a

time when seven Protestant soldiers cannot be found in Cork, and the fund goes on accumulating, providing for no one save a succession of lawyers, who may or may not be Protestants, who may or may not be old soldiers, but who certainly are determined not to be poor; or the endowment projected in New York for a home for prisoners' children; or finally the greatest perhaps of all endowments of all time—the Rockefeller Foundation. I include the Rockefeller Foundation as an undemocratic and dangerous thing, because a hundred millions of dollars in the hands of a self-perpetuating board is too ungovernable a thing. Congress recognized this in refusing to grant a federal charter, and the Foundation was constrained to seek incorporation in New York State, where at least subsequent legislation may modify the terms of the charter.

But it would be to no purpose here to discuss further the endowment as a source of the finances of charities. The fact is endowments are rare today in charity—and nowhere rarer than in Catholic charities. Certainly all our Catholic institutions and agencies, in their annual reports, print conspicuously a form of bequest to be included in wills, and no inconsiderable aggregate sum accrues to charities from this source; but scarcely any single organization is financed entirely from such bequests.

Until a few years ago, by far the most charities were supported by collections and subscriptions—in a word, by solicitation. Balls, entertainments, raffles, dinners, tag days and a dozen and one other devices for cajoling people into giving were tried, worked until they became a nuisance and discarded to give place to some new scheme. Finally the point was reached where many agencies employed paid solicitors—some under the guise of financial secretaries and publicity men; others, bolder but more frank, carried a staff of professional solicitors working on commission. The Special Committee appointed by the Illinois Legislature to investigate Home Finding Societies in Illinois some years ago disclosed several so-called charitable organizations where solicitors received as high as 50 per cent. of their collections.



Finally, there is the single concerted drive for the collection of funds that is coming of late years to be relied upon. This is a method that commends itself because it is at once dignified and effective.

In practice it is nothing new to Catholics—there is nothing entirely new in charity to Catholics. It was Vincent de Paul who conducted the first community drive for funds to support a given charity when he planned, preached and “put across” the raising of the great sum of £400,000 for the care of the orphaned and destitute children of France. And every Catholic is familiar with the single yearly collection taken up in every church for the support of the orphans of the diocese. The single drive plan is working out far beyond the stage of experimentation in Chicago and in other cities.

But it is, I have said, not the intent of this paper to emphasize the source of the funds in charities but to stress the importance of the budget plan in the handling of the finances. I have tried, simply, to clear the way, so that I may present the proposition the more directly and concisely, namely, the budget plan as applied to our own special works.

A “Special Work” of the Society is a work undertaken by a Particular Council, which is of a general community wide nature and lies outside the parochial scope of the conferences.

We can eliminate at once the endowment simply because in practice such special works are not likely to be endowed, such funds as do thus accrue being in the nature of donations rather than endowments.

The solicitations of funds, at least the usual methods, are less satisfactory in our work than in any others both from the standpoint of funds thus raised, and because most of the methods that result in good monetary returns are so foreign to the spirit of the Society that they are impossible.

Publicity men and solicitors cannot be employed. The Society shuns publicity of the kind that would bring financial return and the use of agents soliciting on commission is obviously out of the question. The result is that special works

are generally financed by contributions from the conferences, collections at the quarterly meetings, in the churches, and by such donations as may be secured by the dignified appeal to charitable persons. Usually these methods, fulfilling the spirit and the letter of the Society as they do, nevertheless leave the Department constantly handicapped, continually embarrassed, if not generally in debt. Mind, I am not speaking to those activities that are satisfied with their finances. This paper purposes to offer a suggestion to those who are not so fortunate. But in either case the point has application no matter how your finances may be, healthy or ill, or from what source derived: the introduction of the budget system will be of invaluable aid.

Let us take the concrete case of the Child Caring Department of the Particular Council of Detroit. Previous to 1918 it obtained its funds by the general plan of solicitation, and at every quarterly meeting the appeal was made and the responses reflected the highest credit to the individual members. I believe there is no more generous (both in personal service and in willingness to contribute) group of men anywhere than those who gather at the quarterly meetings of the Society in Detroit. I have seen them pledge in excess of \$10,000 at one meeting in something like eleven minutes and for a fund that was to be distributed thousands of miles away from home. And yet the Child Caring Department was constantly embarrassed for lack of funds and later the expedient of conducting a Clothes Bureau was tried in order to finance the Department. It was not altogether either the lack of funds but the uncertainty as to the amounts, so that the Department ran on from month to month, never able to plan ahead, certain of a definite amount to support its plans.

Since 1918, as a participant in the Detroit Community Union and Patriotic Fund, it presents its annual and monthly budget and receives a definite income sufficient to take care of its carefully estimated deficits out of a fund raised in a single annual drive. Again let me insist that the emphasis of this paper is not to be placed on the source of these finances,

that is, in the instance given, on the Patriotic Fund, but on the budget system.

Let us give a little time to the study of the actual operation of a Society on the budget plan. About November of any current year the budget for the ensuing year is made out, that is, an itemized list of estimated disbursements and receipts for the coming year is prepared.

The difference between the estimated receipts and disbursements is the sum that must be raised for the ensuing year.

It needs no argument to convince any business man that the mere preparation of such a budget is a good thing in itself. It is a good thing for the executive in charge that he be required to draw such a budget, because it gives him a better mental grasp of his job; it is a good thing for him that he be required to submit such a budget to his Board of Directors when he has drawn it, because in submitting it he commits himself to the achievement of a certain goal, he sets a standard by which his activity and his devotion to his work for the next year can be measured. It is a good thing for the Board of Directors of the special work that this budget be submitted to them, because it gives them a grasp of the work of the Department that nothing else can give; it is a good thing that they study the budget, because they can at any time during the year intelligently call to account their executive in charge. And above and beyond all, it is a good thing for those whom the special work is designed to serve, because on the one hand the Board of Directors know at once and in cold figures just what per cent. every dollar is going to overhead expenses and what to relief; and on the other hand because the executive in submitting the budget makes a definite declaration as to how much relief or assistance or care he is going to give—a declaration which he must make good in achievement.

Again, the budget patently lends itself to economy in administration. The inevitable comparison of item against item from month to month will show up promptly any, even petty, extravagance. The man who sets down certain specific sums over against certain fixed items out of a fund at his disposal is going to

spend that fund more economically and to better purpose than the man whose only system of administration is to put the fund in a bank and issue checks against it each succeeding month according to the bills as they come in. There is nothing easier than spending money, especially someone else's.

Too many of our charities are one-man affairs—conducted by one man with nothing more than a nominal Board of Directors. As far as the Board of Directors are concerned the only guarantee they have that he is serving well the poor and the unfortunate he is supposed to serve—and that is the absolute and only test—is the confidence that they have in him as a “soul of charity,” and the only guarantee the supporters of the charity have that their donations really reach the poor and the unfortunate is the annual report that is too often over-laudatory in text, padded in statistics and very indefinite as to finances, and the executive himself does not know from year to year just what he is accomplishing.

There is not the head of a single charity that has introduced the budget system that has not been conscious after two or three months of an entirely new hold on the situation, a sudden improvement in the old service to the poor and to the unfortunate, and the opening up of new avenues of helpfulness.

Thus, I insist that the budget plan in itself, in that it sets a standard by which the executors of the trust in behalf of God's poor and lowly may measure the growth of his work, and sets from month to month a reasonably higher and higher goal to work for, in that it supplies a ready reference by which the Board of Directors and the Society at large may know how the work is progressing and the adequacy of the means to the end—the budget in itself, as a mere matter of policy and routine, commends itself to every Special Work of the Society and in itself justifies its employment.

But more than this, more than an invaluable aid in the administration of a fund, it is no mean adjunct to the raising of the fund. Not for a moment do I wish to direct your attention away from the one true course of all funds for the support of Special Works, name-



ly, the Catholic generosity that flowers from the stem of the virtue of charity. The purely religious motive will never fail in our Catholic people to be strong enough to inspire support adequate for our every charity. Wherever it appears to fail, wherever it would seem our people are not sufficiently generous, then I tell you it is but "appearing." I tell you that it is not that our people are not generous, but that they do not see the need. And we do not show them the need. We tell them we are conducting a home for boys or an orphanage or a child caring department, maybe we tell them that we are caring for 50 boys or 200 orphans or we have placed 150 children; maybe we tell them a sentimental story or two; but they have no means of knowing whether we should not have taken care of 75 boys or 250 orphans or have placed 200 children with the support given us during the period covered. They have no standard to measure us by, no rule to check us on.

The budget plan will put you in a position to show them the need. Even though in your community there is as yet no centralized plan of raising funds for charity, make out your budget for next year. Go to your pastor and show him how much you need, tell him exactly how you will spend the money, ask him to read the figures to his congregation on a given Sunday and the following Sunday take up your collection; agree with him that next year when you come again to him you will bring the same budget and your annual report, and if you have not done what you set out to do you will not want a collection. Go likewise to the wealthy men of your city; go to your conferences and to your members and, I warrant you, you will raise more money and you will raise it more easily and in a more dignified manner than ever before. Try it.

A final word: This budget plan is no innovation in Catholic charities; it is as old as St. Vincent de Paul. This budget plan does not take the healthy and sweet and ancient sentiment out of charity; it presses back sentiment out of the financing side of charity where sentiment does not belong, and it concentrates it in the disbursement side where it does belong.

This budget plan is not an unwarranted and unfitting application of business methods to charity; it is simply a rendering of an account of our stewardship.

## THE COMMUNITY HOUSE AS A COMMUNITY FORCE

BY REV. JOHN M. COOPER, D.D.

A community house may devote its energies chiefly to case work. Some of the older settlement work has been of this type. The worker serves in the rôle of counsellor, philosopher, and friend to the individual family or member of a family. She visits, and is at home to those who seek her out at the house.

A community house may go farther and devote its energies to class-and-club work. Case work becomes an incident only in the day's program, or a means to an end. Classes for cultural, vocational, domestic, civic, spiritual, or other instruction are inaugurated. Clubs for young or old or both are organized, and the facilities of the house placed at their disposal.

A community house may and ordinarily should go farther still and devote its energies to community work proper, to the more difficult and delicate task of community improvement. By such an extension of its field of action, and only by such an extension, can it fulfill its plenary mission as a community house and become a real force in and for the whole community or neighborhood. Until and unless it undertakes this mission, it reaches effectively not more than two to five hundred people at most, and neglects and often actively irritates and antagonizes the remaining ninety-five to ninety-nine per cent of the neighborhood.<sup>1</sup>

How practically can the community house be guided to fulfill this its larger vocation? Hard and fast rules naturally cannot be laid down, for local needs vary and a program must ever be kept plastic, a living, organic, growing thing. Nevertheless certain features more or less common to any method stand out.

First of all, of course, comes the survey. Diagnose the neighborhood, as

<sup>1</sup> See CATHOLIC CHARITIES REVIEW, May, 1920, pp. 134-136, for fuller details.

you would diagnose a particular case. Get the facts first, the detailed facts. Some of them will have to be of the dry-as-dust kind, but it is well also to gather in and store up for future use some that have a strong appeal to the imagination and the emotions. The latter will be worth while if you have later to do educational work, whether with the folks of the neighborhood or with the larger public. The survey should include not merely the more obvious facts, such as, for instance, that a neighborhood is one-third Italian and two-thirds Polish, that there are about twenty-five thousand people in it, and that they are badly housed. The survey should go into details—details regarding recreational, vocational, industrial, sanitary, housing, civic, moral, and religious needs and conditions. Margaret Byington's pamphlet, "What social workers should know about their own communities," might be used as a good outline for the survey.

Facts first. Next the human machinery for action. Many community houses follow the lines or the supposed lines of least resistance. They reach out for the children and mothers. The children are more easily brought within the threshold. They will come in goodly numbers, often in embarrassingly overwhelming numbers, for classes or for play. A small number of mothers can also be reached through mothers' clubs and the familiar attractions offered to mothers. The young women can usually be appealed to by classes, clubs, and recreational activities. But children and girls can and will do little towards community improvement on a large scale. Clean-up campaigns may be organized, but clean-up campaigns do not as a rule renew the face of the earth. They contribute more to the civic education of the child than to civic welfare of the community.

The mothers can do something, but not much, except of course indirectly through their influence upon the vital cells of the community, the homes. Italian mothers can, for instance, seldom be counted upon to extend their active personal influence beyond the walls of their own homes. Polish mothers and

Polish women take somewhat more kindly to public action. Italian mothers may, for example, deplore the moral hazards that lurk in public unsupervised dance halls, and consequently keep their daughters away from such resorts. Polish mothers can, however, be more readily induced to interest themselves in taking vigorous action towards eliminating the vicious conditions or closing the objectionable source of contagion. But even Polish mothers and Polish women are very limited in their sphere of action.

Community improvement is a man's job. The community house staff may be entirely feminine. But the real dynamic force that comes from the neighborhood itself must be primarily masculine. Hence a community house that hopes to do community work must go after the men, or bid good-bye to its hopes.

The young unmarried men may do something, but among the foreign-born group especially they have not the prestige as a rule to carry the neighborhood with them. Moreover their interests run in other grooves. These interests are dominantly the social, the athletic, and the vocational. The majority are interested in social gatherings, particularly in mixed social gatherings, and in indoor and outdoor sports and recreation. A few are interested in the more serious task of improvement, but it is the task of *self-improvement* usually that claims their attention, of self-improvement with an eye to bettering their economic condition.

In the work of carrying out a program of community improvement, the older, mature, middle-aged men must be enlisted as the militant and dynamic power. It is they who have the interests of the neighborhood more at heart. It is they who have the necessary prestige and leadership in the neighborhood, a prestige and leadership that comes, among less industrialized groups like our foreign-born peoples, from age, years, fatherhood, and experience, as well as from demonstrated ability and success in the trades or professions.

Reach the settled middle-aged men. Get them to come to the house. Open its doors wide to them. Many commun-



ity houses make no attempt to do so. There seems to be a certain timidity about inviting them in, or perhaps a feeling that it cannot be done with hope of success. In reality, it is as easy to get the men to come to the house as it is to get the children and girls to come, if you go about it in the right way.

If the only accessible rooms in the house are fitted up with domestic science tables, baby-weighing machines, blackboards, and stiff-backed folding chairs, the men naturally will not come. Nor will they come to rooms pre-occupied by children, girls, and women. They like stag affairs and a stag atmosphere. The saloon was a stag affair. So is the equally popular lodge and man's club. Their room or rooms should be fitted up to the masculine taste, and should if possible be set aside exclusively for the men, and not used by children or girls or women even when the men are not in the house at all. The sense of "mine own" in this matter is important.

The average middle-aged settled man after his day's work likes a place where he can relax, lounge, stretch out at ease, podder around, read a little perhaps, smoke, and get together with others of his sex. Last but not least the male of the species likes to talk, quite as much, all things considered, as his better half, although he may not indulge his fancy quite as obviously. Witness, for instance, the familiar evening sessions in Pullman smokers, prolonged without rhyme or reason by dog-tired men into the small hours, men who are usually total strangers, and not by any means exclusively of the proverbially talkative traveling brotherhood, but just the plain garden variety of the sex.

The community house therefore that wants the men to come must fit up the man's room to the man's tastes. Camp chairs and benches and stiff-backed folding chairs are taboo. Many community houses and many parish houses will never attract the older men for the simple reason that they are fitted up like gospel tents and are violently inhibitive of the impulses towards ease and relaxation. The man's room should have a few card tables, an ample supply of ash receivers, and if possible an open grate.

A reading table with few good light books, papers, and magazines should be part of the equipment. A billiard table or bowling alley appeal to a minority of the older men. But above all, have comfortable chairs, easy chairs into which the man can sink back and down into, big chairs and lounges, sloping-backed reclining chairs, chairs which he can tilt back if he wants to, done up in durable material, chairs that say to him at once when he enters the room: "Sit down; and take your ease in your inn; you're tired; I'm just what you're looking for."

The men of the neighborhood probably have clubs or societies already formed. If so, place the facilities of the house at their disposal for meetings and social gatherings. If not, those who come to the house will want to organize themselves into a club or society. The leaders or prospective leaders in the group will soon become known to the discerning staff of the house. Go after the leaders. The sense of loyalty to leadership is as a rule much more strongly developed among the foreign-born groups than among our markedly individualistic American type. A few leaders can swing a whole neighborhood. Get the leaders interested, and half your fight towards community self-improvement is won. Care has of course to be taken lest the leadership encouraged or developed by the house manifest political leanings or show symptoms of being captured by the politically ambitious. Here the problem may demand no small degree of insight, judgment, tact, resourcefulness, and firmness on the part of the head resident.

The next step is to get the facts revealed by the survey to the men, particularly to the leaders, in case they do not know them already. Some of the facts can be presented by experts invited to address the club, preferably men of their own national group. Some of the facts can be presented casually and informally by the staff to the leaders personally. The initiative should come so far as possible from the men themselves. The staff should stay in the background. Where possible a study club should be formed among the men, with the object of studying their own neighborhood or community. Most men

will not take the trouble to study, however loosely we interpret the term. A few will. The study club acts as a sieve to separate the few interested from the many uninterested. A study club with six or ten men in it who will meet weekly under competent counselorship will both develop leaders and equip for action leaders that already stand out. It develops not only leaders but enthusiastic propagandists.

The next step is action. Begin with very simple tasks, tasks that give reasonably certain promise of quick results and immediate success. Here again, so far as possible, let the initiative come from the men themselves. Let them form a Community Improvement Association from their club membership. Or let them propose their plans of action to the whole club and have the whole group act as a unit.

There may be a mosquito-breeding pool in the neighborhood. There may be need of prompter collection of garbage. There may be need of an extra lamp in a poorly lighted park or block. Have the club appoint a delegation to wait on the proper municipal or State authorities to obtain the remedy. From these simpler beginnings, progress can be made towards more complex and difficult tasks, such as for instance the obtaining of better playground facilities, better clinical advantages, even better housing and industrial conditions.

It is essential that the first tasks undertaken be simple and sure of results. An initial failure may break down morale. Initial success begets confidence and enthusiasm, and gives courage for further action, besides exalting prestige. Incidentally the success of group action brings home in a practical and vital manner the weakness of isolation and the strength of group action. The working man has learned the value of group action in industrial bargaining, by successful experience. In like manner he will learn the value of group action in community betterment—not from libraries, but from the book of life.

Through such methods the community house can become a real dynamic agent in the neighborhood, instead of being doomed under the case system or the

class-and-club system to reach only a negligible fraction of the community. The peril of neighborhood antagonism is averted, and moreover two co-related results of great importance are gotten.

First, the community or neighborhood becomes the instrument of its own betterment—a democratic process and a training in practical democracy. Secondly, the community or neighborhood becomes the giver of far-reaching and lasting service instead of remaining a passive receiver—a Catholic process, and a training in the practical application to our modern conditions of the letter and the spirit of the Sermon on the Mount.

*Catholic University, Washington, D. C.*

## AN APPEAL TO OUR READERS

The cost of printing has more than doubled during the past year. With this great increase in the cost of printing the CATHOLIC CHARITIES REVIEW has found it difficult to make ends meet. The sum of one dollar a year for each subscription is scarcely sufficient at the present time to pay our printing bills. A number of persons have suggested that we increase our price. This, however, we will do only as a last resort. In order to lighten our burdens and make the REVIEW more serviceable, we desire to appeal to those among our readers who feel that they can afford it to make donations to the REVIEW. A donation of one dollar from half of our subscribers would help us very materially in improving the character of the REVIEW without changing the present price, which is a convenience to many. Those who are able to make larger donations should do so.

All our subscribers can help us very much by paying their bills promptly.

✦ ✦ ✦

The will of the late Mark G. Heffley, of Somerset, Ohio, left his farm and contents worth approximately \$12,000 to St. Vincent and St. Ann asylums.

✦ ✦ ✦

The Catholics of Salt Lake City made plans to raise \$300,000 for charitable work.



# Social Questions

## THE NATIONAL CONFERENCE OF CATHOLIC CHARITIES

**T**HE sixth biennial meeting of the National Conference of Catholic Charities will be held at the Catholic University, Washington, D. C., September 12 to 16. The increase in the number of persons interested in Catholic social and charitable work, and the great progress which has been made in the organization of Catholic charities during the past two years, should contribute very materially to the success of the Conference. In the past, biennial meetings of the Conference have brought together Catholics from all sections of the country who are interested in juvenile court work, in medical social service, in boys' and girls' clubs, in the care of defective and delinquent children, in the work of the St. Vincent de Paul Society, and in the various problems of social reform. All have returned to their homes with renewed and more intelligent interest in their work. They have had an opportunity of meeting the leading Catholic workers from all sections of the country and of profiting by their advice and their experience.

Many Catholic Dioceses have under way large programs for social and charitable work; many central bureaus for child care, relief and the care of delinquents have recently been organized. The delegates to the National Conference will have an opportunity of hearing the various problems and policies of diocesan charitable organizations discussed by those in charge of the work. They will have an opportunity of considering first-hand the advantages of centralized administration of Catholic charities, the relations to the central organization, to Catholic child-caring institutions, to St. Vincent de Paul Con-

ferences, to Catholic lay organizations of men and women, in the different Dioceses.

The work of the Conference will be divided into five sections, namely, Children, Families, Sick and Defectives, Delinquency, Social and Civic Activities and the Activities and Problems of Catholic Women's Organizations. Each section will hold two meetings. In addition to the section meetings four general meetings will be held for the purpose of discussing the problems of interest to all delegates.

The Superior Council of the St. Vincent de Paul Society in the United States will hold its annual meeting during the sessions of the Conference. Two afternoons and one evening have been set aside especially for the meetings of the St. Vincent de Paul Society. In addition to their own meetings, the members of the society will take a prominent part in the program of the Conference. Some of the most important papers will be contributed by members of the St. Vincent de Paul Society.

No effort has been spared to make the program of the September Conference as interesting and as attractive as possible. Leading Catholics from all sections of the country have aided in developing the general program.

On account of the great congestion in Washington at the time of the last Conference it was found necessary to furnish room and board for all the delegates at the Catholic University. Most of those who attended felt that this plan should be continued in the future. In order to provide for the comfort and convenience of the delegates to the next Conference, the Catholic University has decided to turn over all its resident halls

to them during the sessions of the Conference. The University will be in a position to supply room and board at cost to at least six hundred delegates. All persons who expect to attend should, however, make their reservations in advance.

Persons desiring additional information in regard to the Conference should write the National Conference of Catholic Charities, Catholic University, Washington, D. C.

The following is a complete program of the September Conference:

*Sunday, September 12*—Solemn High Mass, 10:00 A. M. Sermon, Rt. Rev. Thomas J. Shahan, D.D., President of the Conference. General Opening Session at 12 o'clock.

*Sunday, 2:30 P. M.*—Special meetings of St. Vincent de Paul Society, Catholic Women, and other allied groups. At the women's meeting reports will be made on philanthropic activities of Catholic Women's Organizations.

*Sunday evening, 8:00 P. M.*—General Meeting. Some Aspects of Democracy; Women's Interest in Social and Democratic Movements; A Program for Social Legislation; Ideals of American Citizenship.

*Monday, 9:30 A. M.*—Section Meetings of the Committee on Families and the Children's Committee. Committee on Families—Papers: Family Desertion; Desertion as a Problem in Catholic Relief; The Parish Visitor. Children's Committee—Papers: The Church and the Working Boy; Clearing House and Shelter for Children; Mental, Moral, and Physical Development of the Child.

*Monday, 2:00 P. M.*—Business Meeting of the Conference.

*Monday, 3:00 P. M.*—Section Meetings of Committee on Delinquency and Committee on Sick and Defectives. Committee on Delinquency—Papers: Community Program for the Reduction of Juvenile Delinquency; Present Status of the Juvenile Court in the United States; The Need for Family Courts; The Proper Relation Between the Volunteer Worker and the Courts. Committee on Sick and Defectives—Papers: Social Service in Hospitals; The Public Health Nurse.

*Monday, 8:00 P. M.*—General Meeting of the Conference. Knights of Columbus and Social Work; Survey of Catholic Charities; Financing of Catholic Charities; National Catholic Welfare Council.

*Tuesday, September 14, 9:30 A. M.*—Section Meetings of Committee on Social and Civic Activities and Committee on Delinquency. Committee on Social and Civic Activities—Papers: Americanization Programs; Child Labor Standards. Committee on Delinquency—Papers: Place of the Catholic Chaplain in the Institution for Delinquents; Training for Work With Delinquents; Recreation and Its Relation to Delinquency; Administrative Problems of Probation Work.

*Tuesday, 2:00 P. M.*—Business Meeting of Conference.

*Tuesday, 3:00 P. M.*—Meetings of St. Vincent de Paul Society, the Women's Committee, Round Table on Diocesan Surveys. Women's Committee—Papers: Disappearance of Young Girls in Large Cities; Welfare Work for Women Wage Earners.

*Tuesday, 8:00 P. M.*—Meeting of St. Vincent de Paul Society, Women's Committee, and Related Organizations. Women's Committee—Papers: Catholic Big Sisters; Real Purpose of the Community House; Organizing the Catholics of a Community.

*Wednesday, September 15, 9:30 P. M.*—Section Meetings of the Committee on Families and the Committee on Children. Committee on Families—Papers: Central Office in Relief Work; Planning for Families; The Parish and Social Service. Committee on Children—Papers: Standards for Child Placement; Illegitimacy; Catholic Child Care.

*Wednesday, September 15, 2:00 P. M.*—Business Meeting of the Conference.

*Wednesday, September 15, 3:00 P. M.*—Joint Meeting of the Committee on Sick and Defectives with the Committee on Delinquency, and section meeting of the Committee on Social and Civic Activities. Joint Meeting of the Committee on Sick and Defectives with the Committee on Delinquency—Papers: Work of the Psychiatrist in Caring for Defectives and Delinquents; A Study of One Hundred Cases of Delinquency. Committee on Social and Civic Activities—Papers: Wage Earner's Budget and the Cost of Living; Workers' Share in Industry.

*Wednesday, September 15, 8:00 P. M.*—General Meeting of the Conference. The Indeterminate Sentence; The Paid and Volunteer Worker in Catholic Charity; A National Program for Public Health; Standards and Limitations of Child Welfare Legislation.

*Thursday, September 16, 9:30 A. M.*—General Meeting of Conference under auspices of Diocesan Directors of Charities. Papers: The Organization of Catholic Charities; Catholic Charities and Community Organization.

*Thursday, September 16, 12 o'clock.*—Closing Session of Conference.

#### PROGRAM OF SISTERS' CONFERENCE.

*Thursday, September 16, 2:30 P. M.*—Medical Care in Children's Institutions; Record Keeping in Catholic Child Caring Institutions.

*Thursday, September 16, 8:00 P. M.*—Two papers on Educational Problems in Child Caring Institutions.

*Friday, September 17, 9:30 A. M.*—Investigation of Children Committed to Catholic Institutions; After Care for Dependent and Delinquent Children.

*Friday, September 17, 2:30 P. M.*—Some Aspects of Maternity Care; Economic Training in Child Caring Institutions.

*Friday, September 17, 8:00 P. M.*—What Catholic Children's Institutions Can Do in Vocational Training; Some Problems of Institutions for Delinquents.



## REHABILITATION OF CIVILIAN HANDICAPPED

MARY E. P. LOWNEY,

*Assistant Director, Vocational Training Division,  
Massachusetts Industrial Accident Board.*

In May, 1918, the Legislature of Massachusetts passed an Act establishing the Division of the Industrial Accident Board "for the training and instruction of persons whose capacity to earn a living has in any way been destroyed or impaired through industrial accident," and to aid them in "obtaining such education, training and employment as will tend to restore their capacity to earn a livelihood."

In industrial accident cases, benefits ceased after a certain period and unless the man possessed sufficient intelligence, experience, courage and ambition to forge ahead in spite of his physical handicap and the perhaps greater handicap of the prejudice of an unsympathetic general public, he could look forward only to a decreased earning power in a blind alley job and a consequent lowering of his standard of living coupled with a growing hazard of unemployment, or dependency. For those disabled from other causes the prospects were the same beginning at an earlier date. Justice demanded that steps should be taken to enable these individuals to become independent and self-supporting.

Since 1918, nine States have enacted legislation dealing with the rehabilitation of civilian handicapped. The observations and conclusions given here are drawn from experience under the above quoted law of Massachusetts, the pioneer State in this new field of endeavor.

The theory underlying the work is that somewhere in the industrial sphere, there is some useful work that every individual can do, even though physically handicapped. That work should be found and the man and the specific occupation selected should correspond that there may develop self-satisfied, employer-satisfying, self-supporting, independent civic units.

In working with the handicapped the nature of the handicap first attracts attention. Other obvious factors to enter into the consideration of any individual case are age, education and nationality.

The average age of all those referred to the Massachusetts Vocational Training Division was about forty-one years. Nearly one-half or 42 per cent were non-English speaking, and the great majority were lacking in educational background. About 47 per cent were either illiterate or had not been beyond the sixth grade, which is the minimum limit in the State for the granting of work certificates, 22 per cent had finished grammar school and only 8 per cent had any high school work. A few more had been to trade, commercial or evening schools.

The problem therefore is largely one of replacing in industry handicapped men who have had little educational development, many of them unfamiliar with our language, who have passed the formative period of life, have assumed family obligations, have no surplus funds, have acquired a definite status in industry and who find themselves unable to give highest efficiency in their previous occupations. It presents angles quite different from those presented by children still in school or by the ex-service men, most of whom are between the ages of twenty and thirty years, have had more educational advantages, have fewer responsibilities, no definite industrial slant and who are still plastic.

Other considerations that have their effect are the inclinations and interests of the man, his financial status, his attitude toward replacement in industry, that of the labor unions and of the prospective employer, the family and community resources, the hours and nature of the work and the physical condition and layout of the plant in relation to the man.

The degree to which these pertinent forces can be coördinated determines the particular occupation for which the man can be fitted and in which he can be placed to function with normal efficiency. It cannot be too strongly emphasized that each case must be considered individually. No general law can be laid down for grouping the handicapped and dealing with each group as a class.

"Coöperation is the keynote of success," therefore the attitude of the handicapped person himself is of prime importance. It is more than likely, especially if the injury is one of long standing, that the man's muscles are flabby from disuse, his mental powers are sluggish, he has developed habits of idleness, has a strong conviction in which he is encouraged by pitying relatives and friends, that he is unable to do anything useful, and is quite averse to accepting suggestions. Much can be done toward overcoming this pessimistic spirit if approach is made tactfully with sympathetic understanding, common sense and faith in human nature.

Because the man is slow to exhibit a coöperative spirit or enthusiastic desire to make good should not interfere with efforts in his behalf. Many failures on the part of the handicapped have been due to lack of understanding of their problems and the acceptance of the idea that they had outlived their usefulness.

The necessary psychological adjustment should be begun early in the history of the handicap, at the bedside, if possible, and the man encouraged to cultivate an optimistic and persevering attitude, and to aid in every way in his own rehabilitation. Efficiency, through effort, should be stressed throughout the activities of the case, and the individual made to feel that effort on his part is necessarily the corner-stone upon which success may be built.

From the early stages the benefits of mechano, physio and occupational therapy should be applied, looking forward to the best possible functional recovery for occupational adjustment. Naturally this should be done under the direction of a competent medical man familiar with the physical requirements demanded by industry, and who should eventually examine the man with a view to making an appraisal of functions.

With such a background, the vocational officer in coöperation with the medical advisor, should then confer with the man and carefully assist him in choosing a suitable occupation. It may be that he can be fitted into the selected work without further testing or training and can be placed directly on the job.

On the other hand, the circumstances may require that before the correct occupation can be selected and placement made; additional, continued study of the individual's mental, physical and vocational possibilities should be made.

Ideal facilities for such procedure could be obtained through an Occupational Institute. Here the man could be given individual attention, closely observed as to his capabilities and the limit of his physical strength, tested on various kinds of work if need be, until exactly the right kind of job was found, and short, intensive training with all non-essential adjuncts omitted, given under actual shop conditions.

Men who have given considerable thought to this subject are agreed that the quick, practical courses are what are needed. Mr. John M. Brewer of the Bureau of Vocational Guidance at Harvard University, writes: "I have no objection to centering this training around practical methods for training quickly for specific jobs. It seems to me that there is a crying need for the education of adults in short courses of all sorts. This ridiculous plan we have of organizing courses a year long or even four months long must be abandoned for the kind of work done in short unit agricultural courses, where people are given three days' work on poultry raising, etc."

Mr. Walter B. Russell, Director of the Franklin Union, says: "Placement on the job is vital, rather than extended training. Training should be only incidental work. The sooner the man can be put to work the better for him and for the community. The finest training, if long continued, tends to unfit a man for work."

If a plan such as the one outlined were followed, it would tend to restore the man's confidence in himself, would define his work ability and eliminate any hiatus between training and placement.

Such specialized work cannot be expected from schools as they exist today. They are conducted for a different purpose, and are not equipped to handle the problem at hand. In the absence of a special institute, arrangements may be made with industrial plants for what is commonly designated as placement train-



ing. This policy is productive of good results, although it has certain disadvantages. Under it facilities for continuous observation, quick changing and adjusting, and discipline are lacking. Furthermore, industry is taxed with much of the burden of experimentation. Employers are found to be coöperative on this phase of the work, and many examples of this kind of training can be given.

Mr. S., an American, forty-five years old, asked advice five years after he had met with a railroad accident which resulted in almost total deafness and the loss of his right leg above the knee. He was a grammar school graduate and had worked up to a sub-foreman's place in the spinning room of a textile mill. After the accident he tended an automatic machine. In neither job had he been contented. After a thorough study of his case, Mr. S. was induced to take up storage battery repairing. Special arrangements for a course of training were made with the owner of one of the best battery service stations. Since completing the course the man has conducted his own battery service station, is happy, and is making more money than ever before.

Harry Mc., is an American, twenty-four years old. After finishing his high school course, he began work as a shipping clerk and general helper. Then the first three fingers of his right hand were amputated. He was placed with an engraving firm for training in wax and map engraving, has made excellent progress, and although still in training, is being paid a fair weekly wage.

In any case, whether the man has or has not had special training the placement deserves careful consideration. The need of detailed information in connection with placement is shown even with occupations which in the past have been accepted as standard jobs for the handicapped. Mr. K., for instance, was hired to operate a passenger elevator and started in to work. Shortly afterward, the owner of the building came and, discovering that only one passenger instead of the customary two could fit in with the operator, discharged Mr. K., not because he was unable to operate the car,

but because of his size. Familiarity with the exact conditions would have excluded Mr. K. from candidacy for the position without the time and expense of a try-out.

To make placements intelligently and efficiently the placement worker must have an extensive knowledge of the industrial field and an intensive knowledge of the requirements of the specific job and the conditions in the particular plant. The interest and coöperation of employers must be developed, not on the ground of pity or charity, but on the basis of efficient service that can be given by the handicapped and for which they should be paid the same rate as the able-bodied for equal service. The handicapped man should not be robbed of his self-respect and independence by being forced into the position of an industrial pensioner, and the employer cannot be expected to look with favor upon any proposition that is likely to interfere with the effective conduct of his business. Frequently, educational work among employers results in such minor changes in methods of work as will permit the employment of handicapped.

It is interesting to note the variety of occupations followed by handicapped. Those who have lost both legs are numbered among tool keepers, artificial limb makers, traveling salesmen, sales clerks, merchants, photo retouchers, teachers and office workers. Those with one leg off are working as farmers, electricians, wagon painters, tailors, suspender makers, automobile repairers, blacksmiths, boiler makers' helpers, boring machine and punch press operators, machine tool makers, automobile repairers, casters, reamers, machinists, wire repairers, wheel makers, smashing machine operators, vampers, inspectors, liners, skivers and on other operations in shoe manufacture. Others are employed in the textile mills cleaning harness, stripping bobbins, papering cloth, weaving, sewing, sorting wool, etc. They may be found also as bobbin and spool makers, shuttle finishers, caners, cigar makers, jewelers, train dispatchers, and shippers, as well as in the professions.

Men with both hands off are stock keepers, sweepers, and watchmen.

Those having one hand amputated are gardeners, packers, scale men in bakeries, coppersmiths, stock keepers, machinists, cranemen, purchasing agents, paper cutters, helpers on calenders, weighers, testers of leather, tenders of vacuum systems and fire appliances dryers, inspectors, oilers, balers, sorters, picker tenders, painting, foremen, machine operators, office workers, and stationary and mechanical engineers. Men with weak backs are employed as engravers, paper slitters, solderers, stenographers, and elevator operators, and those partially paralyzed as machinists and machine operators, draftsmen, wool sorters, violin makers and repairers, woodworkers, inspectors, etc.

This list might be continued at much greater length. The above is only given to indicate the wide field open to the handicapped and the occupations in which they have made good, many of them without any special training.

Employers who have coöperated have found the handicapped to be stable, efficient workers. Such reports as these reflect their views:

A manufacturing concern writes: "We cannot say how many more cripples we could employ. It seems to us the main thing in training cripples is to get them to see that their injuries do not impair their usefulness, and everything depends upon their own determination and perseverance coupled with a willingness to do the best they can in whatever they are trained to do. It seems to the writer that we are all crippled by comparison in some way or other and it's up to each one to do his bit."

A large mill says: "Several of our employees who are crippled or disabled are decidedly high paid men. They perform their duties in an intelligent manner, and for this reason have not been placed in the position of being discriminated against because of their disability."

Similar views are held by about 31 per cent of all the manufacturers in Massachusetts, who form the group that has had experience in employing the handicapped. The other 69 per cent who are inclined to think that the handicapped cannot be profitably employed express themselves as follows:

"We do not believe disabled men could be used in our shoe manufacturing business."

A cotton mill writes: "Work is on machinery and full use of arms and legs is required."

A painter says: "Our work requires all able-bodied, strong men, and we employ no others."

One point which is often raised by many employers, the risk of another injury on account of the handicap and a consequent increase of liability, has been covered by an amendment to the Workmen's Compensation Act. It provides for a fund made up of contributions by the State and the insurance companies from which compensation is paid to injured employees who have previously met with a permanently disabling injury. The fund has not yet been drawn upon, and general experience would seem to indicate that the expectation of recurring accidents to the handicapped is more or less of a bugaboo and has little or no basis in reality.

As the work develops undoubtedly other objections will be met and a more favorable attitude created. The difference in the opinions expressed by men in the same line of business would seem to imply that the real reason back of the hesitation in employing the handicapped is lack of concentrated interest, and a consequent lack of knowledge of the possibilities.

In Massachusetts, about 175,000 industrial accidents are reported each year. Those occurring on common carriers, on the street, in the home, etc., must be added to obtain the total number from all causes. If only a small proportion of the total result in vocational handicaps, the problem is still large enough to compel the attention and serious thought of all who have at heart the well-being of their fellow men.

+ + +

A diocesan bureau of social service has been opened in Hartford. It is organized to promote the systematic organization of social work, and will serve as a center for bringing into unison the work of all Catholic agencies.

Bishop Nilan is the president and is deeply interested in its success.



## COMPLETING THE RECORD

BY REV. JOHN A. RYAN, D.D.

In the article entitled "To Keep the Record Straight," in the last issue of the REVIEW I said that it "would be desirable to make members of the Socialist party as now organized legally ineligible to any public office," if this could be done "without endangering the political rights of other minorities." A law which would bring about this result would be justifiable in the interests of the public welfare, inasmuch as the political and industrial changes advocated by Socialism would be harmful to the community. But the great difficulty comes when the attempt is made to formulate such a law. Were a statute enacted explicitly prohibiting members of the Socialist party from appearing on the ballot, or holding public office, it would certainly be declared unconstitutional by the courts. Were the law so framed as to exclude from the ballot all parties which sought to overthrow the Government by force, it would probably be upheld as unconstitutional; but another difficulty would immediately arise, namely, that of determining whether the Socialist party were really affected by such a law. The Socialists would deny the charge as they consistently denied it all through the recent legislative hearing at Albany. Who then is to decide whether the Socialist party or any other existing party is really attempting to overthrow the Government by force?

The bills passed by the New York Legislature at its recent session attempted to get around this difficulty by putting into the hands of the Appellate Division of the New York State courts the power to decide whether the Socialist party should be excluded from the ballot. One of these bills authorized the Appellate Division to exclude from the ballot any political organization whose "principles, doctrines or policies if carried into effect would violate the State, or Federal Constitution, or unlawfully imperil or destroy the Government of the country, or of the State."

No more convincing proof of the inadvisability of attempting to exclude So-

cialists from office by law could be devised than the passage just quoted from the New York bills. Had the Governor signed these bills, the Appellate Division of the court would have been empowered to disfranchise the members of a political party, according to their own views of the possible or probable effect which would be produced by the doctrines of that party. The court could exclude from the ballot any political organization whose principles might seem to the members of the court to involve a grave threat to the safety of the Government. This would be an improvement on the arbitrary method of excluding the Socialist members by vote of the legislature, but it might become almost equally dangerous, and it would introduce into our governmental system a revolutionary method.

Happily for our free institutions, Governor Smith vetoed this bill and the other two which aimed at the same end. The Governor's statement of his reasons for vetoing the bills is clear and convincing to all who believe in the reign of law as against autocracy and arbitrary expedients. Following are the two most important paragraphs of his statement:

"That bill would place upon one particular appellate division of the Supreme Court of this State, and no other, the duty of deciding upon the validity of the political principles advocated by any party in the State. Its determination would be final and controlling. To its members would be permitted the despotic power to strike from the ballot the candidates of any party. The tests which it would be compelled to apply would, of necessity, be not legal but political tests. The bill would throw a high Appellate Court into the very midst of political controversy. This alone would require its disapproval, but to this objection must be added an even more vital and far-reaching one.

"The bill would confer upon this small body of men, perhaps all of one political faith, the absolute power, in effect, to disfranchise hundreds of thousands of

voters. It may even exercise this unheard of power upon the faith of affidavits, without ever hearing a witness. A few Judges elected in one part of the State and assigned to the Appellate Division of their departments would have the power to keep from the ballot all

candidates of whose party principles they disapproved."

Catholics who see beneath the surface of our political and economic life ought to rejoice that the man who wrote this statement and vetoed these bills is himself a practical Catholic.

## SIDELIGHTS ON THE NATIONAL CONFERENCE OF SOCIAL WORK

BY REV. B. MCENTEGERT.

The National Conference of Social Work was held at New Orleans from April 14 to April 21. About 2,000 members were present.

The Conference held its sessions in ten divisions, namely, Children, Delinquents, Health, Public Agencies and Institutions, The Family, Industrial and Economic Problems, the Local Community, Mental Hygiene, Organization of Social Forces, and Uniting Native and Foreign Born.

In children's work, interest was shown in the formulation of standards for the care of delinquent, neglected and dependent children, in the promotion of legislation for better care of unmarried parents, in the greater usefulness of the school in Child Welfare Work and in the relation of the Juvenile Court to the commitment of dependent children.

Many delegates from rural sections attended the sessions on the Local Community. They considered the possibility of encouraging farmers to make greater use of the public Farm and Home Economics Bureaus and of the resources of agricultural colleges. It was pointed out that life in the country could be made much more pleasant if greater attention were paid to recreational activities in the form of athletic leagues and directed play, and to the development of coöperative enterprises, libraries and Scout activities. One session was given over to a discussion of the part of the negro in community life.

Development of the Public Health movement in connection with hospitals, the Red Cross, and the problem of the immigrant were also topics of discussion.

A special session was devoted to the organization of Catholic Social Work. About one hundred Catholic delegates were present.

BY REV. CHARLES DUFFEY

The opening invocation was delivered by the Most Rev. John W. Shaw, Archbishop of New Orleans. Besides the Archbishop and President Lovejoy, there were present on the stage Rt. Rev. J. M. Laval, D.D., Auxiliary Bishop of New Orleans; Rev. A. J. Bruening, Chancellor, and Rev. Raymond Carra, Superintendent of Charities of the Archdiocese.

\* \* \*

Father Seidenberg was again instrumental in gathering the Catholic visitors at the conference together at a private luncheon at the Hotel Monteleone. There were present Catholic Social Workers from far away. Toronto, Canada, from Seattle, New York, Dallas, etc. This meeting will be remembered as one of the most pleasant affairs of the Conference.

\* \* \*

The Sunday program during the Conference was aptly arranged to bring out the relation of the Church to Social Work. At the Sunday evening session in the Athenæum, the subject "Relation of the Church and Social Work" was discussed by a Catholic Priest, a Jewish Rabbi, and a Presbyterian Minister.

\* \* \*

On Monday of the Conference, Division IX had under discussion "The Organization of Catholic Social Work." Two papers were read at this session; one by Father Gressle of the Cincinnati Bureau of Catholic Charities, entitled "The Relation of Sectarian Organization to a City Wide Federation," the other by Father Seidenberg, S. J., Chicago, on "Federations of Catholic Charities." The interest taken in these papers was evidenced by the many questions asked at the conclusion of the reading of the papers. Practically all the questions were asked by non-Catholics, and



the questions seemed to indicate a general lack of coöperation between Catholic and public social forces in most of the larger cities.

\* \* \*

At the opening session of Division I, Dr. F. L. Dunham read a very philosophical paper on "Instincts and Habits vs. Social Conduct." At the conclusion of the learned talk a lady arose declaring the subject "too deep" for most "poor mortals." In his reply, Dr. Dunham remarked that he could scarcely expect a person to comprehend his lecture at one hearing; he advised those interested to secure copies of the lecture and to read and re-read them at leisure. He went on to say that after the Atlantic City Conference where he read a similar paper, many requests were received for printed copies of his paper and most of these requests came from Catholic Social Workers; "which goes to show," remarked the Doctor, "that Catholics are taking a great interest in Social Work and Social Problems."

\* \* \*

A number of priests attended the Conference. The visiting Clergy were invited to attend a meeting of the New Orleans Board of Catholic Charities, at which Mgr. Prim presided. The present status of Catholic Charity Work in the Archdiocese was explained and plans for the future were discussed. The visiting clergy were asked to give opinions and offer suggestions in regard to the proposed plans. Father McEntegert spoke of the New York survey, and explained the future plans of the Catholic Charities in the Archdiocese of New York.

\* \* \*

It is reported that at one of the departmental sessions a "lady social welfare reformer" openly advocated birth control and that without opposition. It is to be regretted that someone present did not tell the reformer how "unsocial" and "unethical" and how downright immoral such a recommendation was.

\* \* \*

Many of the Catholics present at the New Orleans Conference signified their intention of attending the National Conference of Catholic Charities in the fall.

## PROFITEERING AND THE HIGH COST OF LIVING

BY REV. JOHN A. RYAN, D.D.

The most damaging statement yet made concerning profiteering is that contained in the argument by the well-known industrial expert, W. Jett Lauck, before the Railroad Labor Board. He appeared on behalf of the railway employees whose petition for an increase in wages has been referred for final action to this body. His main object was to show that the increased cost of living is due only slightly to the increases in wages which have taken place since 1914. In the course of his argument he presented statistics for some fifteen important commodities, among which are: sugar, meat, boots and shoes, textiles, coal and building material. In every case some profiteering was shown, and in most cases it was enormous and scandalous.

Mr. Lauck defines profiteering as "the exaction of profits greatly in excess of pre-war profits on the part of producers, middle-men and retailers;" and he maintains that this practice "is a fundamental cause of the high prices of practically all commodities." In addition to the detailed statements of the costs and prices of the various commodities, he presents proofs of profiteering from the reports of corporations and from income tax returns. A summary statement of his calculations from the reports of corporations is that the total corporate income of the United States amounted to \$4,800,000,000 more *per year* during the three years, 1916-1918, than during the three pre-war years, 1912-1914. As he points out, this is equivalent to an average income of \$240.00 per family of five persons in the United States. In other words, if corporations had confined themselves in the years 1916-1918 to the same rate of profits on their investment that they obtained in the years 1912-1914, the saving to families of the United States would have averaged \$240.00 each. This fact of itself seems to go far toward explaining the increased cost of living.

Most people are aware that the principal increase in the price of commod-

ities has taken place with regard to boots and shoes. Here the evidence of profiteering is overwhelming. The story of one standard style of medium priced shoes which Mr. Lauck takes from the report of the Federal Trade Commission, is quite illuminating and convincing. He presents the cost of every item entering into the production of a pair of these shoes. On the hide the beef packer obtained an increase of 450 per cent in his profits in the year 1917, as compared with those of the year 1914; the tanner increased his profits by 221 per cent; the retailer increased his profits by 102 per cent. The price of this pair of shoes in 1914 was \$5.00, in 1917, \$8.50. Of this \$8.50 which the consumer finally paid, labor received less than \$1.00. Moreover, the share of the price going to profit-takers increased much more rapidly than the share going to labor. In 1914, labor received somewhat "less than one-sixth of the price paid by the consumer, while in 1917, the share of labor had decreased to one-ninth of the price. On the other hand, profit items in 1914 absorbed nearly one-half the price paid by the consumer (nearly three times the total labor costs), while in 1917 the profit items absorbed approximately three-fifths of the total price (over five times the total labor costs)." Perhaps the most convincing refutation of the charge that the increase in the price of shoes since 1914 has been due to an increase in wages, is the fact that out of the \$3.50 increase in the price paid by the consumer for this pair of shoes, labor received the munificent sum of 15 cents.

The textile product known as blue denim is another flagrant example of profiteering and of the small extent to which the increase in price has been due to a rise in wages. In 1910, the price per yard of this commodity was 19 cents; in 1919 it was 50 cents. Of this increase of 31 cents, 1.13 cents went to labor. During the nine-year period, the retailer increased his profits by 92 per cent, and the manufacturer inflated his profits by 602 per cent.

Instances of this sort could be multiplied from Mr. Lauck's statement. So far as can be seen, his figures are all taken from reliable sources, and his com-

putations and calculations are unassailable. He seems to have made out a convincing case for his thesis that, "increased wages to labor are in no way responsible for increased prices." The following three paragraphs contain the most important of his conclusions, and they will stand until they have been refuted by specific arguments, facts and figures:

"To cite increased wages as a cause of increased prices is to betray an ignorance of the facts. Wage advances have been an effect of price advances, not a cause. An examination of the experience of every industry shows, practically without exception, that wage increases have lagged behind price increases and usually very far behind. In a period of rapidly rising cost of living it is inevitable that wages also rise in some measure, if the great body of wage earners, living as they do at best not far above the line of poverty, is not to suffer complete degradation.

"But in no way has labor been the initial influence. Prices were pushed up by factors over which the workers had no control. They have merely struggled as best they could and in the only way they could to keep their old standards of living. In this struggle they have met with only very partial success. For the great body of wage earners, wages have not kept step with prices.

"As a result, labor as a class is now worse off than it was before the war. Almost without exception a day's wages buys less than it did in 1912 to 1914. In other words, in the distribution of the income of the country, labor is receiving a smaller proportion than it did before the war, while capital—in the form of profits, interests and rent—is receiving a very much larger proportion."

\* \* \*

The British Ministry of Health has decided to inaugurate a new plan for the treatment of tuberculosis. Under the plan, the Treasury will provide \$5,000,000 for the establishment of settlements where tuberculosis patients may be treated. There will be nine settlements, each consisting of 200 cottages, where persons suffering from tuberculosis may reside and receive treatment.



# Societies and Institutions

## A STUDY OF A CHILD-CARING AGENCY

BY REV. JOHN DOHERTY.

**P**OVERTY with its attendant circumstances is not looked upon as something inevitable and deserving to be dealt with as such. The difficulties which it presents are to be met by prevention as well as relief. With this end in view an investigation is made into its background to determine its causes and to apply to these causes an effective remedy. In order to determine how far and how successfully this principle is carried out in the practical workings of a social agency a study was made of the Henry Watson Children's Aid Society of Baltimore.

The motive which prompted the organization of this Society is set forth in the words of its chief promoter delivered at its first meeting: "To gather up the children of the poor; the outcast, the neglected, the orphan, or such as have no means of support; and also to supply those who are disposed with comfortable homes in the country where they will be provided for." The agency was incorporated on February 14, 1862. Its original constitution provided that the organization should be called The Children's Aid Society of Baltimore. It retained this name until 1871 when Henry Watson bequeathed to it \$100,000 on the condition that it should bear his name which name it has since held. The donor also expressed in his will his interest in child caring, and manifested the hope that his bequest might enhance considerably the value of the work done by the agency.

Its establishment then was the outcome of a deep sense of religious, civic, and social duties on the part of the individual. The one, whose words quoted above are indicative of its aims, felt not only the force of the Christian precept,

"Love thy neighbor as thyself," but also the necessity of arousing others to a sense of responsibility for the outcast and neglected child suffering mentally, physically, and morally. He was prompted furthermore by his regard for the state and society, for, if the state must prosper the health and morality of these, its future citizens, must be safeguarded; and if society wishes to avoid the fostering of paupers and criminals, it must recognize its duty toward the care of such children. The aim of the Society is home care for the child instead of institutional care. Its work is preventive not curative; to check dependency by a study of its causes in order that it might effectively remedy or eradicate them. Since 1871 the organization has considerably increased its membership and working efficiency. Its revised constitution now provides that all persons contributing five dollars or over for its support, by virtue of their gift, become members of the Society. Each member is entitled to one vote in the annual election of the Board of Managers which Board is made up of twenty persons. These in turn select an executive secretary who, with an assistant in charge of case work and another in charge of business, directs and supervises the operation of six departments and a staff of forty-five workers. Whenever possible the Society coöperates with other agencies in accordance with the principle that each agency is open to the constructive helpfulness of all other agencies working out practically the same problems.

### GENERAL WORKING PLAN:

#### DEPARTMENT OF INVESTIGATION AND ADVICE.

This department is under the assistant in charge of case work and receives

all applications not included under the jurisdiction of the Mothers' and Infants' Department. It is responsible for all case work leading to the disposition of the children involved. When an application is placed with the agency for a child or when a petition is presented to have a child placed under its jurisdiction a short form is filled out: the name and age of the man and woman interested in the child, their present and previous addresses, and the name and age of their children are taken down. This form is then sent to the Confidential Exchange where a check up is made upon the family as to whether or not it has had relations with any other relief agency. If a record of any such relationship is found, it is indicated on the back of the form and returned to the Bureau of Investigation. When the Bureau finds that some other agency is dealing with the family it does not interfere but simply files a yellow card record indicating when the application was made, and to what agency it was turned over. Sometimes the agency dealing with the family desires the coöperation of this Society. In such a case the Society will coöperate if the work comes within the sphere of its activity. If, however, it is found that the family made no application to any other agency the case is taken up by the Society and investigation proceeds along the line of regular case work. A white card record is filed on which is indicated the name of the family, the date of application, and the name of the worker in charge of the case. This card serves as a ready index to the case record files. In answer to an application for a child a form is sent to the applicant to be filled out. On this form he must give general description of the home, its distance from church and school, the number of members in the family, the reasons for taking a child, etc. There must also be given the names of at least five persons as references, together with the name of the pastor and family physician. Each one of these will in turn receive a letter from the office asking him to give his opinion as to the advisability of placing a child with the family in question. After these reports have been turned in a worker

from the office makes a personal visit to the home. Through this process it is found that about one home in every ten is accepted.

#### THE BOARDING OUT DEPARTMENT.

Through sickness, death, or long absence of either of the parents a child may be committed to the agency for a time only. This may be for a week, a month, or a year, or more. For such children suitable boarding homes are secured and in this field effort is made to develop the boarding home resources of the community for as many varied types of children as is possible. All children boarded in these homes are considered as belonging to the departments in which their case originated, and reports by the Boarding Out Department are made to the department to which the case belongs. With the general secretary and the superintendent of the Boarding Department the writer visited a number of these homes and found the children placed in them happily situated, receiving the same care and attention that was given other members of the family. In each instance our visit was unannounced, yet this fact seemed in no way to be the cause of uneasiness on the part of the woman in charge of the home. She conversed with the superintendent in a free and easy manner, manifesting at the same time a motherly interest in the child and expressing the hope of receiving other children should the agency see fit to remove her present charge. This desire to take other children could not be prompted by any desire for gain because the amount received for board covered only the bare necessities for the upkeep of the child. The spirit of coöperation here was typical of that found in other homes visited. This spirit was due largely to the personal touch which the visitor brought with her to these homes. She manifested an interest even to the point of self-sacrifice not only for the child but for those in charge of it. In another home two middle-aged unmarried women made a specialty of caring for sick babies. A record was kept of each child cared for; its weight and age when received and when discharged from the home. With



this record two pictures of post card size were kept of each child, one taken upon its entrance into, the other upon its departure from the home. These pictures were mounted in a small album filling some forty or fifty pages, and gave ample evidence of the successful care and treatment of these children. All were restored to health and strength and later placed in private homes.

A careful reading of some twenty or twenty-five case records of the Society reveals the fact that one cannot be too careful in securing all available information concerning a client before entering into any final agreement with him. It is rarely, if ever, advisable to accept from him statements at their face value. To instance one case in point: a man wished to have his child committed to the care of the Society while the mother was recuperating in the hospital from nervous exhaustion. All information received through letters of reference and other sources reported favorably on the family. A further investigation, however, was made which disclosed the fact that the child was illegitimate, and that the father had a wife and five children living in another city none of whom he was supporting. This information necessitated, of course, an entirely different handling of the case.

#### MOTHERS' AND INFANTS' DEPARTMENT.

This department is under the direction of the general secretary. It receives all applications of unmarried mothers with their children and also all case work involved in properly working out each case. It was organized on November 15, 1910, because of the demands homeless mothers and infants were making upon the Society. In nearly all of these cases the child and mother were separated. The child, if it lived, became a charge upon charity and the mother was left to shift for herself. The Society recognized here a breakdown of the fundamental unit of our social structure, namely, the family. Of itself the agency was helpless in dealing with this problem, but it succeeded in enlisting the attention of physicians and leading citizens of the city of Baltimore.

In 1916 the State of Maryland enacted a law which provides that "it shall be un-

lawful to separate a child under the age of six months from its mother for the purpose of placing such child in a foster home or institution for the maintenance of such child, or to assist or participate in such separation, or to place, receive or retain any child in a foster home or institution for the maintenance of such child, or to assist or participate in so placing, receiving or retaining such child; unless it be necessary for the physical good of the mother or of such child that they be separated or that such child be placed, received or retained in a foster home or institution for the maintenance of such child, and two physicians, qualified to practice medicine in the State of Maryland, and who shall have been engaged in active practice for at least five years, shall have signed a certificate setting out the reasons for such necessity, or unless a court of competent jurisdiction shall have so ordered, or unless within the discretion of the Board of State Aid and Charities such separation is necessary, and said Board gives its written consent thereto."

The case of above mentioned legislation is a fair illustration of the principle that the State should intervene when private initiative fails to solve social problems. With the sanction and authority of the State back of it the agency now has little difficulty in keeping mothers and infants together, especially during that time in which the child is most in need of parental care. In some cases both mother and child are placed in boarding homes, in others the mothers are given work in private homes where they are allowed to keep their babies with them. Meanwhile every effort is made to get in touch with the putative father. If at all possible an interview is arranged with him in which he is made to understand his duties and obligations toward the care, maintenance and education of the child. It is estimated that about 25 per cent. of the fathers assume these obligations. Few realize, however, what the results of the work are in this department. Its field far transcends that of material relief and the value of the fruits obtained in it cannot be estimated in dollars and cents. The child and the problem it presents is given first consid-

eration. Its right to life, both pre-natal and post-natal, its right to sustenance, maternal care and affection, its right to paternal protection and guidance are safeguarded as far as possible. The mother and her problem is next dealt with. In most cases she is a young girl without a proper start in life. She feels her disgrace so keenly that she leaves home and friends to seek relief in a strange land. She is depressed and considers herself an outcast of society. It is usually at about this point that she becomes a charge of the agency. Here she is afforded first of all a friend, one who is willing to listen to her story and open to her a heart full of sympathy. An appeal is made to the religious side of life. With the Master who in His mercy would not condemn the woman taken in sin she finds consolation. Under such influence as this she is given a new start in life.

The following report will indicate some of the causes leading up to these depressing conditions. Of the mothers cared for by the agency in 1910, 23 per cent. of them lost by death or desertion their own mothers in early childhood and were compelled to shift for themselves; 33 per cent. went to work at a tender age (under 12) at employment unsuited to their mental or moral development; 17 per cent. grew up in homes morally unfit, one or both parents having an immoral record; 2 per cent. were unhappy in homes as a result of second marriage of the surviving parent; 33 per cent. were not at the time of seduction earning sufficient income for their bare necessities; 8 per cent. were defective mentally.

#### THE HOME FINDING DEPARTMENT.

All children committed or recommended for placement in free-foster homes are referred to the Home Finding Department for judgment as to their eligibility. If they are found eligible for free home care they are registered in the Department, and immediately upon such registry the Department is charged with the responsibility of selecting a foster home and supervising the same in accordance with the policy of the Society. For the proper placement in such a home the agent must have a thorough knowledge

of the child, its peculiarities and particular needs. She then bases her selection of a home upon this knowledge, paying particular attention to religious and educational opportunities and to recreational facilities. Even after all these precautions are taken it is sometimes necessary to move a child more than once before satisfactory placement is made. It is a rule of the Society that the child be placed under the care of those whose religion is the same as that of its natural parents. An investigation made of a number of these homes found the children placed in them enjoying all the comforts of home life, enjoying especially the wholesomeness of that mutual love and tenderness exchanged between parent and child. Such placements as these reflect the highest credit upon the judgment of the one in charge of this work.

#### THE MEDICAL DEPARTMENT.

This department is under the assistant in charge of case work. To provide for the medical care of all children committed to its charge the Society has made arrangements with the following institutions: the Harriet Lane Hospital, Phipps Psychiatric Clinic and the Maryland State University Dental Clinic. Each child placed with the agency receives the following medical treatment: (1) physical examination at the Harriet Lane Home with Wasserman test; (2) afterwards, four times a year a routine physical examination at the Harriet Lane Home; (3) when placed with foster parents, another physical examination (without Wasserman test) either at Harriet Lane or by Dr. Wolterbeck, the Society's physician. In this examination special emphasis is given to the weak points of the child's make-up as a guide to the future foster parents. (4) All infants under four years of age are permanently under the care of the Society's physician. (5) A child over four, if actually ill will continue to be under his care. (6) If the child shows any signs of mental retardation after reaching the fifth or sixth year, or if it has difficulty in adjusting itself in school or home life, it will be mentally examined either at Phipps Dispensary or by some physician of good standing. The department also



supervises the medical care of children in boarding homes. Two staff doctors visit all children under four every two weeks, and are available for treatment of older children whenever circumstances require it. Children under four are visited also by the nurses of the Babies' Milk Fund Association.

It is difficult to give an exact estimate of the amount of poverty that is prevented by the Medical Department alone of this Society. To get an idea of the scope of this work one has but to visit the Harriet Lane Home during the morning office hours. Here children are gathered from all parts of the city, some mere skeletons carried in the arms of their mothers, others of various types and sizes suffering from all the ills that human flesh is heir to. All are brought here for treatment where they have the attention of the best medical talent in the country. Here hundreds of poor children are permanently cured who might otherwise be a burden to themselves and to the State during their whole lifetime. It is not less interesting to visit the Dental Clinic at the Maryland State University. The children under the supervision of the Society are brought here on certain days of the week where they are given first class treatment, such as having teeth extracted, filled and straightened, and in some cases even crooked jaws are made straight.

#### THE BUSINESS DEPARTMENT.

The Business Department is under the general secretary and is supervised by the treasurer of the Society. This department has charge of all finances; keeps the financial and statistical records; is accountable for all property of the Society; and is charged with the responsibility of employing and supervising all clerical assistance in the office.

#### THE CLOTHING DEPARTMENT.

This section is under the Business Department of the organization, and is concerned with the purchase, manufacture, and the utilizing of second hand materials. Before a child is placed in a home it must be provided with the following articles of clothing:

For girl or boy—Three suits of under-

wear, three pairs of stockings, two pairs of shoes, one pair of rubbers, two night gowns, one tooth brush, one comb and brush, one good suit or dress, one every day suit with three blouses, or three dresses, one overcoat or sweater, one hat and cap.

For baby — Twelve napkins, four shirts, four plain dresses, three pairs of stockings, one pair of shoes, four flannel shirts, one coat and cap, one pair of mittens, three flannel night gowns.

The Society aims at prevention of poverty by a rehabilitation and readjustment of homes in which children are not properly cared for. When this cannot be done private boarding and foster homes are secured and used as substitutes. It aims also at securing legislation safeguarding the health and morals of these children. Through its method of operation it also secures many refunds that otherwise would not come forth. It is the general experience of orphan asylums that many parents and relatives place children in these institutions, but fail to meet the obligation of paying for them when they are able to do so. The money paid, therefore, to social workers who bring about such readjustments and legislation.

*Washington, D. C.*

#### THE DRIVE AGAINST STATE AID

The Illinois Constitutional Convention has decided to discontinue payment of public funds to private institutions for the care of dependents and delinquents. In 1919 there were 12,175 dependents in 80 private institutions which had the endorsement of the State Department of Public Welfare. Half of these institutions received no aid from the public treasury. The other forty received nearly \$400,000, most of which was paid by Cook County.

What good reason there is for opposing payment of public funds for specific services we are unable to see. There should be nothing to prevent the State from entering into a contract with private institutions for the care of dependent and delinquent children, no more than from contracting with private associations for any other service.



## THE ANNUAL MEETINGS OF THE SOCIETY AND SUPERIOR COUNCIL

**T**HE annual meetings of the Society and Superior Council will be held, in September next, at the Catholic University, Washington, D. C., in conjunction with the National Conference of Catholic Charities. Complete details of the meetings and programs of the Conference will be found elsewhere in this issue of the REVIEW.

Arrangements have been made by the Secretaries of the Conference to set apart certain periods during the time of the Conference for the purpose of affording coöperating societies an opportunity to arrange for meetings and programs dealing solely with the aims and purposes of these organizations. The afternoon of Sunday, September 12, and the afternoon and evening of Tuesday, September 14, are periods assigned for this purpose.

This plan will make possible three meetings of the Society at large on the lines so successfully followed last year at our annual gathering in Detroit. By holding one of the meetings on Sunday afternoon and another on Tuesday evening we may secure a much larger attendance of local and nearby members than would be possible under a program of week-day meetings which would necessitate an absence from business or other engagements likely to prove a serious obstacle to many who may desire to attend the meetings and fraternize with the visiting Vincentians.

We are pleased to be able to announce that the plan inaugurated at the National Conference of 1918, of providing rooms and meals for the delegates on the University grounds, will be followed at the coming Conference. To those who enjoyed the advantages of this ar-

range ment two years ago, this news will prove most welcome, recalling, as it does, the unusual opportunities it afforded for a more intimate and continuous social intercourse among the delegates, better attendance at the meetings, the development of plans for coöperation, and the group gatherings between meetings of those seeking more intensive study and discussions of subjects of special interest.

The preparation of the programs of the meetings will follow the method of last year. The members of the Society throughout the United States are invited to send on or before July 1, suggestions as to desirable subjects and the names of members to whom appointments may be assigned to write or discuss papers upon the topics selected. When offering suggestions, it is desirable that the subjects and appointees of last year's programs should make way for an entirely new range of topics and the selection of members in sections not heretofore represented. There are many topics concerning the administration of the Society, which have not as yet received the attention necessary for the guidance and interest of our members, and we must have many able men in the Society from whom we have not thus far heard. It is absolutely necessary for the maintenance and development of interest in our meetings that we present new topics and speakers for each series of meetings where it is at all possible to do so.

Presidents of Councils and Conferences are urged to coöperate with and aid the sub-committee of the Superior Council in the preparation of the programs for our coming meetings by sending to the Secretary of the Superior



Council, 289 Fourth Ave., New York City, as soon as possible, the requested suggestions.

### THE GERMAN-AUSTRIAN FUND

The generous donations received from Vincentians throughout the United States in response to the appeal made by our President, Brother Gillespie, in behalf of the poor of our Conferences in Germany and Austria, is a splendid tribute to the spirit of fraternal charity which unites our members throughout the world in the common cause of suffering humanity.

The result of this appeal, coming directly after the successful completion of the fund collected for the poor of the Conferences of France, Belgium and Poland serves to emphasize the fact that our members are thoroughly imbued with the spirit of charity set forth in the Manual of our Society in the following words: "We are the dispensers of the gifts of God, Who is the common Father of mankind, and makes His sun to shine upon all. Our love of our neighbor, then, will be without respect of persons. The title of the poor to our commiseration will be their poverty itself. We will not inquire whether they belong to any party, or sect, in particular. Jesus Christ came to redeem and save all men. We will not discriminate more than did He between those whom suffering and misery have visited."

We had hoped to complete our present fund at the close of the month of May, but delays have occurred in certain sections in securing the total sums in course of collection. This necessitates holding the matter open for final disposition until these sections are heard from. We urgently appeal to all who intend to contribute to do so at once, as the need for assistance is immediate and most pressing, and further delay but prolongs the sufferings of those we aim to help.

The total receipts to and including June 7 amount to the sum of \$55,203.16. We have thus far sent to the Superior Council of Austria \$25,000 and to the Superior Council of Germany \$20,350. We shall shortly remit the balance on hand to these Councils in sums which

will equalize the distribution, and on or before July 1 forward the final balance, which should be in hand by that time.

The following tabulation will show the provinces, and cities therein, from which the contributions were received:

#### *Province of Baltimore.*

Atlanta, Ga. ....	\$ 452.33
Baltimore, Md. ....	1,502.00
Jacksonville, Fla. ....	25.00
Seward, N. C. ....	25.00
Washington, D. C. ....	635.00
Wheeling, W. Va. ....	1,650.00

Total .....\$4,379.33

#### *Province of Boston.*

Boston, Mass. ....	\$2,821.00
Cambridge, Mass. ....	50.00
Central Falls, R. I. ....	50.00
Hartford, Conn. ....	35.00
Lowell, Mass. ....	35.00
Newton Centre, Mass. ....	100.00
Newton Upper Falls ....	100.00
Pittsfield, Mass. ....	100.00
Providence, R. I. ....	1,312.27
Springfield, Mass. ....	210.00
South Hadley Falls ....	5.00
West Lynn, Mass. ....	100.00
Woburn, Mass. ....	10.00

Total .....\$4,928.27

#### *Province of Chicago.*

Chicago, Ill. ....	\$ 239.00
East St. Louis ....	457.91

Total .....\$ 696.91

#### *Province of Cincinnati.*

Cincinnati, O. ....	\$ 275.00
Detroit, Mich. ....	10,000.00
Evansville, Ind. ....	140.00
Fairfield, Ky. ....	100.00
Grand Rapids, Mich. ....	650.00
Louisville, Ky. ....	5,392.58

Total .....\$16,557.58

#### *Province of Dubuque.*

Dubuque, Iowa ....	\$1,822.14
Omaha, Neb. ....	500.00

Total .....\$2,322.14

#### *Province of Milwaukee.*

Milwaukee, Wis. ....	\$ 280.22
Menasha, Wis. ....	25.00

Total .....\$ 305.22

#### *Province of New Orleans.*

Gallatin, Tex. ....	\$ 7.00
New Orleans, La. ....	1,320.00
San Antonio, Tex. ....	564.02
Waco, Tex. ....	25.00

Total .....\$1,916.02

*Province of New York.*

Albany, N. Y. ....	\$ 417.00
Asbury Park, N. J. ....	20.00
Buffalo, N. Y. ....	300.00
Centre Moriches, N. Y. ....	25.00
Gutenberg, N. J. ....	5.00
Jersey City, N. J. ....	776.50
New Rochelle, N. Y. ....	50.00
New York:	
Brooklyn ....	5,000.00
Bronx ....	1,860.21
Lower Manhattan ....	3,441.04
Upper Manhattan ....	500.00
Ogdensburg, N. Y. ....	20.00
Rochester, N. Y. ....	10.00
Syracuse ....	100.00
Troy, N. Y. ....	20.00
Tuckahoe, N. Y. ....	10.00
Trenton, N. J. ....	95.00
Utica, N. Y. ....	100.00
West Hoboken, N. J. ....	125.00
Yonkers, N. Y. ....	5.00

Total .....\$12,879.75

*Province of Oregon.*

Seattle, Wash. ....	\$ 10.00
---------------------	----------

Total .....\$ 10.00

*Province of Philadelphia.*

Altoona, Pa. ....	\$1,180.59
Harrisburg, Pa. ....	2,349.85
Mauch Chunk ....	25.00
Philadelphia, Pa. ....	961.00
Reading, Pa. ....	25.00
Scranton, Pa. ....	607.00
Steelton, Pa. ....	100.00

Total .....\$5,338.44

*Province of San Francisco.*

Los Angeles, Cal. ....	\$ 550.00
San Francisco, Cal. ....	756.00

Total .....\$1,306.00

*Province of Santa Fe.*

Denver, Colo. ....	\$ 110.00
--------------------	-----------

Total .....\$ 110.00

*Province of St. Louis.*

St. Louis, Mo. ....	\$3,638.00
---------------------	------------

Total .....\$3,638.00

*Province of St. Paul.*

Minneapolis, Minn. ....	\$ 100.00
St. Paul, Minn. ....	715.50

Total .....\$ 815.50

Just as we go to press the following cablegram arrived from Cologne:

"Gillespie, 20 Vesey St.

"May God be your reward for the rich gift. Letter follows.

"Archbishop Schulte."

VINCENTIAN SERVICE IN THE COURTS<sup>1</sup>

BY PATRICK MALLON,

*Particular Council of Brooklyn.*

It would seem at first sight that the Society of St. Vincent de Paul would be on foreign soil in a Criminal Court, which exists to punish law-breakers, and has, therefore, to deal out Justice, while the motto of our Society is Charity. Justice and Charity are, however, allied virtues, and any form of Charity not based upon Justice has no claim to the name. The history of the Society shows that it has always taken the deepest interest in prisoners, had striven to provide for their spiritual well being, and where possible to ameliorate their sufferings. In this the Society is simply following the example of its holy Patron, St. Vincent de Paul, who, while chaplain in the household of Monsignor de Gondi, the general of the Galleys of France, was brought in contact with the prisoners who acted as rowers (this was before the days of steam) on the fighting ships which patrolled the Mediterranean to ward off the attacks of the Moorish pirates. Through St. Vincent's efforts, an hospital was established at Marseilles where the prisoners, slaves they were in reality, could be treated when worn out by the hardships of their tasks, and the cruelty of their officers. He also made the "Galleys" one of the Missions of the Community of priests, he established the Congregation of the Mission as it is known with headquarters at Marseilles from which the Fathers could go out to visit the ships and minister to the prisoners.

It is also recorded in the Saint's life that at S. Lazare the great house of the Congregation of the Mission at Paris, St. Vincent received many young men who were sent by the Magistrates in the hope of their reformation, the ordinary discipline having failed to improve their behavior.

In all our large cities to-day, visiting the jails and penitentiaries is one of the special works of the Society. The object of the members in making those

<sup>1</sup> Paper read at Annual Meetings of the Society in Detroit, October 16-19, 1919.



visits is to persuade the prisoners to use the time at their disposal in preparing to receive the Sacraments so as to begin a new life upon their discharge.

One of the saddest features of this work is the youth of the great majority of the occupants of our city prisons, most of them young men under 25 years of age. This is most distressing, especially as so many of these unfortunate lads are Catholics, and for their own sake, and that the Church might be spared the shame of having so many children unworthy of her, the members of the Society are most anxious to see the number of youthful culprits reduced. Even a surface investigation shows that, in many instances, the offenses of these lads are due to causes for which they can scarcely be held responsible. Many of them have been deprived of their parents in early life or at least they have had little home training, rarely have they been instructed as a Catholic child should be, and so, when temptation comes, they easily fall. The unhappy lot of these youths, in grave danger of entering upon a criminal career, moves even those who look no further than the present life; and the Catholic whose outlook is infinitely wider than the man who is a philanthropist and nothing more, cannot rest without striving to find some remedy for the conditions which bring so many of our Catholic young men before the Criminal Courts. The Society of St. Vincent de Paul seems to have a keener insight into the needs of the unfortunate, temporal and spiritual, at any given time, than any other organization, and the interest it has everywhere manifested in the protection of the homeless and neglected child, is a proof of the importance, from the Catholic standpoint, of this particular field of charitable work. You all know instances of the interest the Society has displayed in these victims of misfortune or parental neglect. Many of you know, and all of you have heard, of the New York Catholic Protector, which, in its more than half a century of existence, has cared for many thousands of neglected Catholic children. In the establishment of this institution the Brothers of the Society of

St. Vincent de Paul in New York gave most practical assistance, although the founder of the Institution was a former Protestant Bishop of North Carolina, a convert to the faith, Dr. Silliman Ives, whose "Trials of a Mind" is one of the best controversial books in the language for an educated inquirer. Dr. Ives was struck by the number of neglected children he met on the streets of New York, many of them the offspring of Irish immigrants, who, broken down in health and spirits when they landed, succumbed to the hardships of their lot. Had these children been allowed to roam the streets, they in all probability would have grown up strangers to their religion and enemies to society as well.

The older lads able to work, but unable to earn enough to enable them to live in a normal family, also shared in the charity of our New York Brothers, and in this field of work the Lord raised up a holy and zealous Priest to carry it to an extraordinary success, although it was done in all simplicity and unselfishness. I refer to the Reverend Father Drumgoole, whose name and fame became world wide. The Institution which he founded, the Mission of the Immaculate Virgin, still carries on in the same spirit its work for the destitute working boy and homeless child.

The history of the Society in Brooklyn tells the same story. One of the first special works of the Society when organized in that city in 1855, was the collection of funds for the support of the Diocesan Orphan Asylum. Then provision was made through the establishment of St. Vincent's Home for the waifs of the streets who picked up a precarious living by selling newspapers and other such occupations. It is interesting to note that this we believe was the first institution of its kind under Catholic auspices in the county antedating the one in New York to which we just referred.

In later years legislation was enacted which compelled children to attend school for longer periods, and prevented their going to work so young. The Societies for the Prevention of Cruelty to children were established both in New York and in Brooklyn, whose object was

to protect children in the rights which nature as well as law of the State entitled them. It was just here that the city authorities in New York recognized the advantages of the institutions under religious management for the care of destitute and delinquent wards as compared with the institutions managed directly by public officials, and the city made contracts with the private institutions under religious management for the care of these children at a rate fixed by itself. It can readily be understood that in many cases the religion of these children was not easily ascertained, and the Society in Brooklyn saw the need of appointing someone who could keep in touch with the Magistrates Courts and the Department of Public Charities and be prepared to produce the proof of the religion of any Catholic child if the question of religion was raised.

Just eighteen years ago the City of New York decided to set aside one of the courts to deal with all cases in which children were concerned, so that children would no longer be brought in contact with adult offenders in the Police Courts, as had been the case heretofore. The new court, the Children's Court as it was called, was established in 1902 and in Brooklyn in the following year. The interests of delinquent and neglected Catholic children who came before the Court of New York were looked after by the late Monsignor D. J. McMahon through a group of ladies who attended the court in turn. This arrangement was not ideal as no one in particular was responsible, the ladies being volunteers. When a year later the law creating the Children's Court in Brooklyn was before the legislature the Diocesan authorities of Brooklyn urged that a clause be inserted in the law to the effect that children placed on probation should be placed under the supervision of persons of the same religious faith. This suggestion was strongly opposed by the group of philanthropists who then, as now, insist that religion is not essential to moral reformation. However, the legislature accepted the Catholic point of view, which was later made a part of the general law of the State of New York, so that children

placed on probation in the State must be placed, where practicable, with probation officers of their own religious faith. I may add, that for a period of eight years the city made no provision for the expenses which the supervision of hundreds of children annually entailed, but the St. Vincent de Paul Society in Brooklyn paid the salary and the expenses of a Catholic probation officer who was a duly appointed officer of the court for all those years, and neither officially or privately was any application made for compensation for this really public work. Some ten years ago legislation was framed to enlarge the scope of probation, and publicly paid probation officers were appointed, but always with the proviso that the child shall be in charge of a probation officer of his own faith. As a further protection to the religious interests of the children, the privately paid probation officers were retained. The value of any system of probation depends almost entirely upon the character and zeal of the men and women who act as probation officers.

In Boston and Chicago and New York and no doubt in other cities as well, schools under Catholic auspices have been established where those who desire to take up social work as a means of livelihood, can obtain the necessary training, not only in the technique, but in the fundamental Catholic teaching, upon which all social service, to be effective, must rest. This presupposes that the student of sociology has, as a foundation, some sympathy with the poor and a desire to help the unfortunate as fully and with as little delay as possible. Many highly trained workers, whatever the reason in individual cases, lack this sympathy, and it is the impression which this coldness and apparent hard-heartedness produces upon those who meet them, that the prejudice against the "trained social worker" is without doubt due.

We must not lose sight of the fact that women, as well as men, come to the criminal courts, but, thank God, in a very small proportion, and, to tell the truth, it is usually due to some man's fault that the woman is found there. In



Brooklyn the Society has striven to do something for the women offenders also. It is just about twenty years since the Society commissioned a woman to represent it in the police courts in Brooklyn, and the official woman probation officer in the Magistrates Courts is a development of this Vincentian beginning. In the Court of Special Sessions in Brooklyn, which deals with all kinds of misdemeanors, not summarily dealt with by the magistrates, the Society has been represented for the past 16 years by Miss Frances E. Leitch, whom many of you have met at the National Conference of Catholic Charities. She was the first woman ever connected with this court in an official capacity, and it was the effort of the judges of that court to substantially recognize the value of her services that brought about the paid probation officer in the courts of Brooklyn. This court also hears the complaints of unmarried mothers against the putative fathers of their children, so that the father may be compelled to contribute to the support of the child. Many of these cases are settled by the marriage of parties, and our representative in almost every case is enabled to arrange, when either party is a Catholic, that the marriage takes place before a priest. As you can understand, in cases of mixed marriages especially, this requires some planning when one of the parties is a prisoner, but the judges are very considerate as they realize that we have only the highest interests of all concerned at heart. Our interest in the couple does not cease when they leave court, and some of them are our clients for years, and the name of our representative appears as sponsor on scores of baptismal records. In connection with this work for women the Society established in 1901 a temporary shelter for homeless women, which is known as the Ozanam Home, the management of which is in the hands of a community, which devotes itself to charitable work in many forms. Through the charity of our faithful friends, the Fathers of the Congregation of the Mission, the spiritual sons of our holy Patron, the inmates of this institution are afforded every opportunity for prac-

tising their religious duties without having to leave the building. For the past few years we have a separate Magistrate's Court for dealing with delinquent husbands, who fail to provide for their families. Some day we hope to have an official representative in that court also.

### THE DEVELOPMENT OF PERSONAL SERVICE BY VISITING THE POOR IN THEIR HOMES

BY JAMES F. WISE,

*Treasurer Particular Council of Boston.*

In approaching the subject, if one asks, "What is meant by personal service?" we make reply: consult any publication, book or letter issued by the Society of St. Vincent de Paul in which is clearly and simply set forth what may be accomplished by visiting the poor in their homes.

There is no work of charity foreign to our Society, there are many acts, performance of which are meritorious, but the visiting of the poor in their homes transcends all our other obligations.

The development of personal service when visiting the poor in their homes must be appreciated as the principal object and aim of the Society.

The visitor is privileged when afforded the opportunity of making a visit in the name of our Society. It is a means to his own sanctification. The influence of the personal interview cannot be described—its value is far greater than correspondence.

A visit to the home prompts us to discover whether marriage has been performed; if baptisms have taken place; if attendance at church and school are regular; in short, the spiritual needs of the family. If they have been supplied difficulties are soon removed and the visitor is made more welcome.

It is modesty and simplicity which inspires confidence. If there be sickness in the family, intelligent counsel may be the means of cure and prevention; if the head of the family be out of employment, the visitor, if necessary, intercedes for him, thus helping him to re-establish and maintain self-respect; if there are boys and girls of the school

<sup>1</sup> Paper read at Annual Meeting of the Society in Detroit, October 16-19, 1919.

age, his inquiry about their studies with gentle though firm reminder of their importance and reference to vocational opportunities is helpful to those of the impressionable age when ideals are being formed and the danger of forming the street habit confronts them. The thoughtful visitor will see that proper reading matter is supplied.

It was due to the development of personal service, that a young student in one of our great universities, after service in a Conference, was inspired to a religious life and became a Franciscan Father, and in that holy order ended his labors, going to a heavenly reward with a sheaf of good works.

A similar instance may be related of another young man pursuing studies at a non-Catholic college. Not satisfied that he was making the most of his time and talents, he made known his thoughts and desires to a Catholic professor and member of our Society, who advised him to work among the poor. He soon fell under the inspiration of the service after he had been admitted to membership in a Conference. Then followed a change in his studies, God gave him grace to become a priest and he is now a Doctor of the Church and loves to relate his experience and give thanks to God for having selected him to engage in work among the poor where he might visit them in their homes.

The work among the poor in their homes does not confine itself to the giving of alms or temporary aid.

Personal service means among other things counseling of boys and girls lest they forsake their schools in their eagerness to help the home, unmindful of another day when they might be handicapped because of accepting employment which does not afford a future and paramount to all is the necessity for leading them from occupations fraught with moral danger.

Here, visitor, is your obligation, and opportunity:

Visit the home frequently, become interested in the young, save them from truancy or delinquency, discourage child-labor everywhere; engage in legislative work against it.

Experience has taught that children

who are prone to misdemeanors come from the home where parental influence is weak or there is none at all. Your presence and personality is sure to have an effect—a step further and you prevent the juvenile offender. Here you have the opportunity to make the weak strong, to help the youth, boy and girl, in their preparations for life's responsibilities which are to be theirs when they cross the threshold of manhood and womanhood.

The Society took up this work in 1833, it is the work of the Society today more than ever.

The Church, our Country, the world at large calls for the development of Personal Service.

### OBITUARY

The Society in Louisville, Ky., lost by death, on May 4 last, its venerable and respected member, Thomas K. Hines. He passed away in the ninety-fourth year of his life, a life filled with good deeds.

He joined the Conference of St. Patrick in 1866 and from that time to the end of his life he never ceased to be an active member. For many years he was president of Sacred Heart Conference and was chairman of the Jail Committee. At all times he was a model and an inspiration to his fellow Vincentians. Others might absent themselves from meetings, or become lukewarm, but "Tom" Hines was always present and active. When his sight was almost gone, he insisted upon being brought to the meetings. May he rest in peace!

\* \* \*

The following annual reports were received during the past month, but we regret that our restricted space in this issue will necessitate postponing their publication until the September number of the "Review."

Metropolitan Central Council, of New York.

Central Council of Providence, R. I.

Particular Council of Albany, N. Y.

Particular Council of Grand Rapids, Mich.

Particular Council of Hoboken, N. J.

Particular Council of Paterson, N. J.



NEW BOOK BY REV. DR. RYAN

# “The Church and Socialism and Other Essays”

*SOME OF THE CHAPTERS ARE:*

The Church and Socialism  
Social Reform on Catholic Lines  
The Legal Minimum Wage  
The Morality of the Labor Union  
The Morality of Speculation  
The Church and the Workingman  
Birth Control  
Woman Suffrage  
Social Service as a Profession

PRICE, \$1.50, POSTPAID

SEND ORDERS TO

UNIVERSITY PRESS

1301 Monroe Street, N. E.,    -:-    Washington, D. C

# Manhattanville College of the Sacred Heart

---

133d St. and Convent Ave., New York, N. Y.

---

Chartered by the Regents of the University of the State of New York. *Under the Direction of the Religious of the Sacred Heart.* Four Year Course leading to Degrees of A. B. and B. S. Normal Course in the JUSTINE WARD METHOD of Teaching Music.

## Academy of the Sacred Heart

Three Pre-Academic and Four Academic Classes with Special Advantages in Music and Foreign Languages. Religious Instruction and Moral Training the basis of all.

*Apply to The Reverend Mother*



# College of St. Elizabeth

CONVENT STATION (Near Morristown, N. J.)

ONE HOUR FROM NEW YORK CITY

1. *School of Arts and Sciences.* Four years' courses leading to the degrees of A. B. and B. S.
2. *School of Music.* A course leading to the degree of B. M. Teacher's and Artist's certificates are issued.
3. *School of Household Arts and Sciences.* A course leading to the degree of B. S. General courses in Home Economics open to all college students.
4. *School of Expression.* A four year course.
5. *School of Pedagogy.* Required for entrance, two years of college work.

*Incorporated under the Laws of the State of New Jersey  
with full power to confer Degrees*

## ACADEMY

1. *A Standard High School.* Full college preparatory grade.
2. *Grammar and Primary Departments.*

*College and Academy registered by the University of the  
State of New York and the New Jersey and Penn-  
sylvania State Boards of Education*

# Mount Saint Mary's College

## EMMITSBURG, MARYLAND

---

*Founded 1808*

---

CONDUCTED BY SECULAR CLERGY-  
MEN, AIDED BY LAY PROFESSORS

### COURSES:

*Classical :: Scientific :: Pre-Medical*  
*Preparatory :: Commercial*

---

SEPARATE DEPARTMENT FOR YOUNG BOYS

---

Catalogue upon request.      113th Scholastic year begins September 8, 1920

*Address: Rt. Rev. Monsignor B. J. Bradley, LL.D., President*



## Our Lady of Wisdom Academy

OZONE PARK, N. Y.

Academy and High School for Young Ladies and Little Girls. Registered and chartered by the New York State Educational Department. Students prepared for Training School and College. For summer months boarders are located at Belle Harbour, L. I. For further particulars address

*MOTHER SUPERIOR*

## Old Point Comfort College

FORT MONROE, VA.

*Preparatory Boarding School*

COURSES:

HIGH SCHOOL, BUSINESS HIGH  
AND PREPARATORY

*For Catalogue  
Apply Brother Director*

# Notre Dame of Maryland

*College for Women and Preparatory  
School for Girls*

Arrangements made for the conveyance of day pupils by automobile coach from electric cars, Roland Park to Notre Dame, Charles Street Avenue.

*Music and Art Specialities*

## Novitiate and Scholasticate of the Xaverian Brothers

This Department of Mount St. Joseph's College admits young men between the ages of 16 to 30 who wish to devote themselves to the cause of Christian Education in the brotherhood. There are many young men who feel no calling to the priesthood, yet desire to consecrate themselves and their life-work to God. This institute may admirably suit such. Necessary qualifications are good health, love for study, piety without singularity, and the intention to become a useful member of the Congregation. For further particulars apply to

**BRO. ISIDORE, *Prov'l***  
**Station D, Baltimore, Md.**



## TRINITY COLLEGE

WASHINGTON, D. C.

*A Catholic Institute for the  
Higher Education of  
Women*

*Beautifully Located in the Immediate  
Vicinity of the Catholic University*

Incorporated under the laws of the District of Columbia, with full power to confer Collegiate Degrees, registered by the University of the State of New York, and ranked with the colleges of the first grade by the United States Commissioner of Education. Conducted by the Sisters of Notre Dame of Namur. For particulars address the Secretary of the College.

## ST. CATHERINE'S NORMAL

954 Harlem Avenue

BALTIMORE, MD.

*Conducted by the Sisters of Holy Cross*

*Boarding and Day School*

*High School*

*Preparatory Department*

*Commercial Course*

*Music and Art*

For catalogue write to

SISTER SUPERIOR

## Frederick Academy of the Visitation

FREDERICK, MARYLAND

*Conducted  
by the Sisters  
of the Visitation*

For Catalogue apply to the  
Directress

## Holy Cross Academy

WASHINGTON, D. C.

**Ideal Boarding School For Girls.**—Separate Department for little girls. Modernly equipped, fire-proof building, beautifully and healthfully located on Dumbarton Heights, overlooking the National Capital. Solid and refined education with the broadening influence of living in the political and social centre of the United States.

**Standard and Elective Courses.**—Elementary, Commercial, Academic and Advanced Departments, Highest Facilities in Voice, Piano, Harp, Violin, Drawing, Painting and Languages. Art of Expression. Physical Culture and Home Economics. Extensive grounds offer ample space for Archery, Tennis, Basketball and other outdoor sports. Under care of chaperones students enjoy sightseeing excursions and visits to public buildings and sessions of Congress.

---

# MARYMOUNT

TARRYTOWN-ON-HUDSON, NEW YORK

## College and School for Women

*Conducted by the Religious of the  
Sacred Heart of Mary*

Magnificently situated on the Hudson

Forty minutes from New York City

Separate College buildings. Course leading to Degrees. Two-year finishing course for High School Graduates. Academic Course. Pre-Academic.

**MUSIC, ART, ELOCUTION,  
GYMNASIUM, ATHLETIC  
FIELDS, 5 TENNIS COURTS,  
HORSEBACK RIDING,  
CHAPERONAGE TO CON-  
CERTS, ETC.**

*Write for Catalogue to the  
REVEREND MOTHER*

Tarrytown-on-Hudson, New York

---

## *The Epiphany Apostlic College*

The Epiphany Apostlic College situated in Walbrook in the western part of the city, is the preparatory college of St. Joseph's Society of the Sacred Heart for Colored Missions in the United States.

The course of studies at the College is necessarily compact, and it is essential therefore that students be able to acquire a considerable amount of knowledge and experience in the given time.

Those seeking admission must be endowed with good physical ability and endurance; sufficiently matured mentally, so that they may be able to think intelligently, to comprehend the purpose of the College and avail themselves of its advantages.

Only those will be admitted who present satisfactory references as to character and moral worth.

The minimum limit of age is 15 years. Application should be made to

THE REV. RECTOR  
EPIPHANY APOSTLIC COLLEGE  
Walbrook, Baltimore, Md.

---

# Immaculata Seminary

WASHINGTON, D. C.

High-class school for young women and girls. Situated in suburbs.

Conducted by the Sisters of Providence of Saint Mary-of-the-Woods.

**SPECIAL TWO-YEAR COURSE** for High School graduates.

**FULL PREPARATORY and ELEC-  
TIVE COURSES.**

**MUSIC, ART, EXPRESSION, and  
Domestic Science.**

Twelve acres of beautiful campus.

Abundant out-door exercise. Horse-  
back riding.

SECRETARY

4340 Wisconsin Avenue

---

## MOUNT DE SALES

# *Academy of the Visitation*

Buildings and grounds extensive and attractive. Situation healthful, and view of Baltimore, hills, river and bay beautiful. Ellicott City electric car passes entrance. Thorough work in English, Science, Music, Art and Languages. Illustrated catalogue sent on application to

THE DIRECTRESS  
*Catonsville, Md.*



ADVERTISEMENTS

---

*Compliments of*

**JAMES KEELTY**

*Compliments of*

**D. C. HEATH**

*Publishers*

239 West 39th Street

NEW YORK CITY

*Compliments of*

**A Friend**

*Compliments of*

**St. Mary's Academy**

ALEXANDRIA, VA.

---

ADVERTISEMENTS

Phone Main 1250

**M. D. BURKA**

**MEATS AND PROVISIONS**

Convention Hall Market

---

*Fletcher Fireproofing Co.*

921 FIFTEENTH ST. N. W.

---

*Compliments of*

**E. W. ANDERSON**

*Patent Attorney*

707 G STREET N. W.

*Compliments of*

**National Supply Co.**

*Compliments of*

**Reverend Joseph Lieteuynakas**



JOHN J. EARLEY

SCULPTOR

2131 G. Street, N. W., Washington, D. C.

# PORT DEPOSIT GRANITE

*Used in Construction of*

Catholic University Buildings

*Unequaled as a Structural Material for*

Churches, Schools, Fine Dwellings  
and College Buildings



Extensively used in Philadelphia, Baltimore,  
Washington and vicinity



## *Philadelphia Metal Church Goods Co.*

Designers and Makers of a complete line of Exclusive Church Work

*Ciboria, Ostensoria, Candlesticks, Crucifixes, Pulpits,  
Railings and Gates, Bronze and Brass Tablets,  
Bronze and Brass Tabernacle Doors, Chalices*

---

DESIGNS FURNISHED UPON REQUEST

---

PHILADELPHIA METAL CHURCH GOODS CO.  
1216-1218 MASCHER STREET PHILADELPHIA, PA.

HERMAN J. WOLF, *with Wright Mfg. Co. 25 years*

## **Mount St. Joseph Collegiate Institute**

CHESTNUT HILL

PHILADELPHIA, PA.

FIFTY-FOURTH YEAR

SEND FOR CATALOGUE

BOX 18

### *For Girls and Young Ladies*

Charmingly situated on the romantic Wissahickon.  
Elementary, Intermediate, Commercial, College Prep-  
aratory Collegiate Classes for Academic Graduates.  
Special Courses in Art, Music and Domestic Science.  
Gymnasium under expert Instructor.

CAMPUS FORTY-FIVE ACRES

*Department for Little Boys*

*Classes for Day Pupils*

ADVERTISEMENTS

*"The Velvet Kind"*

CREAM OF ICE CREAMS

*A Catholic Institution for the Higher Education of Women*

**College of Mount St. Vincent**

ON HUDSON, CITY OF NEW YORK

**DAY PUPILS AND BOARDERS**

Location Unsurpassed for Convenience, Healthfulness and Beauty

*One-half Hour from Grand Central Station*

PROFESSORS OF DISTINCTION EQUIPMENT OF THE BEST

COLLEGE—Four-year Courses leading to the Degrees of

A. B. or B. S.

PEDAGOGICAL AND SECRETARIAL COURSES

*Open to Junior and Senior Students*

*Write for Prospectus*

---

PREPARATORY DEPARTMENT

**ACADEMY MOUNT ST. VINCENT ON HUDSON**

CITY OF NEW YORK



ADVERTISEMENTS

*Hausler & Company*

STATIONERS  
PICTURES  
NOVELTIES

*Two Stores*

1222 F Street      720 17th Street

*Compliments*  
*of*  
**A Friend**

Main 3338-3339

Res.—North 118

**S. A. GENTRY**

301-306 WOODWARD BLDG.

*Public Stenographing  
and  
Typewriting Bureau*

*Multigraphing  
Mimeographing  
Mailing and Cts.*

Stenographers furnished by Day or  
Week

**NOTARY WORK**

**D. D. CONDON**

**WASHINGTON, D. C.**



## SINGLE LEVER CONTROL "VICTOR"

Victor engineers have evolved, from the more recent requirements in modern x-ray apparatus, the most simplified and efficient application of certain electrical and mechanical principles—

VIZ.:

The Victor Auto-Transformer Control as incorporated in Victor Interrupterless X-Ray Transformers is the only one available today that gives the operator complete control, including the finest adjustment, *with a single lever.*

Why consider operating any type of auto-transformer control with more than a single lever? Why subject yourself to complications in technique and danger of tube destruction when with single lever control—VICTOR SINGLE LEVER CONTROL—a finer control and regulation is available.

"Whatever it is, let it be the best," is a slogan of Victor engineers that is reflected in every Victor product. It makes for our absolute confidence in the apparatus to meet the most exacting requirements, and assures you permanent satisfaction in the use of the equipment.

## VICTOR ELECTRIC CORPORATION

*Manufacturers of Roentgen and Physical Therapy Apparatus*

CAMBRIDGE, MASS.  
66 Broadway

CHICAGO  
Jackson Blvd. and Robey

NEW YORK  
131 E. Twenty-third St.

*Sales and Service Stations in All Principal Cities*



# Contents for September, 1920

## PRINCIPLES AND METHODS . . . . . 195

The Relation of Religious Organizations to a City-Wide Federation.  
Rev. Francis A. Gressle.—A Word of Thanks.—What is Social  
Work? Elizabeth Cosgrove.—Our Catholic Charities.—A Case  
Record.

## SOCIAL QUESTIONS . . . . . 204

The Problem of Complete Wage Justice. Rev. Philip H. Burkett,  
S.J., Ph.D.—Private vs. Public Operation of Railroads.—False  
Popular Notions in Connection with Tuberculosis. Joseph Walsh,  
M.D.

## SOCIETIES AND INSTITUTIONS . . . . . 213

The National Conference of Catholic Charities.—New Develop-  
ment of Catholic Charities.—A Court for Probationers. Edwin  
J. Cooley.—The Dentist and Social Work. Joseph A. Manning,  
A.B., D.M.D.—Catholic Women's Leagues in Foreign Countries.  
Marguerite Boylan.—Association of Catholic Charities of New  
York. Teresa R. O'Donohue.—Comments on the Central Shelter.  
Rev. E. Betowski.

## THE SOCIETY OF ST. VINCENT DE PAUL . . . . . 226

The National Conference and the Annual Meetings of the Society.  
—Vincentian Program at Washington.—The German-Austrian  
Fund.—Mulry Square.—Laws Concerning Children.—Obituary:  
Brother Edward Devoy.—Reports of Councils and Conferences.

## THE CATHOLIC CHARITIES REVIEW

Published the middle of every month except July and August by  
**THE NATIONAL CONFERENCE OF CATHOLIC CHARITIES**  
AT 120 WEST 60TH STREET, NEW YORK

### Editorial Office:

THE CATHOLIC UNIVERSITY OF AMERICA, WASHINGTON, D. C.  
REV. JOHN A. RYAN, D.D., Editor-in-Chief.  
REV. JOHN O'GRADY, Ph.D., Manager.

Annual Subscription, \$1.00

Single Copies, 15 Cents

Make checks payable to *The Catholic Charities Review*

Entered as second-class matter January 13, 1917, at the Post Office at New York,  
New York, under the Act of March 3, 1879.

Acceptance for mailing at special rate of postage provided for in Section 1103,  
Act of October 3, 1917, authorized October 8, 1918.

# SOUVENIR NUMBER

## NATIONAL CONFERENCE OF CATHOLIC CHARITIES

---

SIXTH BIENNIAL  
MEETING

SEPTEMBER TWELFTH TO SIXTEENTH  
NINETEEN HUNDRED AND TWENTY  
WASHINGTON, D. C.



# THE CATHOLIC CHARITIES REVIEW

VOL. IV

SEPTEMBER 1920

No. 7

## Principles & Methods

### THE RELATION OF RELIGIOUS ORGANIZATIONS TO A CITY-WIDE FEDERATION <sup>1</sup>

BY REV. FRANCIS A. GRESSLE,

*Director Bureau of Catholic Charities and Social  
Work, Cincinnati, O.*

**T**HIS is an era of organization and centralization in every channel of endeavor. Large business interests multiply their efficiency and their dividends a hundredfold by the amalgamation of their forces. The field of social service and charity also must be educated to the fact that greater and more lasting results will be obtained only by a union of effort. There should be the same degree of progress in philanthropy as in every other field, and we must have the same amount of organization and coördination as exists among other institutions. The time is here when there must be more united planning in coping with modern social problems.

The spirit of coöperation, the unity of action and the growth of community feeling engendered by the war must not be allowed to fall into "innocuous desuetude." It was then that all races and creeds, preacher, priest and rabbi, stood side by side to help win the war. Will we ever forget that wonderful awakening of the community spirit? That

same magnanimous spirit must continue, and underlie all our efforts if we are to fight and win the battles in our great war against all forms of human distress. That same whole-hearted community spirit which helped us to accomplish so much in winning the great world war, must now again unite our forces; must bring all classes, regardless of creed or color, together before we can expect to work miracles in the field of charity or social service.

There are hundreds of charitable societies and agencies in every large city to cope with every form of human misery. The volunteer, after a few weeks of plodding through the field, aye, the youngest tyro in social work, soon discovers the lamentable chaos that reigns among the charitable societies of every over-populated city, and realizes more than words can tell the necessity of uniting these scattered forces of social service if they are to measure up to the call of suffering humanity. The need of some system of community control is apparent to all who are engaged in social work in the larger cities. In many places it is indeed chaotic—there is so much duplication, so much waste of

<sup>1</sup> Paper read at the National Conference of Social Work, New Orleans, La., April 19, 1920.

time and effort—there is no coördination or coöperation—there is no program or plan—there is an entire lack of social vision. The result of all this is appallingly inferior and efficient service, so exasperating to the progressive and methodical man of business.

In every city there should be some central control, preferably a voluntary community council which must aim at standardizing and placing social service on a more efficient basis. This control, to be effective, should be sympathetic and advisory, and not seek to disrupt or destroy the smaller social service groups. The Cincinnati plan is working admirably and we expect it to lead in the effective organization of communal social work. Less than a decade ago Social Service in the Queen City of the West appeared to be in a hopelessly chaotic state. It was the wise and prudent planning of the first director, Mr. Wm. H. Norton, of the Cincinnati Council of Social Agencies, that brought about a most harmonious spirit of coöperation. Mr. Norton left too soon to reap the benefits of his plans. Mr. C. M. Bookman wisely followed in the steps of his predecessor, and to his broadminded and sympathetic manner in dealing with the affiliated social groups we must credit the success of the plan. Many marvel at the splendid manner in which representatives of all religious social groups coöperate in our city. Through this communal organization of social work we expect to remove all forms of narrowness and religious bigotry, thus making our city a brighter and happier place to live for ourselves, for our children and for our children's children.

In these days of intensive salvage, of avoiding overlapping, when we are straining every nerve to save effort and to make for efficiency, the thought may arise is there a need for both the sectarian and the non-sectarian social worker? Destroy the one and you will deprive society of a wonderful array of volunteer service. There may be a great peril in carrying our efficiency to extremes. Let us not seek to make social work a mere cold-blooded, lifeless machine-like production. There must be

some feeling, some soul in our work. There is need for both—take away the religious or sectarian worker and you deprive social work of a powerful spiritual force. The religious worker is impelled by a motive of real brotherly love and gladly sacrifices time and energy for the cause. On the other hand, the non-sectarian, the public agency, will be an incentive to the religious worker and instil in him a desire to strive for higher standards; to apply more modern and progressive methods in his work.

We find three large religious or sectarian groups doing social work in all larger cities. They are the Catholic, the Jewish and the Protestant. Each maintains and successfully conducts many charities, having a beneficent and far-reaching effect upon society. Each group is indispensable, for each appeals to the heart and soul of the client, to his faith in God and not to merely utilitarian motives. We may not be able to pass an unbiased judgment upon these two great social groups, the sectarian and the non-sectarian. There is danger of prejudice on both sides. Let the results speak for themselves. The non-biased observer, however, will easily detect that the religious group is producing as far-reaching effects as the non-sectarian. If this were not true the sectarian societies would not flourish. In their own spheres the one is just as effective as the other. As a matter of fact, they are indispensable to each other and therefore should so coördinate their work as to obtain the best and most harmonious results. The religious group before it can be successful can not be ignorant of modern scientific methods, but must be ready to adopt the latest discoveries in social science.

The need then of some community control of all agencies, religious and non-religious, doing social work in a community is most apparent. In many cities it has assumed the nature of a Federation or Community Council, composed of the voluntary affiliation of all social agencies. Many may fear such a federation—but those who seek to perform high grade social work will rather welcome it. The thought uppermost in



many minds is, what shall be the nature of such federations? Shall they be merely fiscal federations? or, shall they dictate the policies of the affiliated agencies? shall the federation be empowered to rule out of existence any agency refusing to adopt its plans or suggestions? or shall the federation simply mother the affiliated groups and dispense goodly and godly advice to her social children? A Community Council or a City-Wide Federation must necessarily have certain distinctly and well defined powers. A federation that usurps a power not given to it by the affiliated societies, that seeks to control an agency by intimidation, that seeks to dictate a policy without representation will itself soon disintegrate. A community must be taught to look with great confidence upon its federation. This confidence must not be possessed by a few social thinkers, but should be the communal thought. Confidence and trust must be the foundation stones of every federation. There is no need to discuss further the plan of such federations, but suffice it to state that the strength of the federation lies in the united planning of the federated social groups and not in the dictatorial and autocratic policy of the director. Each society or agency should be consulted upon all matters of importance and all new plans or policies should have the endorsement of every agency. Let there be a perfect understanding from the very inception of the federation, what shall be expected as the minimum standard for an affiliated organization and the federation must necessarily succeed.

Should sectarian or religious charities affiliate with City-Wide Federations? Why not? Complete coördination in every city of all social service work is the humane call of the day. The best and highest type of social work can only then be obtained when there is some kind of a supervisory control. The religious charity is just as anxious to produce a high standard of social work and should then be ready to relinquish any petty grievance or hobby. A striking feature of such coördination will be, the reduction of the possibilities of duplication—there will grow up a

splendid Christian spirit of broad-mindedness, a marked absence of bigotry and the raising up of the social service standards of the church groups. Many religious orders in the Catholic Church are forbidden by their vows from commingling with the public, and it may be objected that there never will be perfect coöperation or coördination with the Catholic group. This difficulty has been overcome in many places by appointing one of the diocesan clergy to look after their interests in the Federation.

Let me briefly outline the articulation of the Catholic group with the Cincinnati Council of Social Agencies. A great many Catholic institutions in charge of Sisters do not have a Board of Lay Directors. The business of the institution is conducted by the nuns themselves. Four years ago the Archbishop of Cincinnati decided to coördinate the Catholic charities of his Archdiocese. The first step was to overcome duplication among the various Conferences of the St. Vincent de Paul Society. All cases of the Society are now registered through the Bureau of Catholic Charities with the Confidential Exchange. It was surprising to learn that very many of their cases were being handled at the same time by other agencies. A complete record and history of their cases are now filed at the Bureau. A family budget is made out for each case. All children for admission to a Catholic institution must pass through the Bureau. A complete history and complete medical examination of the child can only be dismissed upon the sanction of the Director. Before a child is admitted or dismissed from an institution a home investigation must be made. Older girls who are dismissed from the Convents of the Good Shepherd are placed under the guidance of the Catholic Big Sisters' League. If the Council of Social Agencies desires to more closely coördinate some phase of social work in which Catholic social or charitable work is vitally concerned, the entire plan is submitted to the Director of Catholic Charities, who in turn consults with those institutions whom it affects. If it receives his approval the plan is put into effect for the Catholic

institutions. The harmonious spirit that prevails among the great number of social organizations, both sectarian and non-sectarian in Cincinnati, is due to the broadminded policy of the Director of the Council of Social Agencies, Mr. C. M. Bookman. After all, the success of any federation will greatly depend upon the impartial and unbiased judgments of its director.

A federation should embrace all classes of social work. The coördination should be complete. All types of social service should coöperate. Coöperation does not only mean to enjoy the benefits, does not only mean to receive, but also to give. As long as the City-Wide Federation will confine its efforts to raising the standards of social work, but not to interfere with some vital principle of the affiliated religious groups, there is bound to be complete coördination. A phantom fear may arise that the Federation will seek to eliminate and blot out of existence all sectarian charities. In that event the religious groups may quietly withdraw and they may be much better for the contact, certainly they will not have lost by it. This affiliation of religious and sectarian charitable societies with a City-Wide Federation cannot be hurtful nor will the sectarian societies lose their identity. The communal federation should always consider the principles underlying religious social work and in formulating its plans, in drawing up its programs, it should have due regard for the religious views of the affiliated sectarian groups.

In conclusion, the affiliating of all sectarian charities with a City-Wide Federation will produce a most salutary public effect. The public will view with more favor and look with more approval upon the coördination of all the social forces of the city. Emphasis, great emphasis, today is laid upon preventive social work, and this can become more effective by the combined and united efforts of all social groups. Prevention is a matter of educating the public and how can one individual agency make an impression on the volatile public mind. It requires the united effort of every social agency to

develop a wholesome public sentiment which will eliminate class hatred and class strife. We are seeking the most efficient and the highest types of social standards and we will never reach that degree of perfection in social work until we have a complete federation—a federation which will embrace every class of philanthropy, religious and secular, public and private, municipal and State; then, and then only, will social work in our larger cities function with the greatest effectiveness by preventing and relieving untold human misery and distress.

### A WORD OF THANKS

We wish to express our most sincere appreciation to our contributors who gave so generously in response to our Appeal in the June issue. We feel that special mention should be made of the Society of St. Vincent de Paul of Brooklyn, who made the first contribution—a check for \$150. We are also greatly indebted to the Rev. Wm. E. Corr of Los Angeles for \$100.

Up to date the REVIEW has received \$300 in response to its appeal.

\* \* \*

The Particular Council of the St. Vincent de Paul Society in Los Angeles operates a very successful Waste Collection Bureau. According to the last report the Bureau has netted nearly five thousand dollars to the Society during the past year.

\* \* \*

The Knights of Columbus of Portland, Oregon, have just completed a centre for Catholic social activities. The building is provided with a splendid gymnasium and swimming pool. The Knights are planning for organizing various types of recreational and club activities for men and women in connection with the centre. They expect to employ at least one full time recreational director.

\* \* \*

Buffalo recently conducted a campaign to raise \$50,000 for the Rosemary Smith Home for dependent mothers and their children.



## WHAT IS SOCIAL WORK?

BY MISS ELIZABETH COSGROVE.

Judging from the frequency of the inquiries made of the social worker, one of the biggest riddles of the day is "What is Social Work?"

A brief definition of such a comprehensive activity is almost impossible. Social work is a profession which concerns itself essentially with the direct attempt to enable every human being to lead a normal life—to develop morally, mentally, and physically so that society may be eventually composed as largely as possible of self-supporting, self-reliant and moral individuals.

According to Catholic ethics, each individual has a right to live, which includes the right to maintain life at a true human standard by means of the requisite natural goods; of proper food, suitable clothing and decent housing. He has the right to be educated; the right to labor, and the right to rest and recreation. These are the things which make for the normal life, and man not only has these rights, but he has a natural claim against others to be allowed to share in these rights. The Catholic position is that a man has a right to a normal life on the grounds of the intrinsic worth and sacredness of his personality. If he is deprived of the opportunities requisite for the normal life "he cannot realize the potentialities of his nature nor attain the divinely appointed end of his nature."<sup>1</sup>

For numerous reasons—sickness, invalidity, old age, vice, unemployment—many individuals and families are kept for at least a time from leading a normal life. It is the function of the social worker to assist the individual to return to this normal state.

Social Work falls into three classes—Social Case Work, Social Group Work, and Institutional Work.

As the title indicates, Social Case Work deals with an individual as part of the family group; it considers him with his family and home as his background, and attempts to understand his life from this background, and so works

out the problems that confront him. Agencies doing social case work are not limited in their activities, as is popularly supposed, to those who seek financial assistance; family problems of every kind are handled by the social worker; information and advice on many subjects are given; emergencies are met. In fact, only a small percentage of the families with whom the social worker comes in contact are families in need of material relief. Nor does the social worker spend her greatest energy and time in acting as a "merry little sunshine." She concerns herself primarily with seeking the fundamental causes of her client's difficulty; in order to find these causes it is necessary to obtain full information concerning the past and present life of the client and of the client's relatives; to obtain useful information from his friends, especially those who knew the client at his best—from his priest, employer, physician, grocer or fellow-workers. Having obtained all possible information, the social worker then compares the value of the various pieces of information, considering the characteristics of the informant, and so arrives at what may be the causes of the difficulty. When the causes are known a remedy can then be worked out. It is the proper application of the correct remedy that makes for successful social work. The process, simple as it may sound in the telling, involves an indescribable amount of patience, tact, cheerfulness, and an unquenchable belief in the truth that there is more good than bad in the world.

Group Work includes such activities as club work of all kinds—recreational, educational and physical instructional groups; settlement work; classes in household and manual arts—in fact, all activities by which the community is bettered through the increased knowledge or goodness or contentment of those engaging in such activities. The Girl Scout Movement, citizenship classes, Little Theatres, reading circles, hiking clubs are a few of the things included in Social Group Work. Many localities

<sup>1</sup> *Distributive Justice*, by John A. Ryan, p. 362. New York: The Macmillan Co.

are carrying on interesting and useful activities without their being recognized as real social work; where their value is recognized and individuals with enthusiasm and the missionary spirit arise, then successful activities in one locality are transferred to another.

Institutional Work is that branch of social work in which the clients are cared for in institutions. The modern tendency is to give institutional care only to those who cannot be cared for elsewhere. The need for institutional care for delinquents and for the mentally defective will probably always exist as long as there are mentally defective and delinquent.

It is the belief of the most successful workers in the field of social work that the best results are obtained in all phases of the work, if a complete knowledge of the possibilities and scope of Social Case Work is obtained before undertaking work in the field of group or institutional work.

The relation between social work and social reform is one easily defined: Social reform deals with the large mass of the people, while social work deals with individuals or with small groups of individuals. Most social reforms have been direct outgrowths of social work. For example: Reforms in Child Labor Laws, Prison Laws, Workmen's Compensation Laws, Mothers' Assistance Laws, Old Age Pension Laws, are a few of those that have been effected through an airing of intolerable conditions by social workers of vision and force.

A case story, told only in outline, may serve to illustrate the various phases of social work. A woman applied for assistance at the office of an agency for doing family case work. She stated that her husband had deserted her three months before; that she had placed her two children, aged six and four, in an orphanage and was keeping her one-year-old baby at home with her; she owed three months' rent and was absolutely without funds at present, and had no relatives who could help her out in any way. She stated that she was very reluctant to ask for help, but she would like to have her other children at home with her if any arrangement could be

made. No further information was obtained from her at the office, but the following day a visitor (a social worker) went to her home for further knowledge of the situation. After several visits to the home and to relatives, and to others who, she felt, might be of assistance, the social worker finally worked out a plan of treatment. She learned that the man of the family had been in ill health for some time previous to his disappearance; he had been quarrelsome, which was foreign to his normal disposition, and had threatened several times to leave home. Steps were taken immediately to locate the man; and within a few days the social worker learned that he had been picked up unconscious in a city ten miles from his home and had been taken to the municipal hospital, where he still was and had not yet fully recovered his memory, having had nothing on his person to identify him, so that the woman had never been notified that he had been hit by a passing train. The physicians stated that he would probably be able to return to work in about six months. The mother of the woman was interviewed; she had not been on good terms with the woman since her marriage because the woman had married against her wishes. When she learned that her daughter was in real trouble, however, she was willing to do as much as she could to help her out. With a little stinting she said she would be able to pay the back rent and would see that the children had an adequate supply of clothing. A sister of the man was found, who was willing to contribute five dollars a week towards the support of the family until the man was able to return to work. It was learned that the woman was remarkably skilled at fine ironing, and since her home was near a residence district it was not difficult to keep her supplied with work. The two children were then taken from the orphan asylum. The rent of the four-roomed house was paid by the woman's taking in two boarders. The baby did not appear to be in good health, and so a Public Health Nurse was called; after consulting a physician it was found that the baby needed a different diet from that which it had been receiving; a Milk and Ice Association



was asked to supply the home with milk. And so the family got along for a year, at the end of which time the man was well enough to return to work. An agency doing real citizenship work was operating in the neighborhood, and very soon the woman was learning English and cooking in a night class, which was held in the kitchen of one of her neighbors.

With the responsibility of the career of, sometimes, a whole family on her hands, it is evident that the more complete knowledge of human nature, of conditions of life, and of the ultimate end of man that the social worker has, the more successful will be his work. Such knowledge cannot be acquired by a brief period of training, nor by any amount of experience of the kind that ignores the value of new methods and the necessity of self-improvement. A college education, followed by a period of special training, which includes practical experience, is the desirable equipment for a social worker. Among many non-Catholic agencies, and among too few Catholic agencies, this type of worker is now being demanded. The more highly trained workers an agency has, the higher are its standards and the more successful is its work. The Catholic Church, with its high ideals of service, is not going to neglect its sacred obligation by committing its needy members to the care of uneducated and untrained workers who are not capable of fulfilling their purpose, no matter how well-meaning they may be. This very point has been developed forcefully by Rev. William J. Kerby, Secretary of the National Conference of Catholic Charities, in his discussion of the "Passions of Charity," which appears in the *CATHOLIC CHARITIES REVIEW* for March, 1920:

"The spirit of charity develops furthermore the passion for efficiency. That is to say, they who serve the poor wish to serve them adequately, wish to serve them wisely and in every direction to which their needs point. They will seek the most effective methods. They will endeavor to make their resources serve to the utmost. They will endeavor to leave no want unsatisfied and to neglect no opportunity to bring hope, power, independence and completed reconstruction to those in need. The spirit of supernatural charity cannot be expressed worthily through methods

that show bad judgment. It cannot be expressed in methods that lack thoroughness and that fail of any of the graces of perseverance which are the offspring of abiding conviction."

Non-Catholic agencies doing real constructive social work will remain unwilling to give to incompetent workers in a Catholic agency the care of families whose well being they have endeavored to secure. In order to maintain the leadership in the field of charitable work, which the Catholic Church has held for centuries, it appears to be the duty of socially-minded Catholic young women and men to equip themselves for active service.

*Pittsburgh, Pa.*

## OUR CATHOLIC CHARITIES

Catholic Charity is a work of religion. The Church is concerned with the care of handicapped children, with the relief of the poor, and with the care of the sick, for she is anxious to extend her spiritual mission and to bring souls nearer to God. The charities of the Church are just as dear to her as any other work which she undertakes.

If the care of the poor and handicapped was a purely secular work it might just as well be turned over to the State or to private non-religious agencies. The Church would have no interest in the work other than to see that it was done honestly and fairly.

In our Catholic Charities as in the other works of religion the leadership of the clergy is indispensable. Without their support no Catholic work can expect to succeed. Many Catholic social service movements have failed during the past few years because they did not have the active support of Catholic priests. These movements were as a rule organized by persons who did not have any clearly defined plans as to the specific types of work which they were to do. The originators did not seem to have realized that it is difficult if not impossible to touch Catholic life except through the parishes. One hears a great deal at the present time about the failure of the Catholic clergy to coöperate with Catholic social service movements. A study of actual condi-

tions, however, will show that much of this criticism is without much foundation. Priests are naturally unwilling to coöperate in a work in which they are not given an active voice. They can not and should not be expected to surrender their leadership in charity as in other religious works to lay organizations. Wherever diocesan charities are well organized the priests are ever ready and willing to coöperate. They are anxious, and rightly so, to see the integrity of their parish maintained. They are anxious to see as much work as possible done by the parishes.

In our Catholic Charities we have many problems which are city-wide in character. In order to care for these problems we need a central diocesan organization of Catholic Charities. This organization should be in the charge of a priest who understands the technique of charity and devotes his entire time to it. The function of the central organization should be the relief of the poor in coöperation with the parishes, care of delinquent children, the development of coöperation in different organizations engaged in charitable work, the development of an interest among Catholics in Catholic Charities and the education of our Catholic people in regard to the aims and purposes of our Catholic Charities.

Our greatest need in Catholic Charities today is the coördination of existing diocesan agencies through a central diocesan organization. Our Catholic Sisterhoods are doing a splendid work in caring for dependent and delinquent children, but they need a central diocesan agency to investigate all applications for admission into their institutions to provide after-care for the children discharged, and to assist them in improving their standards.

In the work of our Catholic lay organizations there is much overlapping and duplication of effort. In many cities in the United States we find as many as three organizations of Catholic women engaged in the same type of work. It should be possible for a central organization of Diocesan Charities to bring these organizations together, provide for the proper division of labor, and improve standards of work.

The fear has been expressed in many quarters that a central organization of Diocesan Charities will interfere with the work of the St. Vincent de Paul Society. The facts do not indicate that there is any ground for this fear. Wherever Diocesan Charities are properly organized the St. Vincent de Paul Society is much more active and doing much better work than in dioceses where charities are poorly organized.

One of the first duties of the central organization should be to provide for a conference of the St. Vincent de Paul Society in every parish in the diocese. A diocesan bureau which does not endeavor to build up the society of the St. Vincent de Paul is neglecting a great opportunity for good, it is depriving hundreds of men in the diocese of an opportunity for self-sanctification and of doing a work of service to the poor. In the long run the central diocesan bureau will find that it is the better policy to do its relief work through the St. Vincent de Paul Society.

There are two dangers which must be avoided in the organization of Diocesan Charities. The organizations which have done valuable pioneer work in the field of social service must not be compelled to lose individuality. They embody a great deal of zeal and sacrifice, which are a great service to the charities of the diocese. It should be the purpose of the central office to assist rather than to interfere with existing organizations. In its work in centralizing the charities of the dioceses it must necessarily interfere with them to some extent because it must prevent overlapping and must endeavor to secure fairly high standards of work. In the long run it will be found that the best method of bringing about coöperation among existing agencies and improving their standards is by confidence and counsel.

The second danger to be avoided is the development of the purely financial federation. The central organization may collect large sums of money for the existing agencies, but if it does not endeavor to bring the agencies together, if it does not improve their standards, if it does not coördinate their work, it will be of little account so far as the really effi-



cient administration of Diocesan Charities is concerned.

### A CASE RECORD

BY JOHN J. O'CONNOR, JR.

The case was reported to the visitor by a nun. The family consisted of a hard-working mother with five children and a drunken husband. The neighbors told the visitor that the man took every cent the woman earned and spent it for drink; they also reported that he beat the woman and children every day. When the visitor mentioned this latter report to the woman she conscientiously explained "Not every day; only from time to time." The woman and children were starving and in despair when the visitor called.

The visitor soon found that the couple had never been married, and explained to the woman that she was free to leave the man if she chose. The woman would not believe this good news until the visitor brought her a written opinion from an attorney. The visitor then found rooms for her and her children at some distance from the neighborhood in which they had lived.

The man was enraged when he found that his means of living and drink were thus taken from him, and threatened the woman and children with violence. The visitor reported him to the police, and they ordered him to leave the city. When this was made known to the woman she said she preferred to leave, as she had a mother living in a distant town who would care for her and the three youngest children if a good home could be found for the other two. The visitor provided transportation for the woman and her three children, and found an excellent home for the other two children with a friend.

This case report was presented at a weekly conference of the students of the School of Social Work, Duquesne University, as an example of methodology which would meet with the approval of trained and tried case workers. No little surprise was expressed when the date of the case was given as May, 1833, and it was explained that, notwithstanding the expert technique used in solving the problem, it was the first case on which

the visitor, a young law student, had ever worked. It appeared, however, that a visitor with some friends, a few Sundays before he had made his first call on this family, had been given some very sound advice on solving the problems of poor families. Their instructor had said:

"If you intend the work to be really efficacious, if you are in earnest about serving the poor as well as yourselves, you must not let it be a mere doling out of alms, bring each your pittance of money or bread; you must make it a medium of moral assistance; you must give the alms of good advice. . . . Most of you are studying to be lawyers, some to be doctors, etc. Go, and help the poor, each in your special line. Let your studies be of use to others as well as to yourselves. It is a good and easy way of commencing your apostolate as Christians in the world."

How well the visitor carried out this advice may be observed from his handling of the case reported above. The instructions were given by M. Bailly, the first President of the St. Vincent de Paul Society, at its organization meeting. The young law student who was the visitor on the case was Frederic Ozanam, the Founder of the St. Vincent de Paul Society.

*Pittsburgh, Pa.*

\* \* \*

*Modern Medicine*, a new departure in the field of medical journals, is a magazine that deals with the application of medicine and allied sciences to industrial efficiency and national health. The magazine is a clearing house in matters of medical and health progress for physicians and others interested in administrative, industrial and social health problems—in other words, it aims to apply the whole knowledge of medicine and sanitation to public welfare. The first issue of the magazine appeared in May, 1919. *Modern Medicine* is published in Chicago, and the managing editor is Mr. John A. Lapp, LL.D., who has also been connected with the National Catholic War Council since its organization, as director of its committee on education.

# Social Questions

## THE PROBLEM OF COMPLETE WAGE JUSTICE

REV. PHILIP H. BURKETT, S.J., PH.D.

**T**HE struggle between Capital and Labor is waging fiercer. Many peacemakers have stepped into the arena and proffered their services. But mediation has so far been unsuccessful. The antagonism is as strong as ever. The granting of bonuses leaves the laboring man in a state of servitude. Profit-sharing is a step in advance, for it breaks up the enormous gains of the employer and shares them with his workmen. But they still remain in a state of dependence, and for that reason the solution of the problem is not considered satisfactory. The only sedative of the social unrest is found in part-ownership by capital and labor. The laboring man, they say, must not use the tools for the benefit of others, but he must possess them. Hence coöperation has become the watchword of the day. Where the coöperative system seems inapplicable, for example, in natural public utilities, mines, forests, transportation, and so forth, State ownership is advocated. There seems to be hardly any doubt that State ownership, coöperation and a restricted capitalism will run parallel for a long time to come. Which will outrun the other in the near or distant future is a matter of surmise. Universal coöperation is considered by some a moral impossibility. Capitalism cannot and ought not to be exterminated root and branch. But it must be kept within bounds. State ownership or administration in certain utilities cannot be condemned. All this, however, means retention of the wage system even though it embrace only a small minority of the workingmen. If the system be wrong, we can, of course, not tolerate it, even for a minority. We must find a

means of extricating the victims. But hardly anybody defends this theory. Sociologists, interested in human welfare, are rather anxious to remove the evils that infest the wage-earning class, since the system itself cannot be removed entirely, at least for many a moon.

I believe the suggested remedies are crystallizing around these three points. First, the granting of free scope to coöperation and promoting it wherever possible; second, the assigning of its proper sphere to State ownership or at least partial administration; third, the retention of a moderate and sane capitalism with the wage system. I am concerned here with the wage system only. Admitting that it will continue to rule industrial relations for an indefinite time, we may ask the question: What will be necessary to solve satisfactorily this phase of the labor question?

Almost all writers on economics and ethics shun this territory as if it were dangerous ground. Yet it would seem to be a question of paramount importance, one that calls for a speedy answer. For Labor, theoretically at least, desires to adhere to the principles of distributive justice. Still it is becoming a giant in strength. Its demands are growing apace. It has learned from capitalism to be greedy and exacting. It wants its share of the goods of the earth and wants it to the fullest extent of justice. How much may we concede? An attempt shall only be made to suggest norms. It seems rash to propose a definite solution of so perplexing a problem. In this question as in so many similar ones we have to turn to ethics for the right principles. Expediency and might resulting from union cannot be safe guides. Nor can the short cuts to



justice suggested and frequently advocated by our daily papers be of service. For, as Dr. Ryan correctly says: "If there exist moral rules and rational principles applicable to the problem of wage justice, it is our duty to state and apply them as fully as we can."

To my mind the first and most fundamental principle is that the Author of nature has made the goods of the earth for the benefit of *all* His rational creatures. They have needs. The goods satisfy these needs. For this reason and for no other do they exist. They can have no purpose of their own. But does it follow from this that all human beings must have the same share in them since the essential needs are the same. Evidently not. The Owner of these goods has very wisely ordained that, whilst the goods were no man's personal property when He gave them, they become so by the individual's work. Work is a blessing to mankind. To plan a state of society in which man will have little, if any, work would, for that reason, be energy misspent. For what would become of human society if man did not have to work in order to supply the wherewith to live? Now, since work itself and the very ability to work and the accidental needs of life are different in each individual, the possession of the goods of the earth must vary. The Marxian Socialists have stressed the equality of human nature to an excessive degree. Hence the conclusions they draw are erroneous, namely, equality of opportunities, of labor and of remuneration. The only correct deductions from our first principle are these: Each human being has the natural right to possess what is absolutely necessary for life. Then every human being has the God-given right of acquiring the means of satisfying the ordinary needs of rational life and of sharing, to a reasonable extent, in the comforts. Hence arises the duty in every other man not to debar him in any way from the opportunities of reaching this end. A state of society in which a very small percentage commands a vast amount of the available goods given for all, and puts an impenetrable barrier around them so as to exclude the great bulk of mankind, except

on terms arrogantly and autocratically dictated to them—such a state, I say, is contrary to the designs of the Author and Owner of these goods. They are held by force and with a questionable right. They ought to be redistributed, not by confiscation but by giving access to them on reasonable terms. These terms partly consist in not blocking industrial opportunities to enterprising men and in granting, at least, a liberal living wage to all workers and, as I shall show later, more than that.

There is another principle, as fundamental as the first, on which complete wage justice is based. It is the principle enunciated by right reason and hence undeniable that man is not a chattel and that labor is not a commodity. The employer is erroneously looked upon as a producer, the laboring man as a tool of production. That is the way of considering a machine. Its value is measured by its producing power. It is thrown on the scrap heap as soon as it ceases to work. Hence, whilst it is true that productivity must remain a consideration—and a mighty one—in determining wage justice, it can under no condition, be the only one. So long as we look on the laboring man as just so much brawn power purchasable at its current market value, so long will our step towards justice be halting. No matter how we approach the question we shall not be able to get away from the fact that the working man is a human personality and consequently has the dignity and rights of one. In this regard—and it is the most essential one—he is on a par with his employer, no matter how numerous the latter's millions of wealth may be. They have equal natural rights. Other rights, resulting from origin, station in life, ability of mind or body, inheritance, and so forth, are for the most part acquired. In any case they are accidental to nature. They bestow additional rights, it is true, but they can never abate one tittle of the natural rights of the less favorably situated in life.

We cannot disguise an equally clear fact that the laboring man is by nature a potential or actual husband and father of a family. As such, he has the divinely

imposed responsibility for its support. But in the present state of society the weekly wage is the only means the laborer has of fulfilling this obligation. The conclusion is obvious. To consider the wage-earner as an individual, subject to a contract and to refuse to give any consideration to his wife and children, is to be deaf to a clear demand of the natural law. The employer has to consider not only what he gets from Mr. Jones, his employee, but also what he is bound by the natural law to give him. The latter is a member of the same social family and must be treated as such. Besides, even if the contract with the individual laborer be insisted on, it cannot be denied that the employer is engaging not only brawn but brain power as well. A human being always gives more than a machine, though the output be the same. The human being gives valuable time of life which might be devoted to other and possibly better pursuits. The employee puts at the service of his employer strength of body and health, a loss that is sometimes irreparable. In a word, he gives for a time to his employer, what he owes to his family, namely his very self. The ethical value and not the economic value only has to be weighed in the labor balance.

The principles just developed, are, it seems to me, the pivots on which the whole wage question must turn. An employer, who happens to be a high cost producer and whose profits for this reason or for any other will not permit him to pay his employees a living wage, ought to go out of business without delay. For nature has given no man a right to enter the field of competitive production in order to make profits or even a comfortable livelihood at the expense of an inherent natural right of his neighbors to the same livelihood. An exception might be made in case of widespread industrial depression, when numerous high cost producers would have to shut down business. For in that case the more efficient industrial establishments would not be in a position to absorb the great mass of workers rendered idle, and hardship would be the result to labor and industry. In such a crisis the right of the laborers might

be said to be temporarily suspended, every effort being made in the meantime to restore the equilibrium. But when the employer can pay a living wage Dr. Ryan's principle may be put down as an axiom: "The right of the laborers to living wages is superior to the right of the employer or business man to anything in excess of that amount of profits which will insure him against risks and afford him a decent livelihood in reasonable conformity with his accustomed plane of expenditure."

But let us suppose the laborers, one and all, have received a liberal family living wage, and the profits which they have contributed to produce are still in excess of the above-mentioned norm, what further rights have they to share in these profits? Obviously, the phrases "insurance against risks, decent livelihood, reasonable conformity with the accustomed plane of expenditure" admit of wide interpretation. Many an employer will give them the widest possible interpretation in order to safeguard his excess profits, and at the same time conform to the canons of distributive justice. But, granted that these excess profits exist may the employer keep them in justice or has the laboring man a right to a share? If so, what is the norm of distribution?

In analyzing this norm, writers are wont to make the hypothesis of a fixed wage-fund out of which the groups of workers are to be paid. It is clear that such a wage-fund does not really exist, but the hypothesis serves as a convenient means of giving concrete expression to complete wage justice. Very few English writers speak of the canons that might be considered as regulating the relative amount of wages due the different groups of workers.

The first, and perhaps the least, disputed is that of "superior productivity." It stands to reason that the worker who produces more or a better quality of goods ought to be remunerated by a higher wage. This superior productivity may be the result of greater exertion or of better ability. It matters little whether this ability is native or acquired. The former constitutes a title just as valid as that of that of a workless heir



to a vast estate. Superior productivity, unlike other doubtful canons, may be accurately measured. Results speak and results are what the employer is looking for. Superior "efforts" are too indefinite a thing. They are proportionate to exertion, it is true, but not always to results. They do not always fructify. It is not the subjectively good will which this particular employer is bound in justice to reward but the material output.

"Superior sacrifices" may be considered the second canon of justice. Under this head comes the expense of industrial training. Those who require no training for their work are able to commence earning a wage at once. Those, however, who require training, must sacrifice time and energy and money until they are properly equipped. This expenditure evidently must be balanced later by a higher wage. However, the loss or diminution of physical strength and of health in consequence of the debilitating effects of the work is a title to additional remuneration. Such, for example, is the work in mines or in the construction of subways. Our factories, too, abound in occupations of this kind. Ultimately the community is benefited thereby, and the community must stand the cost of the higher wage if the profits will not admit of it. Unusual risks and disability resulting from accidents or disease incident to certain occupations, constitute a valid title to additional compensation. Sometimes a man may be disabled for the remaining term of his life, and it may be a long one. A machine can be repaired when out of order. If this is impossible it is thrown aside. Not so a human being. Whose is the obligation of meeting the expense? Theirs, evidently, who have reaped the profits, namely, the capitalists. It would not be just to make parents, the family, charitable institutions or the State provide for such costs. This financial burden might possibly be sustained by the State, that is, by taxpayers, in all cases where the employer has already remunerated the sacrifices of his workers by a system of sickness insurance, accident compensation, or exceptionally high wages. Finally, under the head of superior sacrifices might be classified occu-

pations that are unusually disagreeable or despised, for example, that of an orderly in a hospital. However, I do not think that all work of this kind ought to receive a higher pay. Some occupations are of a despicable nature only on account of the traditional view taken of them. If wages were raised above those of "most of the unskilled tasks" or even of the "skilled but relatively pleasant" ones, as Dr. Ryan suggests, many would apply for these jobs. In a short time they would cease to be so despicable. It would not do to reduce wages. Besides, many, for example, scavengers and bootblacks are engaged in these occupations not because of lack of industrial opportunities, but on account of mental inability, unsteadiness of character and habits, shiftlessness, and so forth. They are fit for no other and have made no efforts to get another.

A third canon of universal and undisputed value is "human welfare." It may be thus worded: "Any profits due to exceptional efficiency or directive ability may in justice be retained by the producer." This canon is reasonable, but it may be subject to wide and selfish interpretation. For, who will venture to determine even approximately what percentage of the profits the producer may claim as his pay by virtue of this canon? Nevertheless, it must be valid and applicable. For, if he were compelled in justice to divide even this share, there would be no sufficient incentive to put forth extraordinary efforts. It would destroy initiative. With initiative destroyed progress would go and industrial stagnation would be the inevitable result. Competition would be utterly profitless. All this would spell disaster to labor and production.

From the purpose God had in creating the goods of the earth, it might appear that "human needs" ought to constitute the principal canon of distributive justice. This is, in fact, the ideal of Socialists. It is clear, however, that individual or family needs, when taken alone, cannot be considered a sufficiently definite norm of wage justice. For, who will determine these needs accurately for the individual or his family? They vary considerably. This cannot be intrusted

to the head of the family. How the needs would grow! Nor could a tyrannous and venal board be relied upon to do justice in every case. Besides, such a system would savor too much of communism in production and paternalism in distribution. It was a success in the early Christian communities for obvious reasons, but it would not do now. It would put a premium on laziness and selfishness. "The State must and will provide, no matter how little I work." That would be the slogan. It must be admitted that human needs, especially the essential ones, make the first right to material goods a valid one. It forms the basis for all titles by which it comes to be actuated. Of these the foremost, acknowledged by the law of reason, are first occupancy and labor. Labor then will be necessary to determine in some way the amount of the world's goods that ought to be distributed to every human being in order to satisfy his human needs.

All other valid canons of wage justice can, I believe, be brought under the head of those already mentioned, for example, the canon of scarcity.

But the question may be further asked: Have the workers a right beyond that of a living wage and the additional amount due to one or more of the canons of wage justice just outlined? Let us see.

Man has by nature faculties which are capable of development indefinitely. His strength and health may become better, his intellect acquire more and more learning, his character be trained further, and his soul may advance daily in perfection. Man has also by nature a strong tendency to better his condition in life in all these spheres. The Creator, evidently, did not intend that the capacity should be realized to its fullest extent in all. This is an impossibility. Nor is it easy to determine just what degree of self-development man has a right to reach. But one thing is certain, that nature concedes the right to a certain moral standard. This right must be actuated by self-exertion by which the laboring man earns his weekly wage. This is, in the present state of society at least, the only means he has, apart from

the intellectual and spiritual opportunities which State and Church provide for him. Will the moral law stand in the way of the worker to any further advance? If so, then we must admit that the vast majority of workers are doomed forever to a bare living wage. The minority, whom nature may have endowed with more than the average ability, must be content forever with an additional minimum which falls to their share in virtue of one of the above-mentioned canons. But if the moral law does not put a limit to the workingman's standard of living, and to his self-development, what right has any man to do so?

At whose expense, then, shall the extra compensation be made? Shall it be the employer's or the consumer's? Successful strikes put the burden directly on the employers. The employers invariably try to foist it on the consumer. Dr. Ryan is greatly opposed to any regulation or law which would make wage labor a status with absolutely no hope of pecuniary progress. He totally disapproves of a condition of society in which the laborer is universally prevented from making any further effort to go beyond a fixed maximum. From what has been said it is apparent that such a stand is most reasonable and quite in accord with sound ethical principles. Hence the immorality of repeated strikes for higher wages could not be determined exclusively by the fact that the present wage is a very good one, but by extrinsic reasons, such as great harm done the employer, the consumer, the industry, particularly the great preponderance of evil over the good. Many other features would have to be considered, such as the extent of the profits of the employer. However, it seems questionable in most cases, whether any substantial benefit would be derived from raising wages above what is termed the "equitable minimum" at the widespread expense of the consumer. If numerous groups of laborers followed this policy it would inevitably react on increased prices all along the line. For other classes of workers, whose salary or income did not easily admit of such periodic increase would quickly become



aware that they were lagging behind in the race for betterment. They, too, would take the necessary steps to secure a corresponding increase. This, in turn, would act on the purchasing power of money. We would soon be back at the starting point in our wage problem. Legislation, to prevent this rise in prices, would be of little avail and possibly undesirable. Countless consumers, whose wage or income could not be raised, would be the sufferers. Hence, whilst we must concede the laborer a natural right to better his condition in life indefinitely, we may be constrained to set certain limits to the exercise of this right when the consumer's good is at stake. No, the increase in wages beyond the "equitable minimum" must be taken from the excess profits of the employer. I am inclined to say, that, if for example, a large manufacturing plant, after paying a living wage and the "equitable minimum" still yields considerable surplus profits, they ought to be wiped out by a reduction in prices. If this principle were universally observed the vast majority of consumers could profit in addition to the laborers. For prices would be reduced and the purchasing power of money correspondingly increased. The good would be more universal, and hence, as ethicists say, more divine. Besides, the purpose of any manufacturing plant, for example, is in the last instance the consumer's good. It is not the employer's, for his surplus profits are, according to our supposition, to be diverted. Nor is its purpose to give the laborer an opportunity of making a comfortable living, for this is amply provided for by what we termed the "equitable minimum." Hence the advantage accruing from surplus profits ought to go to the consumer in the first place. I think the foremost effort to remove the wage evil ought to be made in lowering prices and not in raising wages. This can and must be done at the expense of the producer. The strong arm of the law ought to be invoked, if necessary, in order to restrain him from retaliating.

Summing up, the following would seem to be the order of distributive justice as it could result from our study of

the question. Interest to loan-capitalist, a living wage to undertaker-capitalist, a living wage to workers; the profits due to employer on account of exceptional business ability, superior efficiency, additional exertions; the "equitable minimum" to employees, that is, the additional wage due to superior productivity, sacrifices, disagreeable nature of work, and so forth; interest to the undertaker-capitalist, any surplus to be distributed among consumers by better quality or lower prices. Such, at least, seems to be the correct theory. As a matter of fact—and we are living in a world of hard and cold facts—the employer being probably the most powerful in this mad scramble for "no man's land" of profits, will be the first to fix his proprietary stake. He will thus claim possession by right of first occupancy. This will certainly be the case so long as the principles of complete wage justice are not dinned into his ears and he is not forced to listen effectively. The struggle for a living wage is meeting with greater and greater success. The struggle for complete justice is bound to win out in a democratic era of labor strength. The fight will continue to be hard, but it is worth the while.

*Boston College.*

#### PRIVATE VS. PUBLIC OPERATION OF RAILROADS.

In a recent address delivered in Washington, Mr. Hines, the late Director-General of Railroads, declared that under private operation the railroads will need a larger increase of freight rates than would have been necessary had the roads remained in control of the United States Railroad Administration. Mr. Prouty, the Chairman of the Interstate Commerce Commission, agreed with him, and estimated the increase that will now be necessary at 25 per cent, while under government operation a ten per cent advance would have sufficed. The authority and impartiality of these two men are incontestable. If their estimates are correct, what is to be thought of the assumption, industriously propagated for more than a year, that private operation is more efficient than government operation?

## FALSE POPULAR NOTIONS IN CONNECTION WITH TUBERCULOSIS

BY JOSEPH WALSH, M.D.,

Medical Director, White Haven Sanatorium,  
Philadelphia.

*Heredity.*—Tuberculosis is not hereditary; in fact, it appears that the opposite is true, namely, that tuberculosis in the ancestry produces in the descendants a certain amount of immunity. This is true of infectious diseases in general, and there is no reason why it should be different for tuberculosis.

It was originally considered hereditary simply because it occurred more frequently in children of tuberculous than non-tuberculous parents. After the discovery of the microorganismal cause, and the acquisition of the knowledge that it was contagious, it was recognized that children of tuberculous parents develop it from contagion after birth, and not through heredity, and the children of non-tuberculous parents fail to develop it because they have not been in contact with it.

A similar argument holds true for the inheritance of a predisposition to the disease. Because children of tuberculous parents who are thus exposed to tuberculosis develop the disease, and the children of non-tuberculous parents do not develop it does not prove the former more susceptible, but only proves them exposed while the latter are not exposed. It makes no difference how susceptible or predisposed we are to Bubonic Plague if it never comes here, we will never catch it. This, however, does not prove us insusceptible, and the poor people in Asia predisposed.

Considering the extreme exposure suffered by a child of a tuberculous mother, it is not a surprise when it takes tuberculosis, but it is a great surprise when it does not. Here is a tuberculous mother with tubercle bacilli on her lips, kissing and fondling her child for three or four years after birth. When the little one is sick, and thereby running down, she caresses it all the more. If such a child were especially predisposed to tuberculosis, it would never survive this intense infection. The fact of the matter is,

however, that more than half of the children of tuberculous parents fail to develop tuberculosis, and the ones who do rarely manifest it under ten or fifteen years, proving that they must be born with a strong predisposition against it.

*Exercise.*—The not uncommon opinion is that the cure of tuberculosis is affected by exercise; the contrary is the truth. The most important part of the regime in the cure of tuberculosis is rest, and it is probable that many early cases can be cured by rest alone. Years ago it was common to see patients walking four and five miles a day with temperatures of 102 to 103 degrees, thinking they were thus curing themselves, when actually they were doing the worst thing imaginable. Even the very early cases are put to bed for a short time, and far advanced or acute cases sometimes must remain in bed for months.

*Mortality.*—Tuberculosis is one of the most easily cured diseases, and many more cases get well than die of it. The popular idea of its great fatality is due merely to the fact that lay people do not recognize it until it is so far advanced that a fatal termination is to be expected. Tuberculosis usually begins with the deposit of tubercle bacilli in a limited area. If the soil is good, they multiply in number, gradually exhausting or destroying the tissue in which they are developing until they eventually destroy even a whole lung. It is the same disease, however, whether only the size of a pea or a thousand times the size. When the amount of tuberculosis is small, and the susceptibility of the individual to its development not too great, the disease can be comparatively easily checked and frequently cured. As a rule, lay people think of tuberculosis of the lungs as associated with violent cough, copious expectoration, extreme emaciation and high temperature. The earlier stages may be associated with little or no cough, little or no expectoration and



no loss of weight. Sometimes the early symptoms are limited to fatigue, stomach disturbance, nervous irritability or symptoms simply pointing to lowered nutrition.

*Climate.*—Lay people still have the notion that climate has an influence on tuberculosis. The popular idea prevails that patients do better in the mountains than at the seashore, and in a warm dry than in a cold moist climate. None of these ideas has been proven scientifically. In order that one place be better than another for tuberculosis, it is necessary that it show among its own inhabitants a less death-rate. Atlantic City is on the seacoast; Wilkes-Barre and Reading in the mountains. They are cities comparable in size. In order that Wilkes-Barre and Reading be better for tuberculosis than Atlantic City, the death-rate in the former must be less; as a matter of fact, the death-rate in all three places is about the same, with the advantage in favor of Atlantic City.

In addition, forty years ago, a common scientific cure for tuberculosis was to send the patient on a six months' voyage in a sailing vessel. It was then one of the most successful ways of curing the disease. The reasons are evident. The patient was so confined that he was obliged to rest; the interior quarters so disagreeable that he was obliged to be outside all the time; and the fact that he was outside kept his appetite to a sufficiently high mark to make him eat well.

Experience has proven that it is not where the patient is, but what the patient does which effects the cure. We have no reason to believe from our experience of the last thirty years, that one climate is better than another. If it is, we do not know which climate takes the palm. We have now sanatoria distributed at all the altitudes and throughout the various climates of the earth. The statistics of recovery from these, which are properly run, are practically the same. In building a sanatorium now, our principal thought is not altitude or climate, but convenience of access to physicians who are skilled in tuberculosis.

It is the experience of every physician entering on the specialty of tuberculosis

to find many more cases of tuberculosis get well than he had thought possible. He is so surprised by the number of recoveries that it is very difficult for him to realize the place where he is located has not something to do with it. The impression of physicians, therefore, who are practicing only in one place may readily be wrong. A number of Philadelphia physicians have had a special opportunity in that they had a large hospital for dying cases in the centre of the city, a sanatorium just outside the city, and two or three sanatoria one hundred and sixteen miles away at an altitude of one thousand three hundred feet at White Haven, Penna. They practiced, therefore, at a level both in the country and in the slums of the city, and at an altitude. After an experience extending over sixteen or seventeen years, all are willing to agree that patients do quite as well in one place as another, provided they do the same in both places.

In my own experience, I have seen one or two patients who failed to do well at White Haven, do well in the Phipps Institute in the heart of the slums of Philadelphia. I have never seen the opposite, namely, a patient fail to do well in the Phipps Institute do well at the White Haven Sanatorium. The particular patient I have in mind was an acute case at the White Haven Sanatorium with repeated hemoptyses continuing for three months. Eventually believing he was going to die, he was sent to the Phipps Institute, and improved so much in six months that he returned to the White Haven Sanatorium, where he became an arrested case, and he has now been well for ten years. The reason probably was that the White Haven Sanatorium at the time was equipped for early cases, and we had only five nurses to take care of one hundred patients. The Phipps Institute was equipped for very sick patients, and we had twenty-two nurses for fifty patients. The better nursing care which he got at the Phipps Institute provided the influence necessary for his getting well. I relate the case principally to insist that it is what the patient does, or what is done for him, rather than where he is, which is of importance.

*Proper Place for Cure.*—There are only two places in which it is worth while trying to carry out a tuberculosis regime, namely, at the patient's own home or in a sanatorium. The sending of a patient to a farm house in the country or to a hotel in the mountains is the height of folly. The most important single thing in connection with a patient's getting well is proper medical supervision. A physician would never dream of visiting a typhoid fever case and telling the mother or friends what to do and never return. He insists on coming to see the patient every day to be sure that his orders are carried out, and that nothing new has arisen necessitating special measures. It would be absurd to expect that a physician could instruct the family how to meet all the emergencies of a typhoid fever case in the time at his disposal; it is just as impossible in a case of tuberculosis. It is true the physician does not need to see the tuberculous so frequently, and if he attempts to, the chances are he will do the patient more harm than good. In the ordinary progress of typhoid fever changes may be noticed in about twenty-four hours; of tuberculosis in a week to two weeks. As it is wise for the physician to see the typhoid fever patient once a day, it is wise for him to see the tuberculous patient about once in ten days.

*Sanatoria.*—Patients do best in sanatoria because everyone is doing just what they ought to be doing, and it is easy to follow suit. Patients do badly in hotels, because everyone is doing the opposite to what they ought to be doing, and again it is easy to follow suit. In a sanatorium everyone recognizes that the patient has the disease and the patient has nothing to conceal. He takes his rest, his nourishment, his open air cure, and coughs or expectorates without comment; in the hotel, he is trying to conceal the nature of his ailment, fears to cough, neglects his diet when people are watching him, and even hesitates to sit outside. At least at home everyone knows that he has tuberculosis, and is making no objection to his doing the things which they know to be proper. The principal objections to the home are that

relatives are too sympathetic, unnecessarily exaggerate the significance of petty symptoms which are of no importance, and on the first improvement imagine he is actually better than he is, and urge him to do things which should not be done.

\* \* \*

One of the essentials in the organization of Diocesan Charities is the admission of all children to Catholic Child-Caring Institutions through a central office. It will be the duty of the office to make a careful study of each child so that it may be in a position to plan intelligently for it. In many cases it will be possible to have the child retained in its own home. When it has become necessary to remove the child from its home the central office should be in a position to care for it in an institution or foster home.

Without full and complete information in regard to the child the central office can not do its duty towards it. Nothing is more essential as a means of obtaining reformation in regard to children and planning for them as a complete and thorough medical examination.

One of the serious problems which many of our Diocesan offices are facing is the securing of the coöperation of physicians and hospital in providing medical examination and medical care for the children in their charge.

In a number of cities the central bureau of Catholic Charities has found it possible to utilize the existing Catholic hospital clinics for the medical examination of the children. When they are placed in homes they are returned to the clinics periodically for reëxamination and follow-up. When the children are placed in institutions reinvestigation and medical care are attended to by the physicians in the institutions.

Cincinnati and Los Angeles have devised rather unique methods of providing for the medical examination of children committed to Diocesan care. In each of these cities central clinics have been organized in connection with the Bureau of Catholic Charities. In Los Angeles the clinic is used as a general baby welfare station.



# Societies and Institutions

## THE NATIONAL CONFERENCE OF CATHOLIC CHARITIES

**T**HE National Conference of Catholic Charities was founded in February, 1910, by a committee called at the suggestion of Brother Barnabas, head of the Lincolndale Agricultural School, by the Right Rev. Bishop Thomas J. Shahan, Rector of the Catholic University. A constitution was adopted, officers were elected and the first biennial meeting was held in September, 1910, at the Catholic University. The following is the record of meetings:

	No. of Delegates	States Rep.	Cities Rep.
1910 .....	400	24	38
1912 .....	425	27	52
1914 .....	500	24	53
1916 .....	500	22	79
1918 .....	450	27	89

The Conference has issued full reports at these meetings. Papers and discussions touch on practically every phase of relief and social work in which the Church in the United States is interested. The reports average four hundred pages. They represent the first attempt made to coordinate our vast charities and to put our leaders in relation with one another in a way to promote efficiency and breadth of view. From the beginning, the National Conference has received cordial approval from the Holy American Hierarchy. Its meetings have uniformly aroused greatest enthusiasm and have promoted the development of Catholic charitable activities throughout the entire country. The biennial meetings of the Conference have been to all who attended them, sources of real inspiration and courage.

The aims of the National Conference as announced in 1910 are as follows:

1. To bring about exchange of views among experienced Catholic men and women who are active in the work of charity.

2. To collect and publish information concerning organization, problems and results in Catholic charity.

3. To bring to expression a general policy toward distinctive modern questions in relief and prevention and toward methods and tendencies in them.

4. To encourage further development of a literature in which the religious and social ideals of charity shall find dignified expression.

Catholic charities have developed with gratifying rapidity since 1910. While many concurrent causes have contributed to this happy result, it has been the privilege of the National Conference both to profit by this development and to contribute in important ways to it. Organizations and activities have widened their scope. Technical and civic development in relief work has introduced new factors in the field, of which our charities must take account. Marked advances in social legislation, new policies and more exacting standards in dealing with the poor reflect new fundamental points of view from whose influence our charities should not and do not isolate themselves.

The National Conference serves our charities in recognizing and evaluating these developments and in offering to our leaders from every part of the country, welcome opportunity to discuss their bearing on the interests of the poor and the Christian philosophy that prompts us to charitable work. The Conference is now perfecting an information service which will furnish indications as to legislation, methods,

standards and literature which affect work for the poor in any way.

Although Catholic charities are most extensive and effective they have produced relatively little literature in the United States. The only periodical devoted strictly to Catholic charities that we had prior to 1916 was the *St. Vincent de Paul Quarterly*. It was founded in November, 1895. Its maintenance and success were due to the courage, foresight, and self-sacrifice of the lamented Thomas F. Mulry. Since the St. Vincent de Paul Society had been most active in promoting the welfare of the National Conference, the officials of the Society generously concurred in the plans of the National Conference to establish a Catholic charity monthly. The last issue of the *St. Vincent de Paul Quarterly* appeared in November, 1916, and the first issue of its successor, the CATHOLIC CHARITIES REVIEW, was published in January, 1917. The task of editing and managing the CATHOLIC CHARITIES REVIEW was intrusted by the National Conference to Rev. Dr. John A. Ryan. Under his direction the REVIEW has become a factor of primary importance among our lay and religious charities.

As early as 1899 many subscribers of the *St. Vincent de Paul Quarterly* urged that it be made a monthly. In 1908, at the National Convention of the Society in Richmond a unanimous vote indicated a general demand for a monthly. The committee was appointed to study the problem, but no record of the report is found. The National Conference of Catholic Charities voted in 1910 in favor of establishing a national periodical to be devoted to the interests of the charities of the United States. A similar vote was recorded in 1914. In November, 1915, the officials of the *St. Vincent de Paul Quarterly* declared themselves in favor of establishing a monthly review, and proposed that the *Quarterly* be converted into a monthly, to be issued as the official organ of the National Conference of Catholic Charities and the St. Vincent de Paul Society. At the same meeting the Society voted that the editorship be offered to Rev. John A. Ryan. At the September, 1916,

meeting of the National Conference of Catholic Charities the REVIEW was formally established in accordance with the plans approved by the St. Vincent de Paul Society. The editorship was intrusted to Dr. Ryan.

Both the National Conference of Catholic Charities and the CATHOLIC CHARITIES REVIEW have grown in popularity every year. Both are bound to become powerful factors in the organization and development of Catholic charities.

\* \* \*

### NEW DEVELOPMENT IN CATHOLIC CHARITIES

The care of anæmic children and especially of children predisposed to tuberculosis is always a serious problem for our Catholic Child-Caring Institution. Some time ago the Missionary Sisters of the Sacred Heart under the direction of the Bureau of Catholic Charities of Los Angeles secured a country home for such children. The Sisters have recently erected a beautiful building near Los Angeles to take the place of the original home. The building is one hundred feet long by seventy feet wide, and will accommodate one hundred children.

It is the intention of Father Corr, director of the Bureau of Catholic Charities, that as many as possible of the children coming under diocesan care, who are in any way predisposed to tuberculosis, should be cared for in the New Preventorium. The institution will accommodate one hundred children. Before children are sent to the Preventorium they are given a careful medical diagnosis at the Free Clinic of the Santa Rita Welfare Centre, operated by the Bureau of Catholic Charities. While in the institution the health of the children is in charge of a tuberculosis expert.

The Los Angeles Preventorium marks a new and much needed development in Catholic Child-Caring Institutions. We need more and more specialized institutions.

\* \* \*

In social work we are frequently inclined to over-emphasize technique, to the neglect of the great fundamental purpose of making men better morally, mentally and physically.



## A COURT FOR PROBATIONERS

BY EDWIN J. COOLEY.

An interesting step in the development of Probation was taken in New York City a few months ago, when Chief City Magistrate William McAdoo appointed City Magistrate Alexander Brough as Magistrate of the Probation Court. Sitting in a chair in a small private room at the headquarters of the Magistrates' Courts, Judge Brough talked intimately and sympathetically with one adult probationer after another. The men who had been summoned to appear before the first session of this court entered the Judge's chamber one at a time and were separated from him by only a small table, less than three feet wide. Many had come to the building distrustingly. They did not know what it might mean to appear before this new court. As Magistrate Brough discussed their affairs with them, however—asked them about their success while on probation—and tried to learn whether any factors in their lives were making it hard for them to keep out of trouble, their distrust gave way to friendliness. To some of them the Judge gave advice about finding work with a better future before it than the jobs they were then holding, to some he spoke a word of praise for their good conduct, to some he urged the importance of making greater effort if they were to justify the trust reposed in them. At the close of each interview he shook hands with the man, told him to come in and see him or the Chief Probation Officer if he ever got into trouble, and bade him good-bye and good luck. Most of the men left the room in smiles.

## KINDLY RELATIONSHIP BETWEEN JUDGE AND PROBATIONER

The Probation Court is not merely a device for establishing sympathetic relationships between City Magistrates and probationers; those were not uncommon before. It is a means of centering in one court the whole judicial supervision of persons on probation. Heretofore adult probationers have been expected to appear before the magistrate

who tries them. If any question arose concerning the modification of the period or conditions of their probation, if a warrant was desired for their arrest, if sentence was to be imposed upon them, or if they were to be discharged, these matters were all brought, if practicable, before the magistrate who first heard their cases. But there are forty-three magistrates in New York City; those judges rotate in various courts scattered throughout the five boroughs. It is sometimes extremely difficult, therefore, to bring a probationer before the magistrate who tried him; in practice this was often not done. The result was that magistrates sometimes heard cases about which they knew little. Moreover, the magistrates are burdened with a vast number of cases of other sorts. To add to the difficulties of the old system, the forty-three magistrates have entertained, of course, different and often conflicting ideas of the purposes of probation, of the persons meriting probation, of the proper length of the probationary period, of what constitutes violation, and, in general, of the best methods of supervision. This has produced a similar diversity in both the views and the methods of probation officers. By establishing a single court, this exclusive jurisdiction over all these matters, it is hoped that the impracticabilities of the former system will be brought to an end, and diversity will give way to uniformity.

## OFFICIAL REVIEW OF EACH PROBLEM

Prior to the institution of the Probation Court, it was practically impossible for the magistrates to keep track of the men who had been placed on probation. They did see a few who, because of violation of the probationary conditions, had to be brought back to court in disgrace. But of the greater number of those who made good, they had no opportunity to hear. At present, each probationer must appear before the Probation Court to give an account of his

stewardship, and there is an official review of each problem. The judge has the time to give careful attention to each individual probationer, and this makes for better judgment and more effective administration of the Probation System. Contact, also, with the Judge and the Court prior to discharge from probation, exercises a very wholesome influence on the probationer.

#### HONORABLE DISCHARGE ISSUED

The Probation Court (Part One), which has now been in operation for several months, is held at night in chambers at 300 Mulberry Street. There is an entire absence of formal court atmosphere—there are no officers, no uniformed attendants, no formality of any kind. The probationer enters a small room and finds the judge there alone. The judge has before him the probation officer's report of the man, and he has previously conferred with the officer as to the probationer's conduct during his probationary period. If the officer is needed, he is waiting in another room; but it has been found that the probationer unbends and talks more freely and frankly when he is talking with the judge alone. The judge discusses the man's affairs with him, admonishing, advising and praising in an intimate, friendly way. If the man has "made good"—and a wonderful percentage of them do—he is given an official honorable discharge. The certificate is a sort of diploma which, as Magistrate Brough puts it, can be shown by the offender to anyone who in the future questions his fulfillment of the conditions of his probation. After each interview the judge shakes hands with the man, wishing him good luck and good-bye.

#### INDETERMINATE PERIODS OF PROBATION ADAPTED TO INDIVIDUAL NEEDS

But not all the probationers are ready for discharge when they appear before the Probation Court. At the end of the probationary period the officer may be only beginning to make an impression on his man, and all the efforts to reclaim and rebuild may go for naught if the probationary period is terminated at this point. The judge may in such

event prolong the period, so that the good work begun may continue until the man has worked out his salvation and is ready and able to take his place unaided in the affairs of life.

Other cases will present themselves, though not so frequently, where a probationer will have made such firm and steady progress that his probationary period may be shortened with advantage. In such cases, also, after study of the reports, and conferences with the Probation Officer, and after a careful scrutiny of the man, the Judge of the Probation Court may terminate probation. This power to adapt the process to the individual will result not only in greater advantage to the offender, but will make for greater uniformity of judicial action.

#### INCREASED EFFICIENCY AND EFFECTIVENESS

The Probation Court is designed to supplement and reinforce the work of the individual probation officers and to increase the effectiveness of the probation system as a whole. Another idea underlying the establishment of the Probation Court is that a judicial termination of all probation periods is desirable. This gives dignity and impressiveness to the final act of the probation process. A painstaking disposition of cases is secured by having them all reviewed at the end of probation by a single magistrate who can apply uniform standards in deciding whether the man should be discharged, continued under oversight, or committed to an institution. Moreover, the Probation Court will permit an indefinite period of probation, allowing each man to work out his own salvation, and the time when this has been effected will be determined by the Probation Court. The proceedings in this court will always be simple and informal, and suggestive of the atmosphere surrounding most juvenile courts.

#### NEW BILL TO LEGALIZE PROBATION COURT

A bill has recently been passed by the Legislature, signed and approved by the Mayor, and by Governor Smith. This bill makes a slight amendment to the



Inferior Criminal Courts Act, giving the Board of City Magistrates power to create the Probation Court. This bill gives legal power and authority to the Probation Court which has until now been lacking.

Without the splendid coöperation of Chief City Magistrate William McAdoo, who in the usual progressive and forward-looking spirit which has been so distinctive of his administration of the affairs of the City Magistrates' Courts, this court could not have been created. Magistrate Brough is also to be commended for his sympathetic and enthusiastic spirit. He is giving that kind of

friendly helpful service which has been characteristic throughout both his personal and official life. Moreover, he is serving as presiding judge of the new court in addition to his other work as member of the Board of City Magistrates, sitting in the new court at night and giving generously and unstintingly of his time and effort. With a spirit such as is exemplified by both these eminent judges, the new Probation Court cannot help but be an important factor in the reconstruction work of the courts.

*New York City.*

## THE DENTIST AND SOCIAL WORK

BY JOSEPH A. MANNING, A.B., D.M.D.

Realizing the benefits to be attained by coöperation and organization, as contrasted with individual and unsystematic effort, the Catholic Dentists of Greater Boston have formed a Guild, under the patronage of St. Apollonia, the patron saint of dentistry. Guilds played a very prominent part in the social, civic, and moral betterment of their members in the early centuries and, even at this late date, properly organized and well intentioned Guilds would be of great value to the members of the Guild and have an influence for good on the community in which they were formed. With this idea in mind twenty-five Catholic dentists, from different parts of Greater Boston, met as a temporary executive committee and elected a temporary chairman and secretary. Plans were drawn up for the organization of the Guild, and a call was sent out to the Catholic dentists of Boston and vicinity to a meeting on March 11, 1920. About one hundred and fifty responded and, with these men as charter members, the Guild of St. Apollonia was organized.

The objects of the Guild are three: 1. Spirituality; 2. Professional Advancement; 3. Charity. While the objects are not many in number, each is of the greatest importance. As to the spiritual side: Through the courtesy of His Eminence Cardinal O'Connell, who has heartily approved of the project and has promised his coöperation, the Guild was

favorable to the appointment of a Spiritual Director in the person of Rt. Rev. M. J. Splaine, D.D., who will guide the members along spiritual lines. Any Catholic dentist of good moral character and professional integrity will be eligible for membership. Several meetings will be held throughout the year, one meeting being a yearly Communion breakfast.

2. Professional Advancement. This object is of an academic nature with a social thought underlying it, but in no way dominating it. Opportunity will be afforded members of the Guild for association and personal contact with their fellow-members. By this association it is hoped that friendship and a brotherly interest will be fostered. Apart from the social benefits which the Guild will afford, there will be a stimulation to professional research. Clinics and essays will be encouraged, in which men, who have something of interest and importance along professional lines, will be given an opportunity to present their thoughts to the members of the Guild. From the presentation of clinics and papers professional advancement must necessarily follow.

3. Charity. In this object a great field is opened up, full of the greatest possibilities. In this field the Guild will do its greatest work. Charity here will consist of giving to our parochial schools and Catholic institutions the

benefits of our dental education by organizing and systematizing the dental care of the children in these schools and institutions.

In the light of modern knowledge, the dentist is no longer considered as one who fills your tooth, makes you a crown or plate, or stops the pain in your tooth, but he is considered, and rightly, too, as much a guardian and conservator of man's bodily health as is the physician. The world has at last begun to realize the important part that care of the teeth plays in the maintenance of health, and that care of the teeth does not begin, as our fathers would have us believe, when they begin to trouble us, but as soon as they erupt in the child. Children are as susceptible to the influence of teeth on their health as are adults, and more so, because in the child the body is in the developmental stage and anything that disturbs the development has a decided effect on the body when full development has been reached. Statistics prove this to be true beyond question of doubt; and while the writer does not feel it incumbent on him to prove a fact that has already been proved a thousand times over, a glance at the table below may serve to bring more forcibly to the mind just what systematic care of the teeth and correction of dental defects may do in the way of preventing infectious diseases. Statistics of a complete type are difficult to obtain from institutions in the vicinity of Boston, but the following, although not complete to date, will show what dental treatment can accomplish over a period of years.

RECORD IN REGARD TO INFECTIOUS  
DISEASES IN ST. VINCENT'S ORPHAN  
ASYLUM.

	1907-1908	1908-1909	1909	Nov. 1910	Nov. 1911	Nov. 1912	Nov. 1913	Nov. 1914
Diphtheria	6	2	1	0	0	0	1	0
Mumps	8	3	10	4	0	0	0	0
Scarlet Fever	17	8	12	8	0	0	0	0
Pneumonia	3	5	4	6	0	0	0	0
Measles	24	50	40	25	0	0	6	0
Tonsillitis	19	16	8	3	0	0	0	0
Whooping Cough	7	2	2	0	0	0	0	0
Chicken Pox	15	17	10	6	0	0	0	0
Typhoid	0	0	0	0	0	0	0	0
Croup	4	0	0	0	0	0	0	0

Mental conditions are also decidedly influenced by the teeth. In more than one school or institution this has been demonstrated fully, and correction of dental defects has brought about almost miraculous changes in backward children. For example, in psychological tests in the Marion School at Cleveland in 1910, class efficiency was raised to 99.6 per cent, while individual efficiency was raised more than 30 per cent by tests where the one essential was the correction of dental defects and the maintenance of oral hygiene.

Physicians and all those, who have, in any way, been connected with the education of the young, admit the importance of oral hygiene and all intelligent people concede it to be an essential to health and efficiency. Unfortunately, there are some to whom this message has never been brought, and through their ignorance and lack of realization of this important fact, many innocent children have been forced to suffer inconveniences and labor under handicaps that might have been avoided.

Let us consider briefly the conditions that exist in our city. In Boston there are two dental colleges, several clinics attached to hospitals and several attached to various charitable organizations. Best of all is the Forsyth Dental Infirmary for Children. There are probably very few who are unacquainted with the wonderful work that this institution is doing among the poor of our city and the wonderful results that have been accomplished. Hundreds of children, who in no other way could obtain proper dental care, are cared for at the Forsyth. That this institution could care for all the children in the city is an impossibility under the conditions that exist in our schools at present. In spite of the fact that almost all the larger cities, and even towns, have awakened to the fact that dental supervision is a necessity, Boston has not, as yet, adopted the plan. Dental care is supervised along with medical care, and is looked out for by the school physicians and school nurses. The average medical man is frank to admit that he knows little or nothing about the teeth, and still it is on the medical profession that the



dental welfare of our public school children is dependent at the present time. The writer has no desire to offer any criticism as to the methods or efficiency with which this work is carried on by the school physicians and nurses, but contends that the system itself is entirely wrong, and that the dental supervision should be in the hands of those who are best acquainted with the situation and the subject under consideration. Let us hope that the city authorities will soon awake to the seriousness of the situation and give over the supervision to those who are best equipped to handle it. In that case they must turn to the dentists.

Other cities and towns have their school supervision carried on by dentists and have their local clinics. In the mind of the writer the local clinic is preferable to the centralized clinic because, by its nearness to the individual child, danger in transportation is proportionately decreased, less time is lost from school, and, in case of accident, the child's parents are easily reached.

What is true of our public schools is also true of our parochial schools. In some individual cases a decided effort has been made on the part of pastors to remedy the defects that exist in our parochial schools, but there has been no definite supervision and no definite system carried out and hence the results have not been of the best. The majority of the children in the parochial schools need dental attention as well as the children in the public schools and without dental treatment, are suffering ills that can be avoided. The number of children in parochial schools in Boston and surrounding cities and towns is no small number, as there are approximately 30,000 children in Boston and 75,000 in the Archdiocese of Boston, who rely on volunteer medical inspection, and no dental inspection worthy of the name.

There exists in our parochial schools and our Catholic institutions a crying need for dental supervision. By dental supervision we mean, a well defined plan that will be of practical value, carrying with it the necessary authority to insure

its working power. Supervision without authority will be of no practical value, but supervision with a definite authority can and will work wonders.

This is the situation as it stands. How can it be remedied or at least improved? This is where the Guild of St. Apollonia comes in. The Guild offers to take over all this work in the parochial schools and institutions, to supervise the dental care of the children and to see to it that the necessary work is carried out properly. How do they plan to do this? The first thing necessary is that the Guild be invested with the authority to go into the schools and institutions, examine the mouths of the children, and prescribe a course of treatment. This authority we expect to get from His Eminence the Cardinal. The next thing is to find means of doing this work, and a method of conveying the children to and from the clinics. The Forsyth will handle all the children we can furnish for extraction and with an organization behind us, we can obtain the other treatment elsewhere. The means of conveyance has been looked out for through the generosity of a patient of a member of the Guild. This gentleman has offered to the Guild an auto bus for this express purpose. With this generous gift at our disposal, we feel that many children can be brought daily to and from the clinics with safety and dispatch. With the time properly planned, many trips can be made from given localities in one day, with the result that weekly totals of children treated should be in the hundreds.

Some may say that this cannot be done, but we know that it can because it has already been done. One man, with the auto bus of the Notre Dame Convent at his disposal, went through two parochial schools, in a down-town section of the city, and in two months' time had examined and had made possible all the necessary extractions in both schools. In these schools at least seventy-five per cent of the children were in need of extraction. If one man, alone and unaided, was able to accomplish this, what will the Guild accomplish with a practical working system, with not one man alone, but with one

hundred and fifty determined and enthusiastic workers doing all in their power to carry on this necessary work.

It is the intention of the Guild to utilize the Forsyth to its fullest capacity, and then to use the local clinics where available. Organization of local clinics will be strongly advocated in localities where trips to the centralized clinic would be inadvisable.

Convinced, as the Guild is, that conditions are not what they should be, we are going to try to remedy these conditions, and we feel fully confident that we will succeed. We want our children to be cared for, not as well as the public school children, but far better, and if it is in our power to bring this about, it will be done. We fully realize that countless obstacles will be met with, but we are prepared to meet and overcome them.

What is possible in Boston and vicinity is possible in other communities. The field is open and broad and the possibilities are there. All that is necessary is the recognition and development of them.

The Guild is in its infancy and progress in this new field must, of necessity, be slow. Details will have to be worked out as we go along, because we have tried systems to fashion our course by,

but these details will come as time progresses, and before very long we will have our system working smoothly.

The Guild does not set itself up as an organization to merit the approval of all Catholics in this community and in all others, through our noble and charitable efforts. This is not the intention of the Guild at all. We simply realize that it is a duty incumbent on each one of us to do something to assist the less fortunate in our midst, and in what better and more fitting way can we, as professional men, assist our less fortunate little brothers and sisters than by giving them the benefits of our professional education in the way of alleviation of dental ills and by instruction in the importance of dental hygiene?

This is the only Guild of its kind in this country, but it is hoped that it will be but the forerunner of many such Guilds, which will spring up all over this land of ours, wherever there are Catholic children who need dental care and are not receiving it. Our task is a mighty one, but the worthiness of our cause and the coöperation that we are sure of, from the Church and the laity alike, give us the assurance that we cannot fail.

*Boston, Mass.*

## CATHOLIC WOMEN'S LEAGUES IN FOREIGN COUNTRIES

BY MARGUERITE BOYLAN.

Catholic Women's Leagues in foreign countries have attained a higher degree in their development than have the women's leagues in our own country. They have had their national women's organizations for from ten to twenty years, and these constitute a real power in their respective countries. Much can be learned from a study of their methods in organization and their experience.

In England the Catholic Women's League was organized in 1907 for the purpose of uniting Catholic women in a bond of common fellowship for the promotion of religious and intellectual interests and for practical social work. Their aim is to take a fair share of all civic duties and responsibilities and to see that legislation, industrial and so-

cial, does not infringe liberty of conscience or contravene the moral law. The League has established branches throughout the country for the carrying out of the ideals of the national body. It is recognized as the National Representative Catholic Women's Organization, and has representation on all important civic and undenominational philanthropic committees. It maintains a constant channel of communication between Catholics all over England, whereby it affords opportunity for the interchange of mutual Catholic services and thus increases the general output of Catholic activity. Information bureaus, Catholic mothers' clubs, Catholic nurses' guilds, rescue homes and night refuges, girls' clubs and hostels, visitation of hospitals, workhouses and prisons, relief



for the poor, clothing depots, study circles, lectures and retreats, all form a part of their activities. During the war the Women's Catholic League staffed and managed thirty chapel huts, canteen huts and clubs, opened hostels in several cities for munition workers and carried on special work in behalf of the Belgian refugees in London. The *Catholic Women's League Magazine* is the official organ of the society and is published monthly.

Study clubs form an important feature in the development of their work, and too much emphasis cannot be placed upon the great good which they have wrought. These study clubs are organized in accordance with the general methods and principles laid down by the Catholic Social Guild of England, the objects of which are:

1. To facilitate intercourse between Catholic students and workers.
2. To assist in working out the application of Catholic principles to actual social conditions.
3. To create a wider interest among Catholics in social questions and to secure their coöperation in promoting social reform along Catholic lines.

The Guild endeavors to secure its ends by promoting systematic and concerted study, by the production and circulation of literature dealing with social subjects, by supplying information, by encouraging the training of lecturers and generally by coöperation with local social effort. The policy is to train Catholic men and women in every locality, so that they may be the leaders in social action and thought. If they are so trained they will exert their influence in all social agencies open to them, in labor unions, coöperative societies, civic improvement associations, and in political action. It is a method of self-teaching, and it has justified itself because it has brought forth leaders. The Guild has issued a variety of publications, embodying the main points in the Catholic social program in dealing with the questions of the hour.

In France the Ligue Patriotique des Françaises with headquarters at 368 rue Saint-Honore, Paris, is the national organization, which groups together

French women of all classes and all opinions, to defend religious liberty and to propagate the faith. The organization of the Ligue has for a basis a group of ten workers under a leader, and this group is called a section. The sections of a parish are grouped together in a cantonal committee, which committees in turn are united under a departmental committee, covering a diocese. The central bureau is composed of the presidents of all the departmental committees, and is charged with the general administration of the affairs of the Ligue. The society carries on an active propaganda by the press, by conferences and by study circles. Membership dues are nominal and entitle the holder to receive the monthly publication of the Ligue, the *Petit Echo*. The Ligue has 500,000 members. Besides its work of propaganda, the Ligue has under its direction a number of social works, workrooms for the unemployed, vacation colonies, libraries, dispensaries, kindergartens, schools for domestic science, secretariats for the poor, etc.

L'Action Sociale de la Femme was founded in 1900, at a time when the principles upon which depend the integrity of the family, the dignity of marriage, the authority of parents in matters of education, etc., were being attacked. Its purpose is to group together all women's organizations for the defense of the principles of social conservation. It seeks to spread through all countries, but especially in France, the knowledge of true Christian principles, through conferences, books, study circles, good works and other methods of education. The headquarters of the organization are at 35 Avenue Georges V, Paris, where they have large general conference rooms, offices and bibliothèque, in which are filed reports from all social organizations in France. They have established communication with all the nations of Europe, and their office serves as a bureau of information and education on all social affairs. Through its conference many important movements have been started, campaigns for Sunday rest, for raise in salaries, for better theatre, etc. Through its *Bibliographie du Livre Français* it helps to make known the best

French literature and draws attention to worthy publications. *Le Bulletin de l'Action Sociale Française*, its monthly publication, helps to keep its members in touch with all matters of interest. In accord with its program to meet every emergency, the *Action Sociale* this year created the Commission d'Education, Sociale et Civique de la Femme, composed of the presidents of the principal French works, for the purpose of studying social questions of the day in science, art and social economy from the point of view of the family, the profession and the State.

In Belgium, the Secretariat General des Oeuvres Sociales Feminines Chretiennes de Belgique, 75 Boulevard Clovis, Brussels, founded in 1912, unites all the Christian social works of women in Belgium. The work is carried on through three departments:

(1) Board of inquiry into the conditions under which women are working in Belgium and elsewhere, and also into condition of the workingman's home in Belgium.

(2) A documentation office for which papers, magazines and libraries treating of social works and particularly of questions interesting to women and the working classes supply the material.

(3) A propaganda and information department for the diffusion of social thought and the organization of lecture courses.

It publishes a magazine, *La Femme Belge*, and two newspapers, *L'Ouvriere* and *La Ligue des Femmes*, for the French portion of the country, and for the Flemish section, it issues the magazine *Omhoog*, and the papers *Vrouwenbeuging* and *De Arbeidster*. There are forty-three branch secretariats which centralize the various social departments, syndicats, employment offices, social insurance, bureaus of apprenticeship, etc. The war has added a great impetus to women's activities, and there are now about 18,000 members of syndicats. The leagues have for their object the material, intellectual, moral and religious improvement of the wage-earning class. The social education is carried on principally through lectures, study circles and classes.

Le Comite National des Federations des Cercles de Fermieres, founded in 1910, unites women in agriculture. The purpose is to instruct the members in all matters of interest to the farmer, to aid in ameliorating his condition, and to help him discharge his obligations faithfully. The association strives to attain these purposes through libraries which are placed at the disposition of the members, through their monthly publication *La Fermiere*, and through reunions which are held several times a year at which lectures are given on domestic economy, agriculture, infant hygiene, etc.

La Ligue Constance Teichmann, which has branches in all the Flemish provinces of Belgium, was founded in Antwerp in 1910, and has for its purpose the elevation of women from a material, intellectual, and moral standpoint. It is working for the betterment of housing conditions, the organization of medical assistance in the home and in dispensaries, the amelioration of the condition of the working woman as regards her health, salary, insurance. It is working for the suppression of night work and work on Sunday, the institution of vacation homes, social insurance, for accident, sickness, out-of-work and old age. It has organized courses designed to complete the primary instruction of women of the laboring class, courses in domestic science and professional courses, cercles d'etude, etc. It also aims to initiate its members in their civic and social obligations, to develop the spirit of the family, the duty of the woman in the home, as a daughter, wife and mother.

The Association Catholique Internationale des Oeuvres de Protection de la Jeune Fille claims Fribourg, Switzerland, as its birthplace and home. Madame la Baroness de Montenach is the foundress of this great organization. It first grew to be a national organization, and has now become international, with well developed centres in practically all the countries of Europe. The association has for its purpose the material and moral protection of every young girl obliged to earn her living, for the young girl living at home as well as the girl who boards. The association is represented in each country by a National



Council, the centre for the work, by regional committees, which correspond territorially to the dioceses, by local committees in the larger cities, and by correspondents in the small towns. They aim to keep the young girl at home with her parents by pointing out the dangers of emigration, and the economic and moral advantages of working at home. For the girl who is obliged to leave home, the organization offers protection in her travels, provides comfortable lodgings and restaurants, and finds suitable employment. The society co-operates with all organizations, particularly with those dealing with young girls, Travelers' Aid Societies, syndicats, working girls' homes, etc. The society aims not so much to establish new homes, but to link together under one national organization all the works for young girls.

In Geneva the Union des Travailleurs Catholique was founded in 1907 with the purpose of grouping together the young girls and the women workers for the study and defense of their moral, professional and social interests. They have established study clubs, vacation homes, sick benefits and insurance.

The Unione Femminile Catholica Italiana, with headquarters in Rome, is the national organization, and has established branches all over Italy. It is similar in principles and methods to the Ligue Patriotique des Françaises of France, having for its aims the social, civic, moral and religious education of the working women. *The Bollettino d'Organizzazione dell'Unione Femminile Catholica Italiana* is its official organ.

In Holland the National Catholic Women's Organization is the Vrowenbond.

About ten years ago steps were taken toward grouping all the national Catholic women's societies together into an international organization. Four international congresses for women were held, the first at Brussels in 1910, the second at Madrid in 1911, the third at Vienna in 1912, and the fourth in London in 1913. The outbreak of the war caused a cessation in the development of these plans, but since the armistice the interest has been renewed, and this spring two preliminary conferences were held, one in Paris and one in Rome.

*Diocesan Bureau of Social Service,  
Hartford, Conn.*

## ASSOCIATION OF CATHOLIC CHARITIES OF NEW YORK

BY TERESA R. O'DONOHUE.

The Eighteenth Annual Conference of the Association of Catholic Charities of New York, Ladies of Charity, was held Saturday afternoon, April 17. The honorary presiding officer was His Grace the Most Rev. Archbishop Patrick J. Hayes, while the Moderator, the Rev. Vincent de Paul McGean, was active Chairman. A departure was made from the usual custom of having the members of the Executive Committee report upon their various activities, and instead the Secretary, Miss Teresa R. O'Donohue, gave a brief and concise review of the work of the Association from its foundation down to the present time. She carried her audience back to March, 1902, when the first group of Catholic women was called together by the late Moderator and Founder, Rt. Rev. Mgr. Denis J. McMahon, Supervisor of Catholic Charities of the Archdiocese of New York,

who with the coöperation of Catholic women who had been laboring quietly in the field of charity, arranged to hold a conference embracing all phases of Catholic activity, and the following program shows that the Catholic women of that time were fully cognizant of the great need for social service work:

First Topic—Homeless People—embracing mothers with children, friendless women, foundlings, day nurseries, etc.

Second Topic—Charity Work in Homes—embracing dependent families, neglected homes, fresh-air work, clothing for the poor, etc.

Third Topic—Missionary Work—visiting hospitals, institutions, prisons, catechism classes, etc.

Fourth Topic—Care of the Sick Poor—embracing hospital service, dispensaries, nursing and sanitation in the homes of the sick, etc.

Fifth Topic—Social Work—embracing Girls' Clubs, homes for working girls, settlements, training schools, etc.

From this first group of a dozen women the Association has spread until it now numbers more than three thousand workers in every field of charitable endeavor. Other activities in addition to those first started were later added until today the members of the Association are active workers in every branch of social service.

In 1912 the officers of the Association applied to become affiliated with the Ladies of Charity of St. Vincent de Paul through the Mother-house in Paris. After much correspondence this favor was granted, and the first affiliation of five hundred ladies occurred May 4, 1913. The work of the Association has continued since 1902, constantly growing and each year has seen an Annual Conference with a printed Annual Report, that for this year being distributed at the meeting.

The next speaker was Miss Maud Cavanaugh, dean of the Social Service School of the National Catholic Welfare Council of Washington, who spoke of the large field there is in this country for social service work, and of the peculiar qualifications for such service possessed by the Catholic woman through her religious training and point of view.

Dr. William J. Kerby of the Catholic University after making a strong appeal for all present to attend the National Conference of Catholic Charities, praised the Catholic charities survey of the Archdiocese of New York, which he considered one of the greatest steps in the history of the Catholic Church in the world, and spoke of the lasting results which would be achieved thereby. He ended his address with praise for the volunteer workers in charity, placing emphasis upon the fact that the Catholic social service worker should hold to the moral laws in every kind of work he or she undertakes, and that by so doing and adding to this the best methods, Catholics can defy the world.

Dr. Royal S. Copeland, Commissioner of Health of the City of New York, was then introduced and spoke in warm praise and appreciation of the assist-

ance that had been given to his department by the members of the Association during the influenza epidemic, and expressed his gratitude as a city official to His Grace the Archbishop, for the pastoral letter he had sent out calling upon all Catholics to help in the control of the epidemic. He said he hoped the time would never come when all the hospitals would be city institutions, but that the people would always have hospitals to go to where they would meet friends and helpers of their own religion, and this feeling was brought about when he saw the way the Catholics of New York gave their assistance so willingly and feelingly to the poor in their homes in their time of need.

His Grace the Most Rev. Archbishop Patrick J. Hayes gave a brief outline of the Charities Enrollment Campaign which was to open the next day. He spoke of the need of coördinating the various organizations, thus preventing overlapping and enabling each to do the most good possible, and of the need of development in charitable work, pointing out how efficiency of today might be inefficiency tomorrow. He called attention to the necessity to reach out further than had ever been done before, not only to help human bodies, but human souls, and bring religion to every soul. Faith is needed today, faith in Christ, and that is the support the Catholic social worker must take with her into her work if it is to be lasting. The Conference was concluded with the Archbishop's blessing.

\* \* \*

The Women's Bureau created to meet the emergency during the war, is to become a permanent organization. The House has passed a bill that establishes: "In the Department of Labor, a bureau to be known as the Women's Bureau."

Some of the functions of this bureau, according to the provisions of the bill establishing it, will be: "To formulate standards and policies which shall promote the welfare of wage-earning women, improve their working conditions, increase their efficiency, and advance their opportunities for profitable employment."

The bureau is also given the power and duty to: "Investigate and report



upon all matters pertaining to the welfare of women in industry."

## COMMENTS ON THE CENTRAL SHELTER

BY REV. E. BETOWSKI.

The article entitled "Some Difficulties of a Central Shelter," as found in the May issue of the CATHOLIC CHARITIES REVIEW, is sure to stimulate thought among those who are interested in the care of dependent children. Although the opening statement says: "The Central Shelter must come to be looked upon as one of the first essentials in caring for dependent children," the remainder of the discussion aims to show that it is highly probable that the Central Shelter can, and should, be replaced by the temporary private boarding system. This contention is made in the interests of the better physical, mental and spiritual development of the child.

It may be well to note that several of the arguments presented as the fruit of experience are confronted by opposing opinions on the part of those engaged in child welfare work elsewhere. Against the general conclusion, which says: "Those who have worked with the Central Shelter plan are beginning to feel that its disadvantages far outweigh its advantages," it may be interesting to note that the Board of Children's Guardians, for instance (an agency established by the District of Columbia, and using the temporary boarding home system), considers the establishment of a Central Shelter to be one of its chief needs toward a quicker and more thorough adjustment of the children intrusted to its care. The very objection of overcrowding used in arguing against the Central Shelter is also one of the difficulties which the Washington agency encounters in connection with the boarding homes themselves.

Contagion, and the resulting quarantine, appears to be the most formidable objection brought against the Central Shelter. A well-conducted isolation department would, at least partially, offset this difficulty.

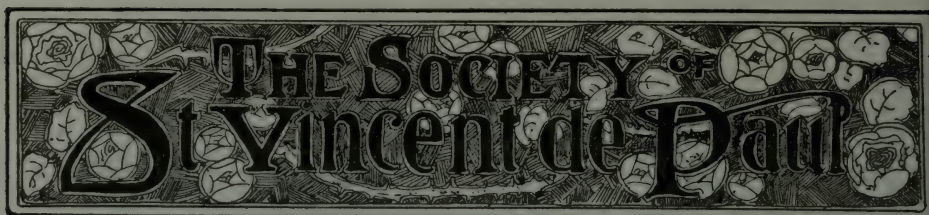
The operation of a central clinic with a staff of specialists might prove highly impracticable apart from an institution.

The children who are being adjusted after having been found bereft of a suitable home, are the ones who are most in need of special attention. The care would be more immediate if the central clinic and staff were to be placed right at the Central Shelter instead of making it a distinctly separate department, thus introducing the difficulty of trudging sick children back and forth from the boarding homes. In this regard fiscal difficulties are also potent.

There is a tendency on the part of some to have a special dread of the "institution." After all, it must be remembered that the very best child-caring agency, supervising children in homes which are not naturally their own, is, in its final analysis, an institution, an orphan asylum, if you will, run somewhat on the cottage plan, and depending upon less frequent supervision than can be had when the cottages are clustered together. The fundamental problem is one of adjustment. At once we encounter the unfortunate fact that some children are in need of custodial care. Others are in need of a special type of training. Some are retarded mentally. All these problems are subject to special study in a Central Shelter, which aims to be a gateway to either a suitable foster home, or to an institution equipped for the special care of a special type of child. Many difficulties result from hasty placements, and it appears that the Central Shelter is a normal means of judicious intake.

For the individual and for society moral care and guidance ultimately becomes the most important of all. This is most vital in the case of children who are handicapped by dependency. The unostentatious manner of Catholic Sisterhoods may sometimes prevent us from properly appreciating their efficacy in social work, especially in the matter of spiritual help. Reflecting upon Catholic and hence true valuations, that plan appears to be plausible which aims to retain the Central Shelter, to encourage the notion of having Sisters in charge, and to lend the greatest help and encouragement toward investing the Shelter with the highest proficiency.

*New York City.*



## THE NATIONAL CONFERENCE AND THE ANNUAL MEETINGS OF THE SOCIETY

**T**HE Biennial Conference of Catholic Charities to be held at the Catholic University, Washington, D. C., during the week beginning September 12, will afford Vincentians a splendid opportunity to learn at first-hand something further of the problems which have been solved or are in process of solution by Catholic specialists in charitable and correctional work in different sections of our country, and of their experiences in the working out of the same. The general plan of the Conference is not only appealing, but inspiring. It shows an alertness as to conditions and a progressive spirit in presentation and discussion. This is most pleasing to the members of the St. Vincent de Paul Society, as indeed it must be to all interested in works of Christian charity, for it will tend to awaken in many and to deepen in others that special personal interest in the trials, troubles, sorrows, and disappointments of others as to which the world has heretofore seemed without interest. It is almost an old story now, but nevertheless one which must always be before us that, while relief of existing distress is clearly an immediate duty, the more important problem is to get at and remove the cause if possible. The study and analysis of problems and the recounting of instances applicable thereto almost of necessity lead to the discovery of the causes and the suggestion of the cures. None therefore interested in these questions can fail to profit by attendance at the National Conference. But aside from personal interest, as members of the St. Vincent de Paul Society we should preach its value to

others, who may know of the purpose of the Conference only in a very hazy way. The dawning era marks the day of increasing activity on the part of the laity in social work.

Our Bishops, inspired men of vision, of prayer and of charity, are pointing out the sphere of duty in this regard for the men and the women of the world, and we as Vincentians, conscious because of our training and our activities of the value and need of workers with knowledge of conditions and causes, must earnestly and persistently co-operate. Were the National Conference the only magnet to draw Vincentians to Washington in September we might attend with enthusiasm, but when in addition thereto, and as a part of a great convocation of Catholics interested in works of charity and correction, our own Society will have its general conference and the Superior Council will have its annual meeting, then indeed it might be said, a special duty rises before us. As is indicated in the program printed elsewhere in this number, full opportunity will be afforded for undisturbed and free discussions of topics of particular interest to members of the Society. The papers to be read thereat, selected from topics suggested by members from various parts of the country, will touch subjects which in the development of social activities by parishes and dioceses will interest and may perhaps affect not only the work of Conferences and Councils, but their very status. The discussions will be of marked value at this time, for the sphere of activity of individual societies in the Church, and the coördination of all societies in a parish or a diocese are matters of con-



cern to us, and have not heretofore had that general attention now accorded to them. In a measure therefore it may be said that the obligation will rest upon all Vincentians to offer suggestions born of experience and reflection, which may tend to form rightly the plans now in the making.

The Conference will also bring us together. The value of this is almost without limit. It is impossible to attend such a conference without feeling the spirit strengthened, and it is certain that any conference represented by a member at our general sessions will feel the stimulus that will come from his zeal and ardor. While it is realized that because of distance and the difficulties of travel, etc., the great majority of our members cannot attend, it is hoped that every Particular Council will be represented by one or more delegates, and that where possible each Conference will be represented by one member. Attendance will bespeak real enthusiasm for the Society and for Catholic charitable endeavor.

### VINCENTIAN PROGRAM AT WASHINGTON

The delay in forwarding names for the program of our meetings at Washington has deprived us of the opportunity of presenting a complete outline of the papers and of those to be selected to write and lead the discussions concerning them. We present the following program, even though incomplete, in order that our members, who intend to be present at our annual meetings, may definitely know the subjects which are to be considered, and come prepared to contribute to the general discussion which will follow their presentation.

#### ORDER OF MEETINGS.

*Sunday, September 12th.*—10:00 A. M., Conference, Mass and Sermon. 2:30 P. M., Meeting of Society.

*Monday, September 13th.*—7:30 A. M., Requiem Mass. 2:30 P. M., Meeting of Superior Council.

*Tuesday, September 14th.*—7:30 A. M., Mass and Communion. 9:30 A. M., Meeting of Superior Council. 2:30 P. M., Meeting of Society. 8:30 P. M., Meeting of Society.

*Wednesday, September 15th.*—9:30 A. M., Meeting of Superior Council.

#### SUBJECTS SELECTED FOR MEETINGS.

1. The relation of Particular Councils and Conferences with Central Bureaus of Catholic Charities. Paper: Rev. Francis C. Gressle of Particular Council of Cincinnati.

2. How to Get Young Men Into the Society and Keep Them In. Paper: Allison Owen of Metropolitan Central Council of New Orleans. Discussion: Anthony Beck of Particular Council of Dubuque.

3. The Vincentian Interest in the Spiritual Welfare of the Poor. Paper: William Drennan of Particular Council of Brooklyn. Discussion: James J. Plunkett of St. Luke's Conference, St. Paul.

4. Parish Charity Organization and the Society of St. Vincent de Paul. Paper: Rev. Joseph F. Kroha of Particular Council of Milwaukee.

5. The Limitation of Assistance to Relief in Kind. Paper: Robert Biggs of Metropolitan Central Council of Baltimore.

6. Special Works, including Secretariat of the Poor, Legal Aid Committees, etc. Paper: John Donnelly of Particular Council of Philadelphia.

All of the meetings will be held at the Catholic University. We are very much indebted to Rt. Rev. Bishop Shahan for this great convenience, as well as for the many other acts of kind assistance which he has contributed to our Annual Meetings.

### THE GERMAN-AUSTRIAN FUND

As announced in the June number of the REVIEW, the responses to the appeal made by our President, Brother Gillespie, in behalf of the poor under the care of the Conferences of our Society in Germany and Austria was most generous from all sections of the country.

The amount received up to and including June 7, when the last issue went to press, was \$55,203.16, and of this amount \$45,350.00 was promptly transmitted to Cologne and Vienna. It was our intention to forward the final balance July 1, as it was expected that the contributions would all be on hand by that time, but this was not done owing to the fact that we were informed of additional contributions to be sent in by some Conferences, and these have since been received.

The amounts which have come to hand since June 7 total \$11,535.83. On July 28, \$15,398.36 were remitted to our brothers in Germany and Austria. Of

the balance of \$5,990.63 remaining in the fund, \$2,500.00 was reserved at the request of our Spiritual Director, Cardinal Gibbons, to meet appeals made to him by Cardinal Piffi of Vienna, and Archbishop Schulte of Cologne. As soon as we learn of the disposition made of this reserve fund we shall be able to remit the balance on hand in sums which will equalize the distribution of the fund as a whole.

Following is a tabulation of the Provinces and the cities therein from which contributions have been received since June 7 last, viz.:

<i>Province of Baltimore.</i>	
Baltimore, Md. ....	\$152.00
Washington, D. C. ....	50.00
Wheeling, W. Va. ....	307.50
Total .....	\$509.50

<i>Province of Boston.</i>	
Boston, Mass. ....	\$1,635.84
Providence, R. I. ....	75.00
Total .....	\$1,710.84

<i>Province of Cincinnati.</i>	
Cincinnati, O. ....	\$2,504.36
Louisville, Ky. ....	166.00
South Bend, Ind. ....	100.00
Grand Rapids, Mich. ....	100.00
Total .....	\$2,870.36

<i>Province of Milwaukee.</i>	
Milwaukee, Wis. ....	\$100.00
Total .....	\$100.00

<i>Province of New York.</i>	
Donation from Archbishop Hayes.	\$5,000.00
Albany, N. Y. ....	25.00
Bronx, N. Y. C. ....	150.00
Jersey City, N. J. ....	25.00
Paterson, N. J. ....	175.00
Total .....	\$5,375.00

<i>Province of Philadelphia.</i>	
Columbia, Pa. ....	\$10.00
Harrisburg, Pa. ....	10.00
Total .....	\$20.00

<i>Province of San Francisco.</i>	
Los Angeles, Cal. ....	\$462.13
Total .....	\$462.13

<i>Province of Sante Fé.</i>	
Denver, Col. ....	\$5.00
Total .....	\$5.00

<i>Province of St. Louis.</i>	
St. Louis, Mo. ....	\$290.00
Total .....	\$290.00

<i>Province of St. Paul.</i>	
St. Paul, Minn. ....	\$193.00
Total .....	\$193.00

## MULRY SQUARE

On Sunday afternoon, June 27, the open space bounded by West 11th Street, Waverly Place, and Greenwich Avenue, which was named by the City of New York in honor of our beloved Brother, Thomas M. Mulry, was formally dedicated to his memory with imposing ceremonies under the auspices of the Mulry Club, an organization composed of Catholics who are especially interested in charitable and social work.

The naming of Mulry Square is one of the greatest tributes ever paid by the city to a Catholic layman, and on this occasion the Church and State did honor to the memory of our departed leader.

The ceremonies opened with a procession from St. Vincent's Hospital to the stand which had been erected in the Square for the speakers and guests, and was headed by His Grace Archbishop Hayes, John F. Hylan, Mayor of the City of New York; Henry H. Curran, President of the Borough of Manhattan; George J. Gillespie, President of the Superior Council of the United States, Society of St. Vincent de Paul; Thomas F. Farrell, Chairman of the Committee of Arrangements of the Mulry Club, and many other dignitaries and distinguished participants.

The program opened with the "Star Spangled Banner," by the New York City Fire Department Band.

The Chairman followed with a short address; and introduced the President of the Borough, Hon. Henry H. Curran, who spoke feelingly, giving some personal reminiscences of Mr. Mulry's work and devotion to the poor in the district in which he and Mr. Mulry were neighbors for many years. He said that Mr. Mulry was ever forgetful of self, desired no greater reward than the approval of his own conscience, and the love and welfare of those who were always the object of his keenest solicitude. The Borough President said that the personal service which was characteristic of Mr. Mulry's work did not



seem to be properly valued at the present time, that instead of the poor being assisted as individuals in misfortune, they were considered a social problem, which the community for its own protection was compelled to solve.

His Honor the Mayor said in part:

"I deem it both a privilege and honor to assist at the dedication of this Square, as a loving and respectful tribute to the memory of our lifelong resident of the City of New York, Thomas M. Mulry. As a philanthropist, Mr. Mulry was a by-word in the nation. He practiced simple, practical, everyday kindness, and put wisdom and business judgment at the service of hospitals and other institutions doing good. Power, place and public adulation could not alter the sterling qualities of his character. The Square will give physical expression to a memorial created in the hearts of countless thousands, by the philanthropy of Thomas M. Mulry."

Mr. George J. Gillespie, who succeeded Brother Mulry as President of the Superior Council of the United States, spoke eloquently of Mr. Mulry's lifelong devotion to the Society of St. Vincent de Paul, which he loved so well, and "of which he became a member in St. Bernard's Church, just around the corner from here, when only seventeen years of age, in 1872. For thirty years Mr. Mulry made weekly visits to the poor in this neighborhood. He was the magnet and the inspiration that drew most of us into the work of assisting the poor."

Archbishop Hayes was the last speaker, and we sincerely regret that our restricted space will not permit the publication in full of his beautiful and inspiring address.

He said:

"Mr. Chairman, Your Honor the Mayor, Mr. President, Right Rev. Monsignori and Fathers, Ladies and Gentlemen:—It is indeed very gratifying for me to come here this afternoon and participate in this very extraordinary ceremony. It is one that is not general in our city. It has a spiritual meaning, pointed out to you by the various speakers this afternoon, and it is not only an inspiration to you, but also a benediction and a blessing upon our great municipality.

"I am very grateful as the head of the diocese, to think that the great City of New York has honored a man who deserves honor, a man who was not only a great citizen, but at the same time a most devout and loyal son of Holy Mother Church, a man who was not

only not afraid to serve his fellow-man, but was at all times ready to acknowledge and serve his God. And in these days there are those who are craving for the human work of approbation, and care nothing about the great God above us.

"Mr. Mulry was not of that kind, and while it is indeed most consoling to have the Mayor of the city and the Borough President here representing our officialdom, and while you have heard from the others here present of the virtues of Mr. Mulry, I want to say that this function here today is not only a civic function, but it is a religious one. You are not alone in listening and taking part, but there rises up before me the poor, the afflicted, those whose bodies lie over in Potter's Field, the orphan, the widow, the homeless, the sick, and the dying, and they all rise up here today. Oh! a multitude that no man can number are saying a prayer upon this spot and making it not only a part of our great highway for commerce and for traffic, but a place sanctified by the life of a great, good citizen, and at the same time by the life and works of a God-fearing man, a lay apostle of charity.

"I thank the Borough President for his word about charity. I think we are dechristianizing too many things today. We are playing into the hands of those who do not love us, who do not love that flag. There are those of us who seem to be afraid to raise our voices and say that God does rule, that God must rule, and that God must be the inspiration in education, in philanthropy, in charity, and in all works that are worth while in the hearts and souls of men. And Mr. Mulry was that kind of a man. He became poor because he loved the poor. He might have had his hand upon the gates and the locks that open up opportunity for wealth, but he would not soil his hand or his soul; and he turned to serve the poor, and we all know that in giving his service to the poor, he was poor in spirit.

"I feel that here today, in dedicating this Square to Mr. Mulry's memory, the City of New York has, perhaps unknowingly, opened the flood-gates of benediction and grace, peace and blessings upon our great city that we all love so well.

"May his own great soul, the soul of that apostle of charity, rest in eternal peace."

The Police Department Glee Club rendered some choice musical selections.

About 3,000 persons crowded into the Square, all friends of Mr. Mulry, who were there to pay a tribute of respect to his memory, among whom were members of the Society of St. Vincent de Paul from all sections of New York, Brooklyn and the Bronx, members of the Holy Name Society, Knights of Columbus, Association of Catholic Charities and Laymen's League.

From out of town there were John J. Fitzgerald and Louis P. des Garennes of Philadelphia, John F. Langan of Scranton, Pa., John Guilfoyle, Jersey City; George Weaver, Hoboken; John B. Brown of Paterson, and many others.

### LAWS CONCERNING CHILDREN

For several years past a movement has been developing to secure a nationwide revision of the laws relating to children. In eighteen of our States Commissions have been created for the purpose of making a thorough study of all laws concerning children, with a view to proposing a complete revision and coordination of them.

In a few States the work has been completed, and the proposed revisions have been made.

The last State to enter the field is New York. A bill passed by the legislature, and signed by Governor Smith, provides for a Commission to consist of three members of the Senate, three members of the Assembly, five persons representing the State Departments of Education, Labor, Health, the State Board of Charities and the State Probation Commission, and five persons to be appointed by the Governor. The new statute defines the duties of the Commission as follows:

"To collate and study all laws relating to child welfare, investigate and study the operation and effect of such laws upon children, ascertain any overlapping and duplication of laws and of the activities of any public office, department or commission thereunder, and make recommendations to the legislature of remedial legislation which it may deem proper as the result of its investigations."

Among those who will serve as members of the New York State Commission will be George J. Gillespie as one of the Governor's appointees, and Edmond J. Butler as President of the State Probation Commission.

### OBITUARY.

The Vincentians of St. Louis have suffered a severe loss by the sudden death, on May 10 last, of **Brother Ed-**

**ward Devoy**, President of the Metropolitan Central Council in that city. Mr. Devoy was also President of the Associated Catholic Charities of St. Louis. His funeral was held at St. Rose's Church, Archbishop Glennon preaching the funeral sermon.

The sterling character of Brother Devoy is well told in the following editorial of a local paper concerning him:

"In the death of Edward Devoy, St. Louis lost one of its best citizens. The quality of his citizenship was not expressed in the prominence of public office or in conspicuous leadership, although he served his city honorably during his early manhood in places of honor and trust, but in modest, unassuming, efficient service for his fellowmen. He sought neither wealth nor power, but useful work, in which his leadership was manifest to all his associates.

"All the spare time of his later years was given to practical philanthropy, not the mere giving of money, but the giving of heart and soul and the labor of mind and body. As head of the Associated Catholic Charities and of the St. Vincent de Paul Society, he combined honesty and efficiency of management with sympathetic kindness, the charity of the heart. As a member from the beginning, and later Chairman until his death, of the Executive Committee of the *Post-Dispatch* Christmas Festival, Mr. Devoy contributed wise counsel and leadership and enthusiastic effort to the direction and actual work of that annual offering of hospitality and good cheer for those in the city who have, to those who have not. His counsel and influence were always for the kindest and most generous interpretation of the ways and means of making Christmas day a joyous occasion for the thousands of children and destitute persons, who otherwise would have been desolate. He regarded service of this kind not as labor, but as a privilege and a joy. He had a fine quality of sympathetic tolerance for all kinds and conditions of men.

"The poor call him blessed, and his associates, who knew his fidelity and integrity, his great heart and sound judgment, mourn his taking off as an irreparable loss."

The following are extracts from the resolutions adopted by the Metropolitan Central Council of St. Louis, at a meeting held on May 25 last:

"During the few years which Mr. Devoy has served as President of the Council, it, as well as the entire membership of the Society, had learned to recognize the true worth and sterling character of the man whose loss we mourn, his unassumed modesty and sincere unselfishness, his inestimable value to the community, not only as a Catholic, but as a



citizen as well. No local movement of the Catholic layman seemed complete without him, and no civic or commercial enterprise was undertaken without seeking the aid of his counsel and services. He was ever ready in the furtherance of every good cause, not only with his means, but with his active and energetic participation in the work as well, giving cheerfully and unstintingly of his time and means. His self-sacrificing service in public affairs for civic and commercial betterment, as well as in the field of charity, was prompted not by ambition, seeking the reward of the admiration and praise of his fellow-men, nor in the search of wealth or worldly honors, but solely by a sincere, unselfish desire to aid his native city and its people, and especially those who by reason of misfortune were in distress; to all such our lamented brother recognized an obligation of Christian charity which he eagerly and generously fulfilled by personal service and material aid.

"The value of his wise counsel and administrative ability in directing the affairs of our Society was recognized by all, and the memory of his successful career as President will long remain as an inspiration and encouragement to those who follow him in the work."

## REPORTS OF COUNCILS AND CONFERENCES.

**Metropolitan Central Council of New York.**—This Council complains of the difficulty experienced in obtaining reports from some sections of the Province, notwithstanding the fact that the great importance of correct statistical information has been so strongly and so often emphasized by the Council General and our President, Brother Gillespie. Secretaries of Conferences, who are unwilling or unable to keep their records in condition to make out reports as and when required by the Rules, should be encouraged to make way for others, who will be glad to show their interest and loyalty to the Society by fulfilling this important duty, and Presidents of Conferences in which careless secretaries have been thus remiss, should offer no excuse for acting on this suggestion.

The statistical data furnished shows as follows: Particular Councils, 13; reporting, 11; Conferences, 186, of which 159 reported; active members, 2,176; average attendance, 1,237; families relieved, 6,814; persons in families, 26,816; visits to families, 46,461; situations procured, 1,117; total receipts, \$163,762; total expenditures, \$148,520.

The many important special works

carried on by the Particular Councils in this circumscription have been referred to in the previously published Annual Reports of these Councils.

**Central Council of Providence, R. I.**—The printed Annual Report of this Council shows continued activity on the part of the members throughout the jurisdiction. One of the special works, the teaching of Sunday School at the Sockanosset School for Boys, which is taken up about 27 Vincentians, has been productive of most gratifying results. About 200 boys attend the weekly sessions, and many of these have never been at church before and have learned their first prayers from our Brothers. The other special works of the several Particular Councils are vigorously carried on, and the members are greatly encouraged in their efforts by the active personal interest which their Lordships Bishop Harkins and Coadjutor Bishop Hickey have always manifested in the work of the Society. The following letter from Bishop Hickey was addressed to the Council after the receipt of their Annual Report:

PROVIDENCE, R. I., March 13, 1920.

I avail myself of the opportunity afforded me to say a word or two in appreciation of the labors of the St. Vincent de Paul Society during the past year. Certainly no one who is interested in the work of a society of this nature, can fail to be impressed with the splendid results tabulated in your sixty-ninth Annual Report.

I feel that I am but voicing the sentiments of all, irrespective of religious or non-religious affiliations, when I say that the contribution made each year by the St. Vincent de Paul Society to the general work of "social service" in Providence Diocese merits all praise and benediction. Carried out under the principles and in the spirit of Christian Charity, your labors provide courage and grace to disheartened souls, as well as food and clothing to perishing bodies. The motives and methods of the St. Vincent de Paul Society are the highest and best. Carefully cherished and practised, they unfailingly achieve the results desired. "By their fruits ye shall know them." Applying this principle of Our Lord to the present report, it is easy to conclude that the Conferences and the Council have been faithful to the spirit and to the letter of this most Catholic Society.

My congratulations to you, therefore, and, invoking a blessing upon you and all your brethren in St. Vincent de Paul work, I am,

Sincerely yours in Xto.,

WM. A. HICKEY, Adm.,  
Coadjutor Bishop of Providence.

The statistical exhibit of the Council is as follows: Particular Councils reporting, 3; Isolated Councils reporting, 10; Conferences reporting, 30; active members, 555; average attendance, 296; families relieved, 616; families relieved, 34; persons in families, 8,069; situations procured, 52; total receipts (including \$2,067.77 collected at meetings), \$28,930.34; total expenditures, \$25,992.72.

**Particular Council of Albany, N. Y.**—The Annual Report shows unabated activity in all the special works of this Council. The Masterson Day Nursery cared for 13,905 children during the year. The Cathedral Settlement building is in use both day and night, and the services of a nurse are always available; the James C. Farrell Welfare Station has continued to care for mothers, also giving pre-natal care, and a special Committee, composed of members from the seven Conferences, are assiduous in their regular visitation of the hospitals and penal institutions.

Number of Conferences reporting, 7; members on roll, 171; families relieved, 138; persons in families, 556; visits to families, 3,462; visits to institutions, 540; situations procured, 11; total receipts, \$10,200.00; total expenditures, \$10,225.00.

**Particular Council of Hoboken, N. J.**—Conferences, 6; active members, 66; average attendance, 32; families relieved, 62; persons in families, 200; visits to families, 932; situations procured, 6; total receipts, \$3,808; total expenditures, \$3,862.

**Particular Council of Paterson, N. J.**—Conferences reporting, 6; active members, 53; average attendance, 39; families relieved, 43; persons in families, 200; visits to families, 539; situations procured, 7; total receipts, \$2,665; total expenditures, \$2,769.

The hospitals and penal institutions are regularly visited, the members, when possible, being accompanied by a priest.

**Particular Council of Grand Rapids, Mich.**—In this recently organized Council there are 6 Conferences, 5 of which report as follows: Active members, 57; honorary members, 7; subscribers, 16; families relieved, 34; per sons in families, 184; visits to families, 130; visits to institutions, 24; total receipts (including \$281.95 collected at meetings), \$1,807.55; total expenditures, \$1,416.13.

**Conference of St. John the Baptist, Savannah, Ga.**—This Conference is the only one thus far organized in Savannah, but its Special Works are not limited in their operation to the Cathedral Parish in which it is established, as relief and assistance are given when required in other sections of the city. The members of the Conference are very active in the Catholic Laymen's Association, whose prime work, under the energetic direction of His Lordship Bishop Keiley, is the extirpation of bigotry in Georgia through the distribution of Catholic literature.

The report shows: Active members, 17; honorary members, 99; subscribers, 9; average attendance, 8; families relieved, 10; persons in families, 33; visits to families, 30; visits to institutions, 10; transportation furnished, 5; total receipts (including \$70.78 collected at weekly meetings), \$1,700.33; total expenditures, \$1,386.50.

\* \* \*

In order to aid the St. Vincent de Paul Society and the Ladies' Auxiliary in their work among the poor, the Ascension Parish in Minneapolis, Minnesota, of which the Rev. Jeremiah Harrington is pastor, has employed a full-time trained worker. Father Harrington claims that the Parish Visitor has been able to reach a large number of persons that would never have been reached by the priests or any of the Parish Societies.

The Ascension Parish also has a well-organized Boys' Club directed by a trained recreation leader.



Milk Delivered to All Sec-  
tions of the City

Walker Hill  
Dairy

W. A. SIMPSON

530 Seventh Street S. E.

WASHINGTON, D. C.

VELATI

FAMOUS CARMELS

9th at G Streets N. W.

WASHINGTON, D. C.

Phone Lincoln 340

*A. Loffler Provision  
Co., Inc.*

*Center Market*

*Convention Hall Market*

*Office and Factory*

BENNINGS, D. C.

**Sacred Heart Novitiate**

LOS GATOS, CAL.

May 22, 1920.

TO WHOM IT MAY CONCERN:

We gladly certify that today we are shipping a carload of Sacramental Wines to our distributors in New York, the *Barnston Tea Company*, 6 Barclay Street.

Our wines are made by our Jesuit Brothers under our own direct supervision, and the clergy has every assurance that they are *materia valida et licita* and are highly recommended by the Most Reverend Archbishop of San Francisco.

Yours most respectfully,

The Jesuit Fathers of the Novitiate of  
Los Gatos, California,

WM. MELCHERS, S.J., *Rector.*

*Sole Eastern Agents*

**BARNSTON TEA CO., LTD.**

6 Barclay Street New York, N. Y.

**WILLIAM DESMOND**

*Plumbing  
Gas and Steam Fitting*

*Show Rooms and Office*

112 North St. Asaph Street

ALEXANDRIA, VA.

---

Telephone Main 7703-4

**P. F. GORMLEY CO.**

*Building Construction*

Union Trust Building  
WASHINGTON, D. C.

*Auto Trucks Used Only*

*Transferring Trunks a Specialty*

**E. Burkhalter**  
**EXPRESS**

*Moving, Packing and Shipping*

408 Kentucky Avenue S. E.

Phone Lincoln 3749

---

Phone Main 6240

**AMERICAN ICE CO.**

Main Office, Westory Bldg.

**S. A. Kimberly, Mgr.**

WASHINGTON, D. C.



# MURPHY & OLMSTED

*ARCHITECTS*

1413 H STREET NORTH-WEST

WASHINGTON, D. C.

*Satisfaction Guaranteed*

## National Brass Foundry

F. L. TIMMONS, Proprietor  
Rear 809 Water Street S. W.

*All Kinds of*  
Brass, Bronze and Aluminum Castings  
WASHINGTON, D. C.  
Phone Franklin 5497

*Best Wishes*

## *Mercy Hospital*

BALTIMORE, MD.

Franklin 6977

## Fred. S. Gichner

IRON WORKS

*Iron and Wire Work*  
*of*  
*Every Description*

1214-1216 "D" Street N. W.

ELECTRIC ARC AND OXYGEN-  
ACETYLENE WELDING

*Compliments of*

**G. W. FORSBERG**

Eighth and Water Streets S. W.

WASHINGTON, D. C.

**DULIN & MARTIN CO.**

*China, Glassware  
House Furnishings  
Institutions Supplied*

1215 F Street N. W.

WASHINGTON, D. C.

---

**J. E. DYER & CO.**

*Wholesale Grocers*

3330-32 M STREET

WASHINGTON, D. C.

*We Deliver Our Feeds*

Telephone WEST 105 and we will  
send your order C. O. D.

**P. T. MORAN**

3259-3261 M Street N. W.

GEORGETOWN, D. C.



*Orthopedic Shoes*

*Repairing*

**T. GUIFFRE**

*Custom Made Shoes*

908 Pennsylvania Avenue N. W.

WASHINGTON, D. C.

Phone Main 3495

**NURSEYMEN    ORCHARDISTS**

*Over Twenty-Five Hundred  
Acres in Trees and Plants*

***Harrisons' Nurseries***

*Berlin, Maryland*

**SPECIALTIES:**

Apple, Peach, Pear, Plum and  
Cherry Trees,  
Strawberry Plants, Shade and Orna-  
mental Trees,  
California Privet, Evergreens,  
Flowering Shrubs

**O. W. KETCHAM**

MANUFACTURER OF

***Architectural Terra Cotta***

**FACE BRICKS, HOLLOW TILE FIRE  
PROOFING AND ROOFING TILE**

HOME OFFICE

Master Builders' Exchange, Phila., Pa.

New York Office—1170 Broadway

Factory—Crum Lynne, Pa.

Baltimore Office, 512 American Bldg.

Phone St. Paul 5762

Washington Office, Home Life Bldg.

Phone Main 606

B. K. McCLOSKEY, Local Mgr.

**W. T. GALLIHER  
AND BROTHER**

INCORPORATED

***Lumber***

13th and B Streets N. W.

WASHINGTON, D. C.

# *Parker-Bridget Co.*

*Nationally Known Store for Men and Boys*

THE AVENUE AT NINTH  
WASHINGTON, D. C.

---

*Compliments of*

## RICE-SCHMIDT BAKING COMPANY

SUCCESSORS

MEINBERG'S BAKERY

714-716 Eleventh Street S. E.  
WASHINGTON, D. C.

---

## HAROLD J. HERBERT

*Groceries*

3909 Michigan Avenue N. E.

---

## E. C. GRAMM

*Contractor*

1408 Eye Street

---

F. B. MATTHEWS

B. A. HOWARD

Phone Franklin 1170

MATTHEWS-HOWARD MOTOR CO.

462 Pennsylvania Ave. N. W., Washington, D. C.

DISTRIBUTORS OF

International Harvester Company of America  
*Motor Trucks Exclusively*

## J. V. MULLIGAN

*Badges, Graduation Medals, Trophies,  
Class Pins, Fraternity Pins*

1110 F STREET N. W.  
WASHINGTON, D. C.

---

*Estimates Cheerfully Given Erecting by Experts*

## THOS. E. ALLISON

*Metal Ceiling and Metal Sidewall  
Contractor*

*All Work Positively Guaranteed  
19 Years' Experience*

640 and 642 Penna. Ave. S. E., Washington, D. C.  
Phone L. 2649

---

## GEO. C. SHAFFER

*FLORIST*

Phone 2416 Main 900 Fourteenth Street  
WASHINGTON, D. C.



---

**Warren-Ehret Company**

DEPARTMENT

**THE BARRETT COMPANY**

*Contractors for Roofing and  
Water Proofing*

**IRVIN PRICKETT, Resident Manager**

WASHINGTON OFFICE:

27th and H Streets N. W.

Phone West 561

*Compliments*

**J. P. AGNEW CO., Inc.**

*Coal and Wood*

728 14th Street N. W.

WASHINGTON, D. C.

---

**WILLIAM F. CUSH**

*Excavating*

Third and R Streets N. E.

WASHINGTON, D. C.

---

*Washington Stair and  
Ornamental Iron Works,  
Inc.*

WASHINGTON, D. C.

Ornamental Iron Grills, Bank  
Work, Elevator Enclosures,  
Counter Railings, Marques,  
Vestibule Doors, Balconies,  
Fences, Fire Escapes, Etc.

2014 Fifth Street, N. E.

ADVERTISEMENTS

# Joseph A. Vogel Company

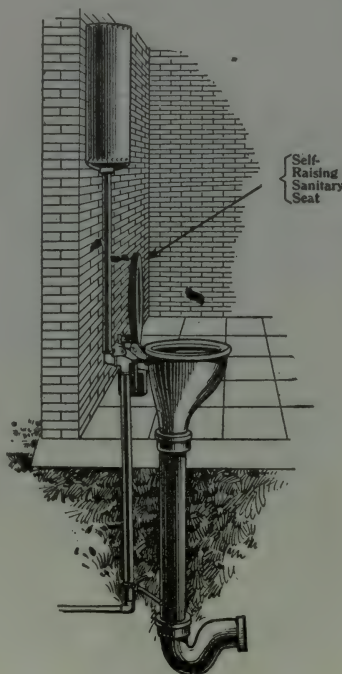
WILMINGTON, DEL.

ST. LOUIS, MO.

*Manufacturers of*

## VOGEL

PATENTED



FROST PROOF *and*  
FACTORY WATER  
CLOSETS

OVER 300,000 IN USE  
IN THE  
UNITED STATES  
AND  
CANADA



## Visitors to Washington, D. C.

### IMMACULATA VILLA

The Villa is ideally situated and furnishes a beautiful home life for guests, clerical or lay. Located in the immediate vicinity of the Catholic University, Trinity College, The Paulist House of Studies, Holy Cross College, Dominican and Franciscan Monasteries, Oblate Fathers' College, and the Apostolic Mission House.

For information address MRS. M. J. GORMLEY,  
730 Lawrence Street, Corner 8th Street  
Brookland Station, Washington, D. C.  
PHONE N 4423

## W. J. MOONEY

### *Plumbing and Heating*

726 Eleventh Street N. W.  
WASHINGTON, D. C.  
Phone Main 394

## JAS. KINSKEY & SON

### *PAINTS*

1747 Pennsylvania Avenue  
WASHINGTON, D. C.

*Compliments of*

### *Washington Tobacco Co.*

917 E Street N. W.  
WASHINGTON, D. C.

*Compliments of*

### *Electric Sanitary Laundry*

1335 H Street N. E.  
WASHINGTON, D. C.

## J. L. GRAND

### *Coppersmith Ranges and Auto Repairs*

602 H Street N. W.  
WASHINGTON, D. C.  
Phone Main 4926

## D. N. WALFORD

### *Cutlery Sporting Goods Jewelry*

909 Pennsylvania Avenue N. W.  
WASHINGTON, D. C.

## RANDOLPH BURGESS

### *Undertaker*

2243 Georgia Avenue N. W.  
WASHINGTON, D. C.

ADVERTISEMENTS

---

*The Raleigh Hotel*

12th and Pennsylvania Avenues

WASHINGTON, D. C.

Phone Franklin 896

**JOHN B. E. SHEAHIN**

*Groceries*

1300 H Street N. W.

WASHINGTON, D. C.

---

Phone Main 3160

**JONES & DRAIN**

*Investment Securities*  
*Stocks and Bonds*

821 Fifteenth Street N. W.

WASHINGTON, D. C.

**JOSEPH CIPOLARI**

(Successor to J. G. Haas)

*Uniform and Civilian Dress*

826 Connecticut Avenue

WASHINGTON, D. C.

Telephone Main 2202



ADVERTISEMENTS

**SAKS & COMPANY**

*Everything to Wear For  
Men and Boys*

Seventh and Pennsylvania Ave.  
Washington, D. C.

**W. S. Kenworthy & Co.**

*Sterling Tires*

1621 Fourteenth Street N. W.

Telephone North 441-442

**The Art of Singing**

MRS. JOHN W. DANIEL, JR.

MEZZO-SOPRANO

*Studio Building*

1306 G STREET NORTHWEST

WASHINGTON, D. C.

Franklin 3313

**LIVE STORAGE**

Car Called for and Delivered

**PERMANENT AND TRANSIENT**

*Dee Cee Garage*

E. ROY ROUNT, Prop.

Seventeenth, Between O and P Streets, N. W.

**L. B. STRATTON**

*Cigars and Tobacco*

200 SEVENTH STREET S. W.

**AGASTA**

*Dressmaking*

1116 F STREET N. W.

**MRS. LOUIS MILLER**

*Groceries and Supplies*

2502 NICHOLS AVENUE

WASHINGTON, D. C.

*Compliments of*

**THE STONE STRAW CO.**

*Soda-Water Straws*

WASHINGTON, D. C.

**JAMES J. GALVIN**

*Contractor and Builder*

4007 CHESAPEAKE AVENUE N. W.

**JOSEPH I. BAILEY**

*Undertaker, Funeral Director and Embalmer*

**LIVERY**

227 K Street N. W.

Washington, D. C.

ADVERTISEMENTS

Iron Clad Roofing Co., Inc.

R O O F S

Roofs Repaired and Painted

SLAG ROOFING

*Get Our Estimate for Anything in the Line*

526 Thirteenth Street N. W.

Telephone Main 14

Phone Franklin 1683-W

GOSNELL MFG. CO.

*Model, Die and Tool  
Makers*

*Experimental Work a Specialty*

516 Eighth Street N. W.

WASHINGTON, D. C.

Phone Lincoln 803

SHINGLES, LATHS, NAILS  
SASH, DOORS, BLINDS

H. L. RYAN  
LUMBER CO., Inc.

Dealers in all kinds of Rough  
and Dressed Lumber and Mill  
Work. Long Leaf Timber and  
Short Leaf Framing of All  
Kinds. Everything in Yellow  
Pine and Cypress, Oak, Maple  
and Edge-grain Georgia  
Flooring

BENNINGS ROAD  
17th to 19th Streets N. E.

WASHINGTON, D. C.



## ADVERTISEMENTS

### JOHN E. HAGER

*Home Dressed Poultry, Fruits and Vegetables*  
**GAME IN SEASON**  
 Stand 571 to 604 Centre Market  
 9th Street Wing Washington, D. C.  
 PHONE MAIN 6556

### JOSEPH P. BURKE REGISTERED PLUMBER

425 7th Street S. W. Washington, D. C.  
 Main 2718

### F. D. PARRISH

WHOLESALE DEALER IN

*Fancy Fruits and Vegetables*  
 901 B STREET N. W.  
 WASHINGTON, D. C.

Franklin 844

### THE MODE

*Authority in Matters of Men's Apparel*  
**CLOTHES, HATS, HABERDASHERY**  
 Of Distinctiveness and Character

Eleventh and F Streets Washington, D. C.

ONDULATION MARCEL Phone Franklin 6772

### SICCARDI

IMPORTER OF HUMAN HAIR. Scientific Facial and Scalp  
 Treatment, Manicuring, Hairdressing, Shampooing.

717 11th St. N. W. Washington, D. C. Next Palais Royal

### FRIES, BEALL & SHARP CO.

INCORPORATED

734-736 Tenth Street Northwest

*Building Material*

WASHINGTON, D. C.

### FRED G. WHITE IRON

462 Maine Avenue N. W.  
 WASHINGTON, D. C.

Phone North 7101

### GRIMES MOTOR COMPANY

DISTRIBUTORS

2015 Fourteenth Street N. W.  
 WASHINGTON, D. C.

### JERSEY DAIRY

Properly Pasteurized Milk Delivered Twice Daily  
 in Sterilized Bottles to Your Home

### J. J. BOWLES

Phone Main 1682 460 K Street N. W.

Phone North 744

### FRANK JOY

*Feed and Coal*  
 1112 Ninth Street N. W.

### SHERRATT'S CHINA ART STORE

608 13th Street N. W., Washington, D. C. Telephone M. 1730

Classes Mondays, Wednesdays, Fridays. From 9 to 12 A. M. and  
 1 to 4 P. M. *White China for Decoration, Colors, Brushes and Oils.*  
 Manufacturers of Roman Gold. Agent for Révelation China Kilns

### FRANK SLYE

### FLORIST

423 CENTRE MARKET  
 Main 5386

### JOHN T. TRAPP

### Monumental Works

Lincoln Avenue and T Street N. E.  
 Phone North 1648

### ROBERT W. THOMPSON

1325 30th Street N. W.

### GROCERIES

West 595

### Arcade Fruit Co.

36 Arcade Market

Phone Main 3456

### ENGEL BROTHERS CO.

*Fresh Meats and Provisions*

621 Centre Market

### GEORGE J. MOTTER

*Groceries and Provisions*

2007 First Street N. W.

WASHINGTON, D. C.

### J. F. SWEENEY

*Produce Dealer*

917 B Street N. W.

Franklin 4904

George Gray, Mgr.

### Barnes Undertaking Establishment

FUNERAL DIRECTORS AND EMBALMERS

*Orders by Day or Night Promptly Attended to. Carriages for Hire*  
 614 4½ Street S. W. Washington, D. C.

### MORGAN BROTHERS

### DRUGGIST

2162 California Avenue  
 WASHINGTON, D. C.

## ADVERTISEMENTS

ESTABLISHED 1896

INCORPORATED 1910

JOHN ZANIER, *Pres.*

CHAS. FACCHINA, *Vice-Pres.*

F. S. SEGNAFIORI, *Sec.*

C. FACCHINA, *Manager.*

### National Mosaic Co., Inc.

*Roman, Venetian and all styles of  
Mosaics, Marble and Tiling for  
Floors, Walls, Ceilings, Fireplace  
and Decorations. Mosaics, Tiles,  
Ceramic, Terrazzo, Interior Marble  
and Slate Work.*

338 Pennsylvania Avenue N. W.

WASHINGTON, D. C.

Phone Main 2320

### JOSEPH E. GATTI

*Fine Fruits*

CENTER MARKET

WASHINGTON, D. C.

*Compliments of*

### E. G. GUMMEL

300 Rhode Island Avenue N. W.

WASHINGTON, D. C.

*Carrpel's Chow Chow Carrpel's Horseradish*

Residence Phone Columbia 355-J

Warehouse Lincoln 4765

### HARRY L. CARRPEL

DISTRIBUTOR

*Gelfand's Mayonnaise, Kerr's Macaroni  
and Potato Chippis, Newtonia  
Marshmallow Creme*

3611 Eleventh Street Northwest

WASHINGTON, D. C.

Warehouse: Rear 1361 H Street N. E.

Tel. Lincoln 756

J. J. KENNELLY, Prop.

### South Capitol Garage

*Strictly Fire Proof Building  
Hot Water Heated*

SOUTH CAPITOL AND C STREETS  
Southwest

ONE BLOCK SOUTH OF U. S. CAPITOL



ADVERTISEMENTS

---

Phone Lincoln 2848-J

**D. HORAN**

*Excavating and Concrete  
Work*

1113 Fourth Street N. E.  
WASHINGTON, D. C.

Phone Lincoln 717

**THOMAS W. SMITH  
LUMBER CO.**

*Lumber and Mill Work*

OFFICE—First and Indiana  
MILL—Foot of First Street S. E.  
WASHINGTON, D. C.

Phone West 1325

**WALTER L. SIMMONS**

*Ice Dealer*

1216 33d Street N. W.  
WASHINGTON, D. C.

**CHARLES J. CASSIDY, Inc.**

*Builders*

SOUTHERN BUILDING  
WASHINGTON, D. C.

*Picture Frames to Order*

AMES & CO.

*Artistic Picture Frames*

1005 H Street Northwest

WASHINGTON, D. C.

Main 3152

SEMMES  
MOTOR  
CO.

Washington, D. C.

---

*The Commercial Photo Co.*

1403 H Street Northwest

COMMERCIAL PHOTOGRAPHY IN  
ALL ITS BRANCHES

---

*Hospital, Invalid and Sick Room  
Supplies*

*Microscopes and Scientific  
Instruments*

The Gibson Co., Inc.,

917 G STREET N. W.

WASHINGTON, D. C.

Telephone Main 1085

310 N. Eutaw Street, Baltimore, Md.



# Contents for October, 1920

## PRINCIPLES AND METHODS . . . . . 235

National Conference of Catholic Charities: Sixth Biennial Meeting.—Problems of Delinquency at National Conference of Catholic Charities. Edwin J. Cooley.—Meetings of Diocesan Directors of Charities. Rev. M. J. Scanlan.—Special Conference of Religious Engaged in Social and Charitable Work.—Women's Activities at National Conference.—A Crying Need.

## SOCIAL QUESTIONS . . . . . 242

A Practical Philosophy of Social Work. Rev. John A. Ryan, D.D.—Industrial Relations in the Bishops' Pastoral.—Wobbly Thinking. Rev. John A. Ryan, D.D.

## SOCIETIES AND INSTITUTIONS . . . . . 250

The Chaplain's Place in an Institution for Delinquents. Rev. J. M. Murphy.—A Case Story. Mrs. Claire McQuaide Seidle.

## THE SOCIETY OF ST. VINCENT DE PAUL . . . . . 257

The Annual Meetings.—Reports of Councils and Conferences.—Notes and Personals.—Obituary: Jeremiah N. Martin.

## THE CATHOLIC CHARITIES REVIEW

Published the middle of every month except July and August by

THE NATIONAL CONFERENCE OF CATHOLIC CHARITIES  
AT 120 WEST 60TH STREET, NEW YORK

### Editorial Office:

324 INDIANA AVENUE, N. W., WASHINGTON, D. C.  
REV. JOHN A. RYAN, D.D., Editor-in-Chief.  
REV. JOHN O'GRADY, Ph.D., Manager.

Annual Subscription, \$1.00

Single Copies, 15 Cents

Make checks payable to *The Catholic Charities Review*

Entered as second-class matter January 13, 1917, at the Post Office at New York, New York, under the Act of March 3, 1879.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized October 8, 1918.



## "Snook" Roentgen Apparatus

The first "interrupterless" type X-ray transformer was the "Snook"—the advent of which revolutionized the Roentgen art.

It is still the closest approach to the 100% mark in X-ray efficiency.

There is one, and one only, "Snook" available today—it is manufactured by the Victor Electric Corporation—distinguished from all others by the famous cross-arm type of rectifying switch (4-arm).

The purchaser of a "Snook" today realizes another exclusive feature in the Victor Single Lever Auto-Transformer Control, an ingenious device which gives the operator complete control, including the finest adjustment, with a **Single Lever**—eliminating complications in technique and danger of tube destruction.

The Model "Snook" is selected by the discriminating roentgenologist who insists on having the "last word" in equipment.

### Victor Electric Corporation

*Manufacturers of  
Roentgen and Physical-Therapy Apparatus*

CHICAGO

Jackson Blvd. and Robey  
CAMBRIDGE, MASS. NEW YORK  
66 Broadway 131 E. 23d St.

*Sales and Service Stations in All  
Principal Cities*



### X-RAY INVESTMENT INSURANCE

Before you invest in stocks or bonds, you use every means at your command to ascertain the soundness of the issue, the financial responsibility and the personnel of the organization soliciting your confidence.

A reliable x-ray equipment represents another kind of investment, but its your money that's involved just the same.

The keystone of the Victor Electric Corporation is Responsibility to every purchaser of Victor apparatus. Each time the prospective buyer "looks us up" we realize an advantage—so does he.

Thirty years of conscientious effort to lead, rather than follow, is only one of the reasons for the predominance of Victor apparatus amongst the discriminating.

Buy Victor—a "safety first" on your investment.

### VICTOR ELECTRIC CORPORATION

*Manufacturers of Roentgen and Physical-Therapy Apparatus*

CAMBRIDGE, MASS. CHICAGO NEW YORK  
66 BROADWAY Jackson Blvd. and Robey 131 E. 23d St.



# THE CATHOLIC CHARITIES REVIEW

VOL. IV

OCTOBER, 1920

No. 8

## Principles & Methods

NATIONAL CONFERENCE OF CATHOLIC CHARITIES—  
SIXTH BIENNIAL SESSION

**O**NE of the best things which can be said about the last meeting of the National Conference of Catholic Charities is that those who came seeking information were able to find it. The program, full as it was, did not cover the entire field of social and charitable work, but the delegates were not confined to the program. Outside of the regular meetings they got together in little groups and organized their own programs. The regular program called for ten section and three general meetings, but the delegates arranged sixteen special meetings on their own initiative and on topics of their own choosing.

The Sixth Biennial Session of the National Conference of Catholic Charities was held at the Catholic University, Washington, D. C., September 12-16. The Conference was opened with Mass celebrated by His Excellency, Most Rev. John Bonzano, D.D., Apostolic Delegate. In his opening sermon, Bishop Shahan, rector of the Catholic University and President of the Conference, appealed to the delegates to hold fast to the Catholic ideals of charity. The Apostolic Delegate commended the work of the Conference, and gave it his official approval and blessing.

The program of the Conference touched all the more important developments in Catholic charity during the past five years. Among the problems which stood out most prominently was the organization of Diocesan Charities. This was discussed at all the regular meetings of the Conference. Considerable attention was also devoted to it in the meetings of the St. Vincent de Paul Society.

A noteworthy contribution to the literature of the diocesan organization was Father Keegan's paper on the New York Catholic Survey and the plan of organization developed therefrom. At the General Meeting, held under the auspices of the Diocesan Directors of Charities, Father Gressle read a very interesting paper on the "Character and Extent of the Diocesan Organization in the United States," and Father Cummings described the Chicago plan of organization. Father Corr told of what had been done by the Bureau of Catholic Charities of Los Angeles.

Some persons are afraid that the central office may undermine the parish conference. Others fear that the parish conference will die of inactivity without constant prodding from a central office, but when the devotees of the central office and the parish conference talked matters

over they found that their differences were more imaginary than real. The older generation of Catholic workers found the members of the new generation like Mr. Fitzgerald of Detroit and Mrs. Nagle of Baltimore at one with them in accepting the parish conference as the basic unit in relief work. Even Mr. Bramer's Parish Visitor instead of interfering with the parish conference would simply give it more work to do. Mr. Galbally's paper on "Planning for Dependent Families" illustrated the comprehensive work done by well organized parish conferences of the St. Vincent de Paul Society. Miss Mary A. Farrell's paper on "Desertion" illustrated some of the difficulties to be met in the treatment of desertion and some new methods of approach to the problem.

In the children's section the relations of the Central Bureau to the various diocesan Child-Caring Institutions was discussed by Miss Mary Tague. Mr. Butler's paper on "Standards for Child Placing and Supervision" was a notable contribution to the literature of Catholic child care. Miss Tinney's suggestion of a special institution where mothers of illegitimate children might be boarded with their children and go out to work attracted considerable attention among the delegates.

Catholic work for boys was treated by Father. McCahill, Mr. Finegan and Mr. Slattery.

In addition to the two regular meetings of the Committee on Delinquency one meeting of the Women's Committee and three Round Table Conferences were devoted to discussion of the problems of delinquency, both juvenile and adult. The need for family courts was discussed by Judge Dooley of Brooklyn. Judge Brown of Philadelphia told about the work done in Philadelphia in adjusting family problems outside of court. Miss McHugh outlined the work of the volunteer in the Juvenile Court; Father Kalmer discussed the functions of the prison chaplain; Father McGuire and Mr. O'Connor emphasized the need of preventive work. At the meeting of the Women's Committee, Miss O'Donohue of New York gave some interesting figures in regard to the disappearance of

young girls in our cities, and Mrs. Van Winkle of Washington described the work of a Police Women's Department.

The women in attendance at the Conference were keenly interested in Girls' Clubs, boarding honies, and in the work of the Catholic Big Sisters. In club work they found Dr. Cooper's paper on the Community House and his Round Table Conferences most helpful. Miss Ward's paper emphasized some new phases of the work of the Catholic Big Sisters. In an able paper Miss McCormick appealed to the women to interest themselves in the newer social and democratic movements.

The necessity of special courses in Catholic hospitals to meet the new developments in public health nursing was discussed by Miss Moran of Wilmington, Delaware. In the section on Sick and Defectives, Dr. Kevin described the relations of recent public health movements to Catholic charitable work. Dr. Moore and Sister Katherine emphasized the need of mental examinations for children admitted to Catholic institutions and the advisability of special classes for the mentally retarded.

In the section meetings on Social and Civic Activities the principal topics discussed were "Labor's Share in Industry from the Standpoint of the Employer," by Col. P. H. Callahan, and from the "Standpoint of the Employee," by M. J. Voll; "Child Labor Standards," by Mr. Meade, and "Americanization Programs," by Mr. Lapp.

At the General Meetings of the Conference informational addresses were given by Father Burke on the "Work of the Catholic Welfare Council," by Peter Collins on the "Reconstruction Program of the Knights of Columbus," by Mr. Duffy on "Certain Forces Making for Radicalism in Our Industrial Life." Bishop Hickey gave a very interesting address on the "Community Financing of Charities in Rochester."

In point of numbers and of enthusiasm the last Conference surpassed any of the preceding ones. There were one thousand delegates in attendance. At the general evening meetings there was an attendance of from twelve to fourteen hundred persons.



PROBLEMS OF DELINQUENCY AT  
NATIONAL CONFERENCE OF CATHOLIC CHARITIES

BY EDWIN J. COOLEY.

The general topics of discourse most distinctive in the discussions of this division were the value of moral and religious training in the prevention and treatment of delinquency, the need for a scientific understanding of the individual offender, the necessity for training for work with delinquents and a better organization of community forces, for the reduction of juvenile delinquency. The sessions were marked by a good attendance, lively discussions, and an excellent program which aroused the keen interest of everyone.

The need of family courts was emphasized by Judge Dooley of Brooklyn. Judge Dooley contended it was apparent that to deal with the family effectively, to relieve present distress, and to ascertain the causes of disruption of the family and the causes of anti-social conduct in general, it is necessary that some court have power to deal with the family as a unit. At present the various phases of family life are considered by independent courts, stated Judge Dooley, and while these courts have accomplished much good and should be commended, yet their work in no way has been inter-related. Father Judge of Hartford spoke on the importance of dealing with families from the viewpoint of their social needs as well as from the legal aspects of their difficulties.

Miss Rose J. McHugh of Chicago, wrote a very able paper on "The Proper Relation Between the Volunteer Worker and the Courts," which was very helpfully supplemented by George J. Lavender of New York. "It is not a question of shall we use volunteers, but of how shall we use them . . . a nice administrative problem," contended Miss McHugh. She advocated a careful selection of material, supervision by paid workers, training and continuity of service, as essential requirements. Father Kalmer, chaplain, Illinois State Penitentiary, Joliet, and Father Byrne, chaplain, U. S. Penitentiary, Atlanta, presented very interesting papers on the "Place of the

Catholic Chaplain in Institutions for Delinquents." The work of the Catholic chaplains is so tremendous that it makes one pause. A national organization of Catholic chaplains was formed in order to secure better coöperation and more effective assistance for released prisoners in various parts of the country. The need of specialized training for workers with delinquents was brought out forcibly by Joseph P. Murphy of Buffalo, in a very comprehensive paper on this subject.

Father Maguire's paper on "A Community Program for the Reduction of Juvenile Delinquency" occasioned a very snappy discussion in which Mr. Patrick Mallon of Brooklyn participated in his usual vigorous and humorous way. Father Maguire's paper outlined the factors producing juvenile delinquency, discussed the work of the present agencies combating juvenile delinquency, and suggested the establishment of social centres in connection with the parish churches, the Knights of Columbus and other organizations as part of a program for the better community care of children.

John J. O'Connor, Jr., of Pittsburgh, in his paper on "Recreation and Its Relation to Delinquency," pleaded for a recognition of the play spirit and the use of playgrounds, community centres and other agencies in our social work for a better citizenship. What Essex County, New Jersey, is doing along these lines was brought to the attention of the Conference by John J. Gascoyne of Newark. Bernard J. Fagan told of the difficulties which confront an executive in probation work, in his able paper on "The Administrative Problems of Probation Work." Miss Mary Kelly, Director of Employment, Municipal Court of Philadelphia, spoke interestingly of the employment service.

One of the sessions was held in conjunction with the Division on Sick and Defectives. Dr. A. C. Gillis of the Maryland State University, read a paper on the "Work of the Psychiatrist in Car-

ing for Defectives and Delinquents." Dr. Moore's paper on "The Physical Basis of Delinquency," was one of the valuable papers of the Conference, and will undoubtedly be used extensively for reference. Aside from the regular section meetings, two spirited and interesting round table discussions on "Standards for Effective Probation Work and Juvenile Delinquency" were held under the leadership of Father Maguire and the Chairman of the Division. At a general meeting of the Conference, Charles E.

Vasaly, Superintendent, Minnesota State Reformatory, St. Cloud, set out the salient points in the development and use of the indeterminate sentence in institutions in this country.

By resolution of the Executive Board, a committee for the study of Juvenile Delinquency was formed to coöperate with the committee of the National Conference of Social Work which has been appointed to make a country-wide study of this very important problem.

*New York City.*

## MEETINGS OF DIOCESAN DIRECTORS OF CHARITIES

BY REV. M. J. SCANLAN,  
*Diocesan Director of Charities, Boston.*

The biennial sessions of the National Conference of Catholic Charities at Washington during the week of September 12 were remarkable because of many admirable features in addition to the unusually large attendance of delegates from every part of the United States, and even from Canada.

One of the results of special efforts made to develop interest among the sisterhoods in the work of the Conference was the attendance of many more religious than ever before at the sessions. It appears that over one hundred Sisters were delegates to the Conference.

Perhaps the most important development of the Conference within recent years has been along the line of an increased attendance on the part of priests officially connected with diocesan charities. When the Conference was inaugurated a decade ago there were in attendance at its sessions not more than five priests who had any official relationship to the charities of their respective dioceses: and not more than three of them actually known as directors of charities. It is a fact that until very recently with two or three exceptions diocesan charities, as such, of this country were not organized; that is, they were not coöordinated along diocesan lines or supervised by any specially designated individual charged with responsibility in their regard. Most Catholic charitable works and institutions in the United States enjoyed the fullest autonomy and were sub-

ject to little or no supervision either as distinct charitable units or in their group aspect apart from such supervision as the ordinary of the diocese exercised directly. While in the main no great evil resulted from this lack of coördination along diocesan lines, it must be frankly admitted that a tremendous amount of good was left undone and not a small measure of desirable progress unaccomplished.

With the actual presence this year at the Conference sessions of twenty-six diocesan directors of charities as against not more than a dozen at the sessions six years ago, there is very clear evidence of an awakening, and what is even more to the point a vast majority of these recently appointed directors of diocesan charities have been given opportunities to equip themselves in a very special way for the work assigned to them. This is an altogether hopeful sign, and if proportionate progress in this direction is made during the next few years there will probably be few dioceses whose charities will not be encouraged and supervised not only individually but collectively by a responsible diocesan central agency under a competent director.

It would be idle to assume that this new development augurs well in every particular for Catholic charities. Practically all our Catholic charitable works owe their beginnings to private initiative and not to official promptings. The continuance of our charities will depend al-



most entirely upon the extent to which our people can be counted upon to devote their time and talents to works of super-erogation. Too much coördination and too much supervision and too much efficiency may very easily lessen the warmth of our Catholic people's devotion to good works, leaving us with an elaborate form of administration, but with a very meagre substance of actual charitable work. We say this not in disparagement of the present trend toward a more perfect organization of Catholic charities, for this is manifestly needed in the vast majority of the dioceses of the country, but rather as a warning against the possible and not altogether unlikely assumption that the cause of charity can be harnessed to the paraphernalia of the department store or of the steel industry.

During the session of the Diocesan Directors of Charities many matters of special concern to them and their work were discussed at length. Here are some of the topics: "The Character and Extent of the Work of Diocesan Directors," "The Relation of Diocesan Director to Institutions Within the Diocese and to Public Charitable Agencies," "Methods and Policies of Administration." Coöperation with other public and private non-Catholic charitable agencies in community chests and drives was the subject of a long and interesting discussion at the directors' public session. The chief difficulty in the whole discussion arose from the fact that such "drives" or "community chest" campaigns were confined to particular cities, whereas, diocesan directors of charities have to think in terms of a diocese, which may often include many cities.

The subject of coöperation with public agencies is one upon which all agree. It is not, however, so easy a matter to reconcile differences of opinion in the affair of coöperation between our own and private non-Catholic or non-sectarian agencies, in the fields of charitable or social work. No one has yet been able to show how such a coöperation is entirely unavoidable and if not entirely unavoidable then why not have what we must have with the very best possible understanding between the parties concerned?

Volunteer charitable efforts provoked

much discussion at the Conference. While it is the glory of our Church, it has of course, in the light of exacting modern social conditions, very decided limitations. The Church down through the centuries has been able to accomplish untold good through the agency of her religious orders. This has been all volunteer effort in one sense of the word, namely an agreement in the first instance to devote one's whole life to good works without financial consideration and solely for the glory of God. Once the vow of obedience is taken the work is no longer that of the volunteer, within their sphere the religious are without successful competition. This, however, is not true of the volunteer in the world. They are bound to nothing by vow. They usually do what they can provided it does not interfere with their regular occupation or general plan of life. But as neither time nor tide awaits any man's pleasure, so neither must we permit necessity nor urgent need to await too long the pleasure of the unobligated almoner. Modern conditions require the services, on the part of the Church in the field of charitable work, on the part of the lay worker, to what extent, depends entirely on local conditions.

\* \* \*

The Diocesan Bureau of Social Activities in Hartford has opened a Community House for young women in which more than six hundred girls have been registered, and coöperating with three child-caring institutions in the diocese the bureau has been instrumental in making provision for the care of more than 1,200.

\* \* \*

Many societies and organizations engaged in social and charitable work shared in the recent generous gifts of Mr. Sam J. Gorman, of Portland, Ore.

\* \* \*

If the National Conference of Catholic Charities is to be accepted as a barometer of Catholic opinion, there is no danger of any serious interference with the activities of the volunteer in Catholic charities. We need more and more volunteers, but it is well to remember that our standards for volunteer service are becoming more exacting.

### SPECIAL CONFERENCE OF RELIGIOUS ENGAGED IN SOCIAL AND CHARITABLE WORK

In all probability seventy-five per cent of the Catholic social and charitable work in the United States is done by religious. If the Church is to meet the problems of the hour the religious must be in touch with the various movements affecting their work. The work of the religious is God's work, and they are naturally anxious to utilize the best things which the world has to offer in order to do God's work efficiently.

Our religious communities are very practical in their methods. Their long experience enables them to discount suggestions made by the theorist who has had no contact with concrete problems. They are influenced much more by what they see and hear of other communities than by any suggestions of outsiders. On the occasion of a recent visit to a child-caring institution the writer made a number of suggestions to the superior in regard to changes in the methods and policies of the institution. The suggestions, however, were not taken seriously until he pointed out that they had been put into effect in other Catholic institutions. The superior's curiosity was immediately aroused. She asked several questions about the institutions referred to, and stated that she would visit them at the first opportunity. This one incident convinced us of the great advantages to be obtained from a conference of religious engaged in social and charitable work. The matter was presented to a number of Bishops. Some of the Bishops had already given considerable thought to it. All gave it their hearty approval. The task of convincing the superiors of religious communities of the advisability of getting together still remained. Various objections were suggested. The religious life of the Sisters might be interrupted; it was not advisable to have Sisters mingle freely with lay people. Sisters should not speak in public. All these objections were met by setting aside one of the buildings at the Catholic University for the use of the religious, and by holding a special meeting from which lay persons were practically excluded.

After all the necessary safeguards to the religious life of the Sisters had been secured, twenty-three religious communities agreed to send representatives to the special Conference of Religious Engaged in Social and Charitable Work held at the Catholic University, September 16-18. A total of one hundred and thirty-nine Sisters were present at the Conference.

With the exception of two addresses by prominent Catholic physicians actively interested in Catholic Charities, all the papers at the Conference were prepared and read by priests and religious.

All the papers and discussions were essentially practical. They related to the concrete problems of institutional management, the development of initiative in children, record-keeping, the advisability of special classes for backward children, the organization of recreation, investigation of applicants for admission to institutions, various methods of providing after care for children discharged from Catholic institutions, the problems to be met in providing religious instruction for neglected and abandoned children, and the visiting of the sick poor in their homes.

The religious in attendance at the Conference were highly pleased with its results. It gave them their first opportunity of learning how other communities had faced the problems which they had been contending for years. One and all returned to their homes with a new appreciation and a wider vision in regard to these problems.

✱ ✱ ✱

The Parish Conference of the Society of St. Vincent de Paul is the basic unit in Catholic relief work.

✱ ✱ ✱

There is no charitable work in the world, I think, that is carried on with such gusto, with such conviction, with such intrepidity, with such quiet modesty, and with such effectiveness as the Catholic charities of the world.—*Honorable Bainbridge Colby, Secretary of State.*



## WOMEN'S ACTIVITIES AT NATIONAL CONFERENCE

The large and alert groups that attended the meetings of the Committee on Women's Activities at the National Conference of Catholic Charities were a refreshing token of the rapidly increasing interest being shown by our American Catholic women in the social problems of the girl and woman, particularly in the preventive and constructive phases of these problems. That this interest is both practical and informed was evidenced by the nature of the discussions in the larger meetings and the round tables, discussions welling up out of experience and knowledge and participated in by representatives of the rising generation of workers in the girls' field as well as by the pioneers. Particular emphasis was put upon preventive and constructive Catholic work among girls, a field in which rapid strides have been made since the last biennial conference. No better indications of this progress could be desired than the hearty response awakened by the round tables on girls' clubs.

Only one round table was scheduled on the official program. Three had to be held, and the committee room was crowded to overflowing. The necessity for clubs for adolescent girls and women was not even debated. The necessity was accepted without a dissenting voice, and the round table proceeded at once to the consideration of problems ranging all the way from technical methods of fostering self-government and the sense of responsibility to concrete ways and means of instructing young girls in the care of infants.

If we may judge the American Catholic woman from her representatives at the Women's Committee meetings and round tables, she is interpreting her new civic status and her new public honors, not as incense but as inspiration, not as rights but as responsibilities.

\* \* \*

"A Conference of the St. Vincent de Paul Society in every parish of the United States" should be the motto of all persons interested in Catholic charities.

## A CRYING NEED

In connection with the Sixth Biennial Session of the National Conference of Catholic Charities the chaplains of the various penal and correctional institutions of the United States came together for the first time. The discussion of the work of the chaplains brought to light a very unsatisfactory state of affairs in our penal and correctional institutions. It showed that the status of the chaplain is not formally recognized in a great many of the States. He is, therefore, at the mercy of the warden in his religious ministrations. If the warden happens to be friendly to him he is permitted to carry on his religious ministrations without any serious inconvenience. If the warden is unfriendly his work becomes practically impossible.

It was a general feeling among the chaplains that the matter should be brought to the attention of the Bishops at their regular annual meeting in Washington. It was thought that one of the best means of remedying the situation would be to have the Catholic Welfare Council make a complete survey of the work of the chaplains in our various penal and correctional institutions in the United States.

\* \* \*

In the April number of the *REVIEW* Miss Leslie Foy discussed some objections to a Central Shelter for Children which deserve serious consideration. It is interesting to note that in order to overcome the disadvantages of one Shelter the Pittsburgh Conference of Catholic Charities has decided to establish six temporary homes for children. These homes will be located in different sections of the city.

For the care of Catholic children in rural communities the Diocese of Pittsburgh has appointed a trained social worker in each of the outlying counties of the Diocese. In each county the Catholic worker will establish an office at the county seat. A Committee on Child Care will be appointed in every parish in the Diocese. A county committee consisting of one representative from each parish will be appointed for each county.

# Social Questions

## A PRACTICAL PHILOSOPHY OF SOCIAL WORK<sup>1</sup>

BY REV. JOHN A. RYAN, D.D.



AM the first priest, and so far as I know, the first Catholic, to be invited to address the graduating class of the New York School of Social Work.

I look upon it as an encouraging fact, because it indicates that the exponents of two different philosophies of social service desire to come to a better mutual understanding. Nothing is to be gained by ignoring the existence of these two different theories; and there is less to be gained by ignoring the other party's viewpoint. Since we are all working for the common good, we should aim to emphasize those elements that are common in our social doctrines, and to minimize all differences that are not based upon essential principles. It is not necessary nor desirable to give up matters of principle, so long as these are conscientiously accepted.

The principal differences between the two philosophies of social work are concerned with the following subjects or questions: (1) motives; (2) attitude toward religious principles; (3) methods; (4) attitude toward State administration. I wish to consider each of these points very briefly, in order to see how far the differences are fundamental and how far they are unessential and relatively unimportant. It seems to me that I could not present to you a more important message than some suggestions for reconciling the differences between these two theories of social service. If the greater part of the discussion deals with differences, I wish you to know that this is for the sole purpose of bringing out the fact that the common elements in the two theories are

of much more practical importance than the differences.

As I understand what I may call the secular philosophy of social service, it maintains the following positions. As regards the motive of social service, the secular philosophy regards love of neighbor and of social welfare as sufficient. Indeed, it assumes that the religious motive may become harmful in two ways: as regards the recipient of social service, and as regards the social worker himself. It may harm the former by making him the object of indiscriminating relief for the sake of the spiritual welfare of the giver, and it may harm the latter by promoting a false theory of salvation; namely, that one may save one's soul through mistaken acts of charity. In the second place, the secular philosophy does not regard religious principles as essential in any branch of social service. It confines its attention to the physical, intellectual, and moral improvement of the dependent, delinquent and defective classes. As regards methods, the secular philosophy places the greatest possible emphasis upon investigation, study of causes, prevention, specific and judicious relief, record-keeping, and cooperation among relief agencies. In the fourth place, the secular philosophy maintains that State funds for relief or maintenance should always be administered by the State authorities.

The Catholic philosophy regards love of God as the highest and most fundamental motive of social service. That is to say, it holds that the needy neighbor should be assisted because of his relation to God, because he is made in the image and likeness of God, because he is the adopted child of God and the adopted

<sup>1</sup> Commencement Address, New York School of Social Work, 1920.



brother of Christ; and also because Christ has commanded us to relieve the neighbor who is in distress, particularly as seen in the twenty-fifth chapter of St. Matthew. Catholics maintain that this is a much more effective motive than love of the neighbor for his own sake or for the sake of society; for the human being in distress assumes a much greater value when he is thought of in relation to God, and there is grave danger that assistance to the neighbor for his own sake alone will be converted into the service of society as a whole, and the ignoring of the intrinsic worth of the individual. Taken as an end in itself, society tends to be conceived as either a mere majority of individuals, or the Absolute State. Conceived in the former sense, society may logically be served to the utter neglect of the socially unprofitable minority; conceived as the Absolute State, as a political entity continuing through many generations, society may be served by neglecting any or all of the individuals who live in it at any given time. On the other hand, the religious motive, whether taken in the higher sense of promoting the glory of God or in the secondary sense of promoting one's own spiritual welfare, need not and should not be a hindrance to effective social service. Neither of these objects is furthered by charitable activity which does not distinguish between real and fictitious need. Neither motive absolves the social worker from the obligation of finding out whether the need that presents itself is genuine, whether his service is liable to do more harm than good. Christ did not promise that the Son of Man would award eternal life to those who fed the pretended hungry, or clothed the pretended naked, or gave drink to the pretended thirsty, or visited those whose sickness was a sham.

According to the Catholic philosophy, religious principles are of supreme importance in social service. We believe that religion and religious morality should control every department of human life; and we maintain that religion and religious morality are a most important element in the life of the person to whom social service is extended. Young dependents, all delinquents and defectives, and a very large proportion of adults

who are in distress require the aid of religion in order to enable them to lead normal lives. The believers in the secular philosophy admit that strengthening moral character is an important item in the improvement of many of those who are the recipients of social service. Moreover, if the recipient has the Christian attitude described by St. Paul, namely, that he is willing to pray for the giver so that there will be an equality established between the two, the process of social service becomes effective in the highest degree.

All intelligent Catholics admit that all the modern scientific methods of social service are essentially sound. Indeed, we are predisposed to this conclusion, inasmuch as these methods, in their main outlines at least, were stated and defended nearly four hundred years ago by the Spanish theologian, Juan Luis Vivès, and repeated at greater length more than three-quarters of a century ago by Frederic Ozanam, the founder of the Society of St. Vincent de Paul. The views of Vivès on this subject have been so well appreciated in this institution that a translation of them into English was published by the school some three years ago. Scientific methods of social service are sometimes misused and made odious by injudicious exponents of the secular philosophy, just as they are sometimes mistrusted and condemned by incompetent Catholics. But there is no difference of principle between the two philosophies on the subject of scientific methods; the only difference that occurs is in their application. It is true that Catholics place more emphasis on the importance of volunteer social service than do the adherents of the secular theory; but we are comforted by Dr. Devine's statement that, "it is a question whether the unmeasured but certainly large amount of neighborly assistance given in the tenement houses of the city, precisely as in a New England village or in a frontier settlement, does not rank first of all among the means for the alleviation of the distressed."

According to the Catholic view, the question whether State funds devoted to the relief of the distressed and to the care of dependents should be administered by

the State, or by private agencies, is entirely one of expediency. There is no question here of principle. If a private agency can administer State funds, always under adequate State supervision, in such a way as to produce a greater amount of more beneficial service, that is the better arrangement. Moreover, there are special reasons for desiring that dependents, especially young dependents, should be cared for in Catholic, rather than in State institutions; namely, the necessity of giving them adequate training in religion and religious morality. If this can be done with the aid of State money in Catholic institutions so as to produce better social and civic results than would be obtained through the same expenditure of State money in State institutions, there can be no possible doubt that this arrangement is preferable.

The first requisite for the social worker is to recognize clearly and fully the facts concerning the differences between the two philosophies of social service. Then, he should realize and accept frankly the fact that Catholic social workers cannot yield up their views concerning the importance of the religious motive in charity and concerning the religious aspects of social service. Social workers should also realize that certain differences about methods in the two philosophies may be due to a genuine difference of principle; for example, as regards the practices of birth control, abortion, attendance at Mass and frequentation of parochial schools. It is neither wise nor fair to attempt to induce Catholics who are the recipients of social service to violate their religious and moral principles. The social worker may believe as firmly as he likes that Catholics ought to be converted from their views on these subjects, but if the attempt at conversion will do more harm than good to the cause of social service, which is certainly the case in the long run, it is folly to make any such attempt; and it is unfair because it is taking advantage of the physical needs of those in distress in order to make them betray their conscientious beliefs. There is no need to multiply words to show that such a policy is essentially unjustifiable.

The social worker ought also to become acquainted with the attitude of

Catholics toward their priests and nuns. The authority and affection in which the latter are held by the Catholic people is one of the most striking and pervasive facts in the life of Catholic groups. The social worker may regard that authority as abnormal and undesirable, but any attempt to undermine, or even ignore it, is bound to weaken the prestige and lessen the success of the social worker himself. Indeed, the social worker should go further and make a deliberate effort to forestall suspicion which occasionally exists, by showing that he has no intention of abusing his position to spread undesired doctrines concerning either religion or conduct.

The reforms which are sometimes called for in Catholic institutions can best be brought about by taking up the matter frankly and sympathetically with the Church authorities. It is the normal method required by the constitution of the Church. The thing cannot be nearly as effectively done by arousing public opinion, or by any other indirect method. In this connection I am reminded of the advice given by a priest who was formerly an Episcopal clergyman, to an official who occupied a high place in the Mitchel administration. This priest had known this official very well in preceding years and could speak to him frankly. His advice was this: "Whether you like it or not, there is an institution at Fifth Avenue and Fiftieth Street, and a man at the corner of Madison Avenue and Fiftieth Street, that you had better take into account. Your administration of your office will be much more successful if you try to come to an understanding with that man, than if you ignore him." Subsequent events furnished abundant proof that the priest was right, that the official was wrong in not taking his advice.

There is no essential conflict between the secular and Catholic philosophy as regards the first and third points. It is possible for the adherents of each philosophy to let those of the other philosophy cherish their own motives and place their own degree of emphasis upon scientific methods. These differences will not affect seriously the question of mutual co-operation. The differences as regards the second matter, that is, the value of reli-



gious principles in social service, can and should be appreciated in the light of the respective viewpoints. Neither group should be expected to give up beliefs which they conscientiously hold on this subject. The differences as regards State administration versus State supervision, should be recognized by both sides as involving a difference not of principle, but of practical expediency. The situation should be viewed in the light of facts and experience, not under the influence of doctrinaire preconceptions.

Ladies and gentlemen of the graduating class: You have finished your work of technical preparation for the highest calling outside that of religion. The fact that most of you expect your calling to be also your means of livelihood does not detract in the least from the nobility of the vocation itself, nor from the worthiness of your motives. The great majority of persons must necessarily get their livelihood from their vocation. All

that is necessary to make the sum total of motives worthy, is to place the livelihood motive in its proper subordinate position. Social service today presents to the lover of God and the lover of his kind, greater opportunities than this field has offered in any previous time. It is the opportunity not merely of relieving existing human distress, but of searching out and helping to abolish the great contributing causes to social wretchedness, especially the causes that we classify as economic. I sincerely believe that your fruitful utilization of this opportunity will depend very largely upon the practical attitude that I have tried to suggest in this belief address. The most important requisites for a practical philosophy of social service are knowledge of varying views and viewpoints, sympathetic appreciation of these, respect for those who honestly maintain the opposite philosophy, and avoidance of all methods that create unnecessary and unwise antagonisms.

## INDUSTRIAL RELATIONS IN THE BISHOPS' PASTORAL

In 1891, Pope Leo XIII. published his Encyclical *Rerum Novarum*, a document which shows the insight of that great Pontiff into the industrial conditions of the time, and his wisdom in pointing out the principles needed for the solving of economic problems. "That the spirit of revolutionary change which has long been disturbing the nations of the world, should have passed beyond the sphere of politics and made its influence felt in the cognate sphere of practical economics, is not surprising. The elements of the conflict now raging are unmistakable, in the vast expansion of industrial pursuits and the marvelous discoveries of science; in the changed relations between masters and workmen; in the enormous fortunes of some few individuals, and the utter poverty of the masses; in the increased self-reliance and closer mutual combination of the working classes; as also, finally, in the prevailing moral degeneracy. The momentous gravity of the state of things now obtaining fills every mind with painful apprehension; wise men are discussing it; practical men are proposing schemes; popular meetings, legislatures and rulers of nations are all busied

with it—and actually there is no question that has taken a deeper hold on the public mind."

How fully these statements apply to our present situation, must be clear to all who have noted the course of events during the year just elapsed. The war indeed has sharpened the issues and intensified the conflict that rages in the world of industry; but the elements, the parties and their respective attitudes are practically unchanged. Unchanged also are the principles which must be applied, if order is to be restored and placed on such a permanent basis that our people may continue their peaceful pursuits without dread of further disturbance. So far as men are willing to accept those principles as the common ground on which all parties may meet and adjust their several claims, there is hope of a settlement without the more radical measures which the situation seemed but lately to be forcing on public authority. But in any event, the agitation of the last few months should convince us that something more is needed than temporary arrangements or local readjustments. The atmosphere must be cleared so that, however great

the difficulties which presently block the way, men of good will may not, through erroneous preconceptions, go stumbling on from one detail to another, thus adding confusion to darkness of counsel.

#### NATURE OF THE QUESTION

"It is the opinion of some," says Pope Leo XIII., "and the error is already very common, that the social question is merely an economic one, whereas in point of fact, it is first of all a moral and religious matter, and for that reason its settlement is to be sought mainly in the moral law and the pronouncements of religion" (Apostolic Letter, *Graves de communi*, January 18, 1901). These words are as pertinent and their teaching as necessary today as they were nineteen years ago. Their meaning, substantially, has been reaffirmed by Pope Benedict XV. in his recent statement that "without justice and charity there will be no social progress." The fact that men are striving for what they consider to be their rights, puts their dispute on a moral basis; and wherever justice may lie, whichever of the opposing claims may have the better foundation, it is justice that all demand.

In the prosecution of their respective claims, the parties have, apparently, disregarded the fact that the people as a whole have a prior claim. The great number of unnecessary strikes which have occurred within the last few months, is evidence that justice has been widely violated as regards the rights and needs of the public. To assume that the only rights involved in an industrial dispute are those of capital and labor, is a radical error. It leads, practically, to the conclusion that at any time and for an indefinite period, even the most necessary products can be withheld from general use until the controversy is settled. In fact, while it lasts, millions of persons are compelled to suffer hardship for want of goods and services which they require for reasonable living. The first step, therefore, toward correcting the evil is to insist that the rights of the community shall prevail, and that no individual claim conflicting with those rights shall be valid.

Among those rights is that which entitles the people to order and tranquillity as the necessary condition for social existence. Industrial disturbance invariably

spreads beyond the sphere in which it originates, and interferes, more or less seriously, with other occupations. The whole economic system is so compacted together and its parts are so dependent one upon the other, that the failure of a single element, especially if this be of vital importance, must affect all the rest. The disorder which ensues is an injustice inflicted upon the community; and the wrong is the greater because, usually, there is no redress. Those who are responsible for it pursue their own ends without regard for moral consequences and, in some cases, with no concern for the provisions of law. When such a temper asserts itself, indignation is aroused throughout the country and the authorities are urged to take action. This, under given circumstances, may be the only possible course; but, as experience shows, it does not eradicate the evil. A further diagnosis is needed. The causes of industrial trouble are generally known, as are also the various phases through which it develops and the positions which the several parties assume. The more serious problem is to ascertain why, in such conditions, men fail to see their obligations to one another and to the public, or seeing them, refuse to fulfill them except under threat and compulsion.

#### MUTUAL OBLIGATIONS

"The great mistake in regard to the matter now under consideration is to take up with the notion that class is naturally hostile to class, and that the wealthy and the workingmen are intended by nature to live in mutual conflict" (*Rerum Novarum*). On the contrary, as Pope Leo adds, "each needs the other: Capital cannot do without Labor, nor Labor without Capital. Religion is a powerful agency in drawing the rich and the breadwinner together, by reminding each class of its duties to the other and especially of the obligation of justice. Religion teaches the laboring man and the artisan to carry out honestly and fairly all equitable agreements freely arranged, to refrain from injuring person or property, from using violence and creating disorder. It teaches the owner and employer that the laborer is not their bondsman, that in every man they must respect his dignity and worth as a man and as a



Christian; that labor is not a thing to be ashamed of, if we listen to right reason and to Christian philosophy, but is an honorable calling, enabling a man to sustain his life in a way upright and creditable; and that it is shameful and inhuman to treat men like chattels, as means for making money, or as machines for grinding out work." The moral value of man and the dignity of human labor are cardinal points in this whole question. Let them be the directive principles in industry, and they will go far toward preventing disputes. By treating the laborer first of all as a man, the employer will make him a better workingman; by respecting his own moral dignity as a man, the laborer will compel the respect of his employer and of the community.

The settlement of our industrial problems would offer less difficulty if, while upholding its rights, each party were disposed to meet the other in a friendly spirit. The strict requirements of justice can be fulfilled without creating animosity; in fact, where this arises, it is apt to obscure the whole issue. On the contrary, a manifest desire to win over, rather than drive, the opponent to the acceptance of equitable terms, would facilitate the recognition of claims which are founded in justice. The evidence of such a disposition would break down the barriers of mistrust and set up in their stead the bond of good will. Not an armistice but a conciliation would result; and this would establish all parties in the exercise of their rights and the cheerful performance of their duties.

#### RESPECTIVE RIGHTS

The right of labor to organize, and the great benefit to be derived from workmen's associations, was plainly set forth by Pope Leo XIII. In this connection, we would call attention to two rights, one of employes and the other of employers, the violation of which contributes largely to the existing unrest and suffering. The first is the right of the workers to form and maintain the kind of organization that is necessary and that will be most effectual in securing their welfare. The second is the right of employers to the faithful observance by the labor unions of all contracts and agreements. The unreasonableness of denying

either of these rights is too obvious to require proof of explanation.

A dispute that cannot be adjusted by direct negotiation between the parties concerned, should always be submitted to arbitration. Neither employer nor employee may reasonably reject this method on the ground that it does not bring about perfect justice. No human institution is perfect or infallible; even our courts of law are sometimes in error. Like the law court, the tribunal of industrial arbitration provides the nearest approach to justice that is practically attainable; for the only alternative is economic force, and its decisions have no necessary relation to the decrees of justice. They show which party is economically stronger, not which is in the right.

The right of labor to a living wage, authoritatively and eloquently reasserted more than a quarter of a century ago by Pope Leo XIII., is happily no longer denied by any considerable number of persons. What is principally needed now is that its content should be adequately defined, and that it should be made universal in practice, through whatever means will be at once legitimate and effective. In particular, it is to be kept in mind that a living wage includes not merely decent maintenance for the present, but also a reasonable provision for such future needs as sickness, invalidity and old age. Capital likewise has its rights. Among them is the right to "a fair day's work for a fair day's pay," and the right to returns which will be sufficient to stimulate thrift, saving, initiative, enterprise, and all those directive and productive energies which promote social welfare.

#### BENEFITS OF ASSOCIATION

In his pronouncement on Labor (*Rerum Novarum*) Pope Leo XIII. describes the advantages to be derived by both employer and employee from "associations and organizations which draw the two classes more closely together." Such associations are especially needed at the present time. While the labor union or trade union has been, and still is, necessary in the struggle of the workers for fair wages and fair conditions of employment, we have to recognize that its history, methods and objects have made it

essentially a militant organization. The time seems now to have arrived when it should be not supplanted, but supplemented by associations or conferences, composed jointly of employers and employees, which will place emphasis upon the common interests rather than the divergent aims of the two parties, upon coöperation rather than conflict. Through such arrangements, all classes would be greatly benefited. The worker would participate in those matters of industrial management which directly concern him and about which he possesses helpful knowledge; he would acquire an increased sense of personal dignity and personal responsibility, take greater interest and pride in his work, and become more efficient and more contented. The employer would have the benefit of willing coöperation from, and harmonious relations with, his employers. The consumer, in common with employer and employee, would share in the advantages of larger and steadier production. In a word, industry would be carried on as a coöperative enterprise for the common good, and not as a contest between two parties for a restricted product.

Deploing the social changes which have divided "society into two widely different castes," of which one "holds power because it holds wealth," while the other is "the needy and powerless multitude," Pope Leo XIII. declared that the remedy is "to induce as many as possible of the humbler classes to become owners" (*Rerum Novarum*). This recommendation is in exact accord with the traditional teaching and practice of the Church. When her social influence was greatest, in the later Middle Ages, the prevailing economic system was such that the workers were gradually obtaining a larger share in the ownership of the lands upon which, and the tools with which, they labored. Though the economic arrangements of that time cannot be restored, the underlying principle is of permanent application, and is the only one that will give stability to industrial society. It should be applied to our present system as rapidly as conditions will permit.

Whatever may be the industrial and social remedies which will approve them-

selves to the American people, there is one that, we feel confident, they will never adopt. That is the method of revolution. For it there is neither justification nor excuse under our form of government. Through the ordinary and orderly processes of education, organization and legislation, all social wrongs can be righted. While these processes may at times seem distressingly slow, they will achieve more in the final result than violence or revolution. The radicalism, and worse than radicalism, of the labor movement in some of the countries of Europe, has no lesson for the workers of the United States, except as an example of methods to be detested and avoided.

Pope Benedict has recently expressed a desire that the people should study the great encyclical on the social question of his predecessor, Leo XIII. We heartily commend this advice to the faithful and, indeed, to all the people of the United States. They will find in these documents the practical wisdom which the experience of centuries has stored up in the Holy See and, moreover, that solicitude for the welfare of mankind which fitly characterizes the Head of the Catholic Church.

### WOBBLY THINKING

BY REV. JOHN A. RYAN, D.D.

The *Outlook* for August 11 has a very curious, not to say remarkable, editorial on the report of the Inter-Church Commission concerning the steel strike of last fall. The first three or four paragraphs are mainly a eulogy of the Commission for its courage in defending the strikers against the rich and powerful steel companies. Having paid this tribute to the Commission, the writer of the editorial enters upon an astonishing argument in the attempt to show that the men who drew up the report went beyond the proper field of churchmen. He points out that the church undertook to act as a judge in a controversy, and asks whether it is ever the business of the church to set up its own conscience as a standard for the guidance of others. His answer seems to be in the negative. He does not believe that the church, any church, is fitted to formulate standards



of right and wrong for other people, nor to pronounce judgment upon men who fail to live up to this standard. It is true that he calls attention to the inability of a church commission of this sort to get all the facts, through the compulsory attendance of witnesses and other coercive means, which only the civil law is able to utilize. In the closing paragraphs, the writer declares that the church should "take note of injustice, be indignant against the unjust, and use its moral power to rescue the oppressed; but it deprives itself of the moral power of its indignation and its influence when it sets itself up to determine for others what they should count injustice, and to set apart the just from the unjust."

No one pretends that a private body, such as the Inter-Church Commission, can ascertain all the facts that might be got through the processes of a legal investigation. But that is not the point. Our judgments concerning the right and wrong of the great majority of human actions have to be made without the help of legal processes. The Inter-Church Commission was able to get hold of practically all the important facts in the steel strike controversy. That is sufficient for practical justice. On the basis of these facts the commission did pass judgment concerning the conduct of officers of the steel companies and other prominent persons. The *Outlook* editor thinks that the commission should not have done this. He concedes that the church ought to be indignant against the unjust; yet he declares that the church must not try to determine for others what they shall count as just, and what as unjust. This is an extraordinary position. How could the Inter-Church Commission, or how could anyone else, be indignant against the unjust, unless they have some standard whereby to distinguish the unjust from the just? How can we condemn injustice as the *Outlook* writer would have us do, unless we have a theory of injustice, a set of principles, a standard for determining what actions are just and what are unjust? Apparently, the writer of the *Outlook* editorial would have us condemn injustice in the abstract, but never to stigmatize any particular action as unjust or any particular person as guilty of

injustice. This rule would, indeed, give great comfort to the steel companies, and to every other evil-doer.

However, the most amazing feature of the editorial is a downright assertion that the church is not competent to formulate or apply principles of morality. As a matter of fact, we know that the Protestant churches have no systematic and comprehensive codes of moral principles; but we did not expect to find an authority, such as the *Outlook*, not only admitting this fact implicitly, but glorying in it, and repudiating the theory that the church has any authority to provide moral standards. Apparently, the writer of the editorial pushes to its logical conclusion the principle of private judgment in morals as well as faith. Each person is the final judge of what is right and wrong, but no person is justified in denouncing as wrong the conduct of any other person; for that other person may have an entirely different theory of right and wrong, and therefore should be immune from criticism. This is moral anarchism. If it is held by the majority of Protestant leaders of thought, the reason why they have lost all authority in the field of morals is easily seen.

\* \* \*

#### TO THE EDITOR:

By way of comment upon an article in the May number of the *REVIEW* suggesting the substitution of private boarding homes for the temporary Shelter, it might be of interest to note that a child placing agency in Baltimore caring for about 3,000 children during the past year has found the private boarding home plan to be more successful. The agency has on its waiting list a number of homes ready to give temporary care to children until such time as more permanent places may be found for them. Not more than three or four children are allowed in any of these homes at one time. The plan of the society for the future is to reduce the number of children in each home to not more than two, so that they may be under the immediate care of only one person, thus reducing to a minimum the number exposed to a communicable disease.

REV. JOHN DOHERTY.

# Societies and Institutions

## THE CHAPLAIN'S PLACE IN AN INSTITUTION FOR DELINQUENTS

BY REV. M. J. MURPHY,

*Chaplain Mass. State Penitentiary, Charlestown, Mass.*

**T**HE attitude of the prisoner towards the chaplain differs somewhat from that which he assumes towards other officers and officials of the institution. Having come into conflict with the law, the prisoner has come into disagreeable contact with its executives. The police officer who arrests, the district attorney who prosecutes, the judge who sentences, and the warden who confines, all represent the larger idea embodied in the word "machinery"—a collection of units working in harmony towards a pre-established end, in this case the vindication of law and order. The various links in this chain of human mechanism may, it is true, show every mark of interior kindness and sympathy, but under the stern compulsion of duty, they use power and authority entirely in the interest of justice, so that whoever comes into conflict with the latter must inevitably be removed from the community as an anti-social unit. If, however, the wrongdoer meets a number of seemingly merciless forces, he has at his command one to whom he looks for direction and succor, one upon whom he looks as his friend and adviser, giving him his unbounded confidence and respect; one, not an officer to enforce rules, but the clergyman bringing the comforts and consolations of religion.

A chaplain may be justly called a life-buoy upon a sea of distress. Laboring to alleviate the pangs that possess and torture the fallen human, his is a herculean task requiring tact, wisdom and perseverance under numerous vexations and disappointments. A steady stream of men finds admittance to the chaplain's of-

fice seeking counsel, favors, various kinds of aid, and even the few minutes of friendly intercourse that revives drooping spirits and injects new life.

A chaplain must ever and always keep in mind that fact that the men committed to his care have not forfeited their claim to brotherly treatment. His work is a hand to hand, a heart to heart, endeavor with the individual. He should meet his charges man to man, and through good will and favorable inclination gain the respect and gratitude that the fair-minded readily yield, but which blindness and stupidity withhold all too frequently.

Viewing prisoners as individuals, rather than units of a similar pattern, is undoubtedly the secret of institutional success. It is only upon such a basis that instructions opening up new views of life or exposing weaknesses that overthrow, may be imparted. Even the numbers whose minds are locked against suggestions as suggestions, who would by nature prefer to learn through experience, howsoever great the cost, readily absorb the lessons that change the tenor of their lives and prevent future repetition of past illegal acts. Thus the prisoner reposes confidence in the chaplain and looks to him as a moral guide and instructor. He learns that the chaplain's first duty is to direct him to see life in its proper and larger aspect; to convince him that sacrifice is not to be unwelcome, nor pleasure to be too eagerly pursued; to make him feel that happiness arising from the consciousness of duty performed is the most stable foundation upon which to exist, and especially to bring before him the fact that by the eternal laws that govern life, nothing can be done wrong, no mis-



take may be made, from the minutest infraction of the simplest rule to the most heinous crime, without a corresponding penalty, nor any sacrifice made to the interest of a principle without its equivalent or recompense.

To analyze failings continually from every standpoint, to delineate with precision the embarrassments and the calamities to which they tend, and finally to enumerate the remedies, usually simple, and to urge their adoption, this, briefly, is the chaplain's work along the routes on which human wreckage is strewn. Without his guiding hands, his saving counsel, and also, as occasion demands, his admonition, a trying life would be rendered much less bearable, ambition give way to indifference, if not despair, hope recede to the point where it is all but lost.

One of the great obstacles to the proper solution of crime problem is ignorance or lack of proper understanding, both on the part of the law-abiding citizen in freedom and the man in durance vile. If the man outside the walls and his unfortunate brother on the inside were brought into closer contact, and learned to know each other more intimately, if they could be brought to dwell together in a spirit of brotherly love and sympathy, much would and could be accomplished. While the ignorance or lack of mutual understanding continue to exist, we can hope for but little success. Is it not within our power to break down this barrier of prejudice? May we not in a particular way assist the man after sentence to gain a new foothold, to once again reinstate himself as a useful member of society?

I do not believe that our labors in behalf of the prisoner should be confined solely to the days of his confinement, or be limited by the walls of the institution with which we are connected, but that every opportunity should be taken of setting before the people of our respective States the real status of our less fortunate brothers. In the work of reformation one and all have a part to play, and until each individual member of the community is willing to give serious and Christian thought to this appeal, little can and will be accomplished.

For the State to build and maintain cer-

tain penal institutions and then for citizens of that State to discredit the men who come from them, reflects not so much upon the prisoner as upon society. If the prisoner is to be saved, it must be through his friends. It is a simple question after all. Are these men worth saving? Shall they be permitted to relapse without an earnest effort being made to save them? It may not be expected that all can be reclaimed. Some few apparently are beyond the reach of either kindness, or severity, but happily they are the exceptions. I am convinced that the majority under favorable conditions will become good citizens.

The trials and temptations of the discharged prisoner can scarcely be realized or understood by those unfamiliar with the subject; and herein lies a vast field for the chaplain. To him in a very special way is assigned the duty of winning for the man given his freedom a welcome founded on sympathy, charity and understanding. The most critical time in the life of a prisoner is the day his sentence ends and he goes out into the world, a free man. Everything depends upon the reception and treatment accorded him by those into whose society he falls. Have we not heard from the lips of prisoners that they dreaded to return to the larger world from which they had been exiled during sentence, fearing they would be unwelcome, and shunned and repulsed by the better part of the community? In reality, to be driven back into the world of crime because of no home, no work, no hope, no opportunity for them. It matters not that on the day of discharge his intentions and determination may have been of the best. If unkindly and uncharitably received, he will again sink into sin and crime, stifling his conscience with the reflection that he is blameless, that he intended to reform, that he was willing to take up honest living, but could find no encouragement; and upon society, in his opinion, rests the responsibility. That he may have no occasion for such excuses, we should plant, carefully nurture and diffuse, a spirit of brotherly love and sympathy in the community, reminding those whom he has offended that his debt to society has been paid, that he has been educated and instructed, that he

is prepared for the life that is before him, that he is delivered into their hands to receive a chance to start life anew; and that we look to them to encourage and assist him in his determination to persevere. In this way we are to save him from a life of crime here, and eternal misery in the life to come.

Physical betterment is at present the most advocated scheme for the cure of crime, and it would seem reasonable that the healing and repairing of the body would be a necessary requisite were one unmindful that many of the great men of the past could not measure up to modern scientific standards. We must remember that unless the will is first moved to moral betterment this treatment only increases the evil inclinations, or renders sinful practices innocuous for a time.

We are led to believe that virtue and happiness are twin sisters and that education is the safe and certain road to a higher, better and broader life. Develop the brain and lofty thinking results, elevate and taste and elevation of life must follow. We are told also that ethical instruction is important, indeed most desirable, providing it does not touch upon religion. But it is not easy to make infirm minds realize the value of morality when viewed apart from God and His justice. A morality based upon prudence and good taste seems a feeble motive to urge. Reform, in its true sense, cannot be applied like a veneer, but must develop as a seed grows, from within, for the will of another cannot be coerced; it can, however, be influenced, and it must be influenced, it must be properly disposed before any lasting reformation will ensue.

Some one had said: "When you see some internal adjustment reaching out towards something, it is in order to adapt itself to something that really exists; and if the religious cravings of man constitute an exception, they are the one thing in the whole process of evolution that is exceptional and different from all the rest." Those with whom we are dealing have indeed lost everything which the world holds dear, but strangely enough, they have never lost faith. "Everybody knows," wrote one after years of studying this class, "how evil passions may co-

exist and remain side by side with faith. It almost seems as though faith existed in a different sphere of the soul, and that sin was shut off from it and did not hurt it."

It is likewise evident to all acquainted with them, that a religion which does not picture a place of just retribution, makes but a feeble appeal to their unreflecting minds, and that belief in the supernatural is the only power that can offset evil inclinations. Could the imagination of these social derelicts be aroused, the will might prove to be less weak than it appears. However, unless conditions are usually favorable, the unaccustomed brain will never learn to reflect.

The most important, the most necessary and the most profitable study for the clergyman engaged in prison work is man, man under the ban of society. Our first concern, our first duty, is to enlighten, to convince and to convert the prisoner, to elevate him to a higher plane of moral rectitude. To succeed we must undergo the trials and discouragements of long, patient, persevering toil; to properly understand our subject we must acquire an accurate knowledge of the individual, we must become acquainted with his past, we must read the yearnings and desires of his heart, we must know his passions and emotions, his vices, his temptations, and then with a true Christian spirit labor to lead him back to the house of His Father, God. The men under our charge are those who have made a failure of life, and failed principally because they were unmindful of sacred and solemn duties and responsibilities they owed to God and their fellowman. To them at least the vast majority of them, Church and religion have been an almost unknown quantity. Ignorant of the great truths of life, and unkindly disposed, our work is indeed handicapped, but patient zeal and persevering labor will render an abundant harvest.

One of our greatest dangers lies in accepting a criminal type, in looking upon pathological, environmental and hereditary factors as the sole cause of crime. Without a doubt they predispose, but do not necessarily lead to crime. In the vast majority of cases the cause is found in the choice of the individual free will. To



correct this sinful tendency the only method of approach is by the way of the individual's higher faculties. This is the province of morality and the practical application of morality is the function of religion. Religion appeals to the personal responsibility of the individual, and unless this feeling is awakened, hope for a permanent cure is futile. Environment and heredity may play a part in the production of lawbreakers, but the Sacred Author Himself, and our personal daily experiences, teach that, however great the temptation suffered, grace is always given to resist it, and, although it is true that the sins of the father are visited upon his children, it is equally true that, according to the talents given him, each individual must work out his own salvation. The only curative treatment for crime is religious training, the building up of character—character based not on education or culture alone, but on faith, hope and charity. Forgetfulness of these virtues has brought the lawbreaker into prison. Every possible appeal should be made through the medium of religion, and the service of God should not be confined to the chapel and the prisoner, but every person brought into contact with him during his confinement should exemplify the effects of a deep sense of the obligations of religion. A prison should not only be a place of confinement and a school of social duty, but rather a sanatorium established by a Christian state for sick souls.

As chaplains we have a most important duty, and one which if faithfully discharged will do more than all other agencies combined for the reformation and future welfare of the prisoners. We must take into our fatherly hands the erring hearts of those committed to our care, we must bring out bright and clear the image of God stamped upon their souls, sanctify their intellects, strengthen their wills, mould them to God's service in this world and the next, fit them for their part in the battle of life. To morally educate them and spiritually develop the unfortunate, to prepare them as well for the uses of this life as for the accomplishment of their eternal destiny, what a noble work! Not a work, perhaps, of which men take special note, or

for the performance of which they reserve their highest honors, their richest rewards. Nevertheless a great work, a work concerned with the world's future. There is not, and there cannot be, any more important work than that of a clergyman inside walls of public confinement, whether viewed from the standpoint of the individual or of society of which he is a member. How blessed is the hand that opens the intelligence to the beauty of God's services, that supplies the antidote to the world's poison, that teaches the soul to see God in everything He has made, that defeats the attempts of Satan on a soul purchased by the precious blood of Jesus. This is precisely our work, and may God grant us grace and strength to labor, in season and out, in the faithful discharge of our all important duty.

\* \* \*

Members of the League of Catholic Women of the Boston Diocese have purchased a handsome and commodious clubhouse which will be an educational and recreational centre for all Catholic women. The building will cost approximately \$70,000.

### A CASE STORY

BY MRS. CLAIRE MCQUAIDE SIEDLE.

"Can miracles happen in this day and age?" Mrs. Ford put this question to the case worker after several visits to the family. For it would take nothing short of a miracle to remedy family conditions, so blue and hopeless seemed the outlook.

The case had come into the charity office reported by one of the very best sources, a neighbor who had received material assistance from the agency, and who had been taught to think and work for himself. The information sheet handed to the district visitor read:

Ford	No. 91 Tenth Street
John	32 T/B
Helen	32 Delicate
Agnes	3 Cripple

Advice and assistance requested.  
Source—Harry Johnson, No. 97 Tenth Street (neighbor).

\* \* \* \* \*

When the visitor first called at the address given, a basement in the mill district, a voice called a toneless, "Come in," in answer to her rap. The woman who sat in the dismal room was to all appearances pregnant. She seemed careless and indifferent to the poor, untidy surroundings. The kitchen floor was uncovered; an old iron sink dripped water which added more to the natural dampness of the basement; wash-tubs stood on a bench in one corner, filled with dirty water; the oil-cloth covered table was littered with unwashed dishes; bread and other edibles were exposed to the air. Against the opposite wall stood a stove, and near it a heap of carelessly piled coal and kindling. Beside the only window in the room sat the woman preparing some vegetables for the family dinner.

She was large of stature and bore evidence of having once been rather pretty, but deep lines in her face made her appear harsh and older than her years. She was the personification of indifference in her manner and her actions. In the middle of the floor sat the three-year-old child, playing with some patches of bright colored cloth. She was fair and alert, and to the visitor presented a pathetic contrast to the mother.

"Please do not think me an intruder; I came in the interest of your little girl, because she is a cripple." This was the visitor's introduction; but all her further efforts to rouse interest in her hearer brought no response until, in desperation, the worker mentioned the name of the neighbor and some commonplaces regarding his family. At this the woman showed a little glimmer of confidence, but refused to speak of her own health or the tubercular condition of her husband. She was, however, willing to learn whether anything could be done for the crippled child. The worker volunteered to see a specialist and make an appointment as soon as possible, on which day she told the woman she would come for Agnes in time to keep the office hour appointment. The woman consented, but showed no great amount of enthusiasm.

The worker left feeling that a great deal of work lay before her, not only to secure medical attention for all the members of the family, better sanitation and

living conditions, but also—and most important of all—to persuade and inspire confidence, interest, hope and coöperation in the hearts of the family.

With very little difficulty the worker secured an appointment with one of the best orthopedic specialists in the city to examine the little girl. She notified the woman of this, giving her the doctor's reputation and standing in the community, and asking her to have the child ready at a certain hour two days later.

The next day she spent looking for better living rooms for the family. She had reported sanitary conditions by letter to the Board of Health, as housing below the street level and the dampness she had found could not be tolerated by any community cherishing civic ideals. Searching for better living rooms for a family is far from the easiest part of a case worker's job—and yet it is her job.

She called at the tuberculosis dispensary and learned that the man, John Ford, had been a regular visitor there for some months, and when his condition grew worse he was sent to the city tuberculosis farm. However, he did not remain for his full treatment there, but signed his own discharge and left because he felt he had improved sufficiently to resume work and because his family needed him. Since his return he had never come back to the dispensary, and when a nurse called on several occasions he had refused to take further treatment. The worker arranged to bring the man, woman and child for examination one week from that day.

Upon her second visit to the house the woman, though still as careless, seemed a little less indifferent. Agnes was dressed and ready to go with the worker, although it was a misty, rainy April day. While the visitor was talking with the woman, a hollow cough sounded from the next room. The woman explained that her husband could not venture to work on such a day. The worker asked if she might see him. He was neither so listless nor so hopeless as his wife, and made light of his physical condition, but said that his present occupation prohibited his working on such a day. The worker learned that he had been employed with the James Paint Works for years, and had resumed his old employment after re-



turning from the city tuberculosis farm on account of his long, steady work record there. However, some of the paint ingredients seemed of late to be affecting his lungs; his cough had returned, and with it the other old symptoms. Lack of care, indoor work, and the place in which he lived had undone the upbuilding of his system, and he was back to the old fight with even less resistance than formerly. Besides, home conditions were so bad that he was about despondent.

The worker was very happy to have had the interview with the man, as she found him to be more intelligent and more coöperative than his wife. After all, it is well to remember that the man is the head of his family. She explained that there was no need for him to despair, as she would make every effort through her agency to remedy all the domestic conditions if he would only help her, and encourage his wife to some extent to have confidence in the worker's good intentions and well-meaning efforts. The man consented.

Sometimes plans work out very well, and sometimes it is the most discouraging thing in the world to be a case worker, for even though the most beautiful plans are formed it is very hard to have all one's plans work out simultaneously. And it is hardest of all to convince the family to be helped that all these good plans are for its very own benefit, and not merely for the gratification of the visitor on the case.

Now the worker had formed her plans, and gradually, very gradually, had hoped to see them materialize in some degree. Because her training was severe and her experience of long standing, and because she realized human nature and its eccentricities, she was not permitting herself to be too hopeful of quick results for fear of pitfalls. So it took long, hard, uphill treading to execute her plan, and months of time and energy. Every true case worker appreciates these difficulties and knows that no matter how optimistic and visionary we may be, there just will steal in on dull days little doubts and misgivings.

The plan was: To place little Agnes in the children's hospital where, upon the advice of the specialist, the bones of her

legs were to be broken and reset. This arrangement was made with the hospital social worker, but the date for entrance was not to be fixed until other arrangements for the parents could fit in.

After much moral suasion, the visitor prevailed upon the woman to go to a maternity hospital for examination and to arrange for entrance for her approaching confinement. The hospital worker arranged for a few weeks' rest at a convalescent home afterwards, while Agnes would be in the hospital. Later, Agnes could also be admitted to the convalescent home. On these conditions the man consented to go back for tuberculosis treatment, and to stay at the farm until discharged, as his employer promised the worker that he would be placed upon his return at out-of-door work more remunerative and healthful, where the acids and paints could not aggravate the condition of his lungs. His wife, when well enough, could visit him, and the worker promised to keep in near contact with him and to send him written reports of the family's progress during his enforced absence when she could not visit him.

In the meantime, the worker was to secure better living rooms for them, and to store their household belongings with neighbors. Through her own personal efforts and the report of the bureau of sanitation, she had the real estate agent release them from their lease, so that the rent would not be continued.

These plans were splendid, but the woman thought them dreams too good to come true, and it was then she put the question to the visitor as to the possibility of miracles. The worker asserted that even though such things may happen through divine intervention, it takes a great deal of hard endeavor, perseverance, coöperation and encouragement, one for the other, to bring anything like a miracle to come to pass in the natural order.

The woman, with true misgivings which we find in the heart of any mother, feared it was a ruse to break up her home, and as the day approached for her entrance to the hospital almost ruined everything by using her woman's privilege of changing her mind for a few discouraging hours. The worker was not

disconcerted, however, for the family was of good stock, and she knew that with good material in her hands and one condition remedied, they would have renewed faith and hope, the All-healers.

After five months the worker's efforts were rewarded with accomplishment. Established in her new rooms in the outskirts of the city, the woman, well rested and more hopeful, with Agnes and Mary, the new child, were anxiously awaiting the man's homecoming. The worker, still keenly interested in the case, had put relief in constantly and kept in very close contact with the family, cheering and advising. She secured a member of the Sodality Social Service as a friendly visitor to call frequently on the family, and to inform the worker if any emergency arose; she interested the new pastor and a few good neighbors in the woman. Agnes was as bright and pretty as ever, and her little limbs were now those of a normal child. The man's employer had said that he would make good his promise upon the man's return. The worker saw to it that her agency continued the monthly check to cover the family budget until he was able once more to assume his old burdens. So she left the family in the stress of emergent war work which occupied her time.

\* \* \* \* \*

It was two years later before the visitor had heard from the family again, and in the most accidental way. She had stopped at one of the community centre groups and found to her delight that the woman was one of its most interested workers and supporters. She greeted the visitor with true joy, that warmth and sincerity which repays every social worker for all her efforts. She begged the worker to return with her to her home, if only for a minute, to see how happy it was. What a contrast to her initial visit! The man looked fine and well; he was paying back gradually in monthly installments what the agency had put in as relief when his family was in distress. The children were well and healthy looking; the house was clean and neat, and the rules of sanitation which the man had learned and taught his wife were being carried out. His old employer had taken a new interest in him and helped him to

make a good come-back. He was now a salesman, soliciting orders from retailers and working on a commission basis. He had been visiting the tuberculosis dispensary at stated intervals, and lived up to their regulations of open air, lots of sunlight, no overtaxing of strength, plenty of sleep, and good, healthful, wholesome food.

The new baby, Mary, as babies of tenelements often do despite hardships before entering this bleak world, seemed as healthy and lively as any child the worker had ever seen. And the woman, with her new interests in life, the man's new lease on health, and her happy little children, had awakened from the old lethargy and was now doing her own planning and thinking, and exercising every care to keep her family well and happy.

The worker that night had a feeling of satisfaction in her heart that some of her efforts, at least, were not wasted. She was so pleased with the reconstructed family that she felt it was better to strive sturdily on with one family for years in the hope of doing one piece of thorough, constructive case work, than to spread her efforts all over an entire city and realize small and probably only temporary results. And as she thought over the history of the case she asked herself—"Do miracles happen in this day and age?"

\* \* \* \* \*

The purpose of this little case story is not to arouse human interest as to the flamboyant tales of the daily press, but to put a premium upon the well trained case worker, the well standardized social agency,

\* \* \*

If wives would take the trouble of preparing wholesome and appetizing meals for their husbands there would be a great many more happy homes.—*M. L. Farrell at the National Conference of Catholic Charities.*

\* \* \*

The Parish Conference of St. Vincent de Paul can aid the pastor in getting in touch with persons who have drifted away from the Church, in spreading Catholic literature, in counseling and advising the young men of the parish.





## THE ANNUAL MEETINGS.

**T**HE Annual Meetings of the Society were held at the Catholic University, Washington, D. C., September 12 to 15. They were attended by a large number of our members from many sections of the country, eleven of the fourteen Provinces being represented. The arrangements for the accommodation of the members, for which we are greatly indebted to the University, contributed largely to the success of the meetings.

The first meeting took place on Sunday afternoon, September 12, at 2:30 o'clock, Brother De Lacy, Particular Council of Washington, presiding. Rt. Rev. Bishop Shahan made the opening address. He referred to the fact that ten years ago the National Conference of Catholic Charities was started and developed largely by members of the St. Vincent de Paul Society, which was at the time the only organized body of Catholic laymen interested in charitable and social work. He spoke of the great success which has followed the National Conference since its inception, the attendance increasing from three hundred and fifty at the first meeting to about eleven hundred at the one held this year. He dwelt upon the great necessity for a larger number of trained Catholic Social Workers. The Bishop said that this subject was one of serious importance and one which had preoccupied him greatly, and he pleaded in a most eloquent manner for more Catholic men and women, well trained and educated in Social Science, urging that they would be needed in the near future by our great Catholic Charities.

Rev. Dr. W. J. Kerby of the Catholic University spoke briefly, comparing the Society to the Good Samaritan, saying that where there was then one Samaritan and one wounded man, there are now a thousand Samaritans and a thousand wounded men, and that to compassion and service we should now add "thinking." We must think how to enable Catholics to work with others, think how best to do our own work, think about those needing our help, and think about the past and the future, and we must stimulate thinking by discussion. He said theology has resulted because we have thought, and added: "Society has done thinking, does do thinking and will do thinking. You are in the thinking stage now. . . . God bless your thinking!"

Rev. Dr. O'Grady, Manager of the CATHOLIC CHARITIES REVIEW, made a few remarks, thanking the Vincentians for the assistance and coöperation given to the REVIEW up to the present and strongly urging us to increase the number of subscribers. He said he was particularly interested in, and devoted to our Society and its extension; we should try to build up the Society and not allow relations between the Particular Council and the Central Office to undermine, or interfere in any way with the work of the Parish Conference.

President Gillespie in the course of his address to the workers, adverting to his examination of the reports of a number of Conferences, said:

"Reports of work done by Conferences show *slips* here and there which emphasize our human frailties. Were these slips to become general or were

they to be overlooked, slowly but surely the spirit of the society would weaken. While the inspiration to our members lies in the purpose and spirit of our society, nevertheless our procedure must in appropriate instances follow faithfully our Rules.

"I do not mention these slips in a fault-finding sense. I am conscious of the effort made by our members and of the good work being done. I call them to your attention because they are the result of a very comprehensive survey which I have been able to make and which it is not in your power to make. I call them to your attention in order that slips may be avoided. I call them to your attention in a purely impersonal way, in order that those Conferences that are careless in any particular regard may see the importance and the value of eliminating such slips at once.

"While I have selected ten instances, which I will specifically call to your attention, I realize there are others, but I have the belief that the correction of these ten will result in the correction of the others also. They are as follows:

"(1) I find that many Conferences either have never received their Letters of Aggregation or have lost or mislaid them.

"I think each Conference should see that its Letters of Aggregation are carefully framed and hung in the Conference Room to serve as a reminder of their membership in and connection with the Society of St. Vincent de Paul. Upon request, arrangements can be made so that each Conference will be supplied with a duplicate copy of its Letters of Aggregation.

"(2) I find that a fair percentage of Conferences are careless in the matter of reading the Rules of the Society.

"I am willing to grant that our members read the rules privately, but I am firmly of the belief that the rules should be read at the meetings of Conferences as a spiritual reading. A good practice would be thus to cover the reading of the rules at least once each year.

"(3) I find that it frequently happens, because of hurry or oversight in not having a spiritual book at

hand, that the spiritual reading is eliminated entirely at Conference meetings.

"This is a very unhealthful sign and indicates a failure to comprehend the importance of the spiritual side of the society. Let the President and the Spiritual Director determine beforehand the character and length of the spiritual readings, so that it never can happen that a Conference meeting will be held without having a spiritual reading. The reading can likewise form the text for the few remarks which the Spiritual Director should give the members of the Conference before adjournment.

"(4) I find here and there that women are attending meetings of Conferences, taking part in discussions and in many respects acting as if they were full-fledged members of the Society.

"This should not be. Women should not attend Conference meetings. Women cannot be active members of the Society. I do not mean by this that for good sufficient reasons a woman cannot call at the meeting place of a Conference to present for its consideration some appropriate and germane matter. I simply wish to remind you that women should not attend or take part in Conference meetings. Women can render, as in truth they have rendered, wonderful service in auxiliary societies. This work and these societies should be encouraged and organized everywhere, but the difference between this work and attendance at Conference meetings must be understood and clearly defined.

"(5) I find that officers of some Conferences seem to have no time to make proper record of the activities of the Conferences.

"This is a slip that should be remedied in every instance. It takes little time to record properly the minutes of a Conference meeting. If it is not done regularly and correctly the whole purpose of the record is frustrated. Reading of the minutes should never be dispensed with. If a Conference is neglectful in this respect, as I have indicated many times, it means that the Council records are also incorrect, and the efforts of other Conferences to keep the records thorough,



correct, and complete, are interfered with because of spasmodic instances of avoidable carelessness. The keeping of the records is of course the work of the secretary, but the responsibility rests and remains with the President.

"(6) I find that because of purely personal inconvenience here and there, weekly meetings are not held by some Conferences.

"The rules of the Society speak with clearness in this regard, and I trust that the mere mention of the matter will bring about the discontinuance of this particular slip.

"(7) I find in some instances that the Treasurer of the Conferences retains all the money of the Conference in cash, carrying it around with him in his pockets.

"This is a bad habit. The practice should not be countenanced at all. There is always danger of mixing up the Conference funds with the private funds of the Treasurer. Let it therefore be the practice of the Treasurer to place the funds in a proper depository, making clear that the funds belong to the Conference of the Society, and are in his custody as *Treasurer*.

"(8) I find also that in many instances the Pastor of the Church acts as the Treasurer of the Conference.

"I can understand how this situation can easily develop, but it is not in accordance with our rules, and I am certain that if the President of the Conference will take the matter up with the Pastor and develop the society work within the parish as it should be developed, that the Pastor will coöperate in seeing that in this regard the rules of our Society are complied with.

"Be assured that I appreciate that the Pastor is our Spiritual Leader and that in all respects we, as Vincentians, must follow his wishes and coöperate with him to the fullest, but even so, I am quite certain that the Pastor, when he understands the work that can be performed by a Conference of the Society of St. Vincent de Paul, its spiritual advantages and blessings and its rules, that he will wholeheartedly join in seeing that they are complied with.

"(9) I find also that at times the Con-

ference members do not visit the relieved families in pairs.

"This obligatory regulation was laid down in the beginning as a wise procedure and the experience of eighty years has proven the wisdom of the rule. Do not, therefore, ignore it, but comply with it as an important and wise provision.

"(10) I find that in many instances Conference members have not been visiting families in their homes to give relief, but on the contrary, the families are visiting the members to receive their relief, or calling at other appointed places, or the relief is being sent by messenger or through the mails.

"I fail to see how any member of the Society of St. Vincent de Paul can justify this procedure. It is always a cardinal principle of the Society that the members must visit the families to be relieved at their own homes. Failure to so visit a family will cut both ways in its damaging results. The family in need will not get the sustaining value of advice and helpful coöperation, and the member cannot receive the spiritual blessings that attach to Vincentian service."

The first paper read was on "The Limitation of Assistance to the Poor to Relief in Kind," by Robert Biggs, President of the Metropolitan Central Council of Baltimore.

The paper dealt with two aspects of the subject:

1. Shall our assistance to a family be limited to relief in kind?

2. Shall that relief be limited to being given "in kind" rather than in cash?

He argued that the primary object of all our work was to help the family, materially as well as spiritually, and that what we are giving and the manner of giving it, in other words the relief ticket, did not establish a right relationship between the Conference and the family.

He considered the tickets in many cases as humiliating, and as placing the family in an embarrassing position in the neighborhood where they were presented to the purveyor, and he claimed that this was virtually disclosing the confidences placed in us.

He strongly urged striking down barriers and limitations to meet the new conditions, and to help in solving the many social problems now before us, and said we should allow nothing to prevent or to detract from the adequacy of our service, or of our relief. The Church herself is awake to the fact that a mighty task confronts her, she is calling upon her laymen and is mustering all of her resources, and he longed to see our Society rush forward and to hear it proclaim itself ready to serve in any field, in any cause, in any need.

Discussion of the paper was opened by Brother James F. Kennedy, President of the Particular Council of Chicago, who urged a strict observance of our Rules, which it had not been found necessary to change since 1835. He said that adequate relief could not be supplied to a family by tickets, as this would require too many separate tickets. He thought that relief should be given in money in all cases, except where the mother had proved herself improvident. There should be a budget, the amount apportioned and delivered weekly to the mother, taking a receipt for the Conference. In Chicago all families are receiving adequate relief.

Brother Doyle stated that he had known of instances where the recipients of food tickets had been ashamed to present them, and this statement was endorsed by Brothers De Lacy and Dinges.

The second paper was by Brother Alison Owen, President of the Metropolitan Central Council of New Orleans, on "How to Get Young Men Into the Society and Keep Them In."

A letter was received from Brother Owen explaining his inability to be present at the Meetings. His paper, which was read by Brother Gillespie, described the launching of the Society by eight young men nearly ninety years ago, since which time we have marveled at its limitless unfolding and development. Many of us who have grown gray in the service should pause and seek inspiration for the future.

Our Rules specifically state that all Christian young men who desire to participate in the same works of charity,

may become members of the Society of St. Vincent de Paul, which was founded by young men for young men. The young man of today develops character rather earlier in life than heretofore, lacks seriousness of purpose, enjoys excitement and is eager for cheap amusements, but he is inclined to be generous, and in the main his ideals are high. He will rise to responsibilities and put enthusiasm into his work if convinced of its appeal to duty; his enthusiasm must be directed into proper channels. He must be led, but cannot be driven, and if we fail to win the young man, the fault will be ours. We must get his point of view and endeavor to see life through his eyes, and then so encourage and direct him, that he may be drawn to the Conference, and may find in it that appeal which has grown so strong in us.

After describing fully the steps so far taken in New Orleans to attract young men and to awaken their interest in the Society, the paper concluded with a strong argument for the forming of Student Conferences in the Junior or Senior year of our Colleges, by means of which the graduating student would learn of the fundamental aims of the Society, and be enabled to pass from college life into the great body of Catholic manhood.

In discussing the paper, Brother Anthony Beck, Secretary of the Particular Council of Dubuque, thought it was based on practical experience, also that new members and young men should be given plenty of work in order to keep them interested, and suggested that by directing the attention of young men towards the Society, the Pastors could readily induce them to join. He spoke strongly in favor of organizing Conferences at our Colleges, saying that he did not consider a College education complete if it did not lead into charitable work. Socialists are today asking: "What are you doing for your fellow-man?" and Brother Beck intends putting that question up to his college and to others.

Brother McMurphy told of the Conference of St. Camillus at Brighton, which has been doing great work for



several years, and thought that special efforts should be made to form Conferences in Seminaries. Brother S. Donohue, Knoernschild, McCarthy, Murray, and Seymour, also took part in the discussion and spoke of the Conferences now being organized in colleges in their localities.

At the second meeting of the Society held on Tuesday afternoon, Rev. Doctor Ryan, of the Catholic University, Editor-in-Chief of the *CATHOLIC CHARITIES REVIEW*, addressed the members, expressing his thanks for the co-operation of the Society, and saying that nearly one-half the subscribers were Vincentians. He said the *REVIEW* was no longer an experiment, and that notwithstanding the higher costs of publication, it would not be necessary to increase the subscription price for the present, and he made a plea for continued coöperation and the securing of more subscribers.

The first paper at this meeting was read by Rev. Joseph F. Kroha, of Particular Council of Milwaukee, on "Parish Charity Organization and the Society of St. Vincent de Paul."

Father Kroha declared at the outset that "the ideal Parish Charity Organization is a live and active Conference of the Society of St. Vincent de Paul." The sad conditions which prevailed a few years ago in several Polish parishes have been entirely changed through the formation of Conferences, and some of these are now among the most active in Milwaukee. Where formerly a priest was considered an intruder he is now respected, and the same deference is accorded to the Vincentians as to the clergy. The parish finances are more prosperous, important undertakings are managed and financed, and a new awakening has taken place among these people. Adequate relief is given, and all the problems of the poor are carefully studied and intelligently disposed of.

Father Kroha advocated the establishment of Ladies' Auxiliaries, which he thought necessary to supplement our work, and said that these should work under the direction of the individual Conferences.

In conclusion he said a zealous Pastor

readily recognizes the Vincentians as his most efficient co-adjutors, and his relations with them are intimate because he meets them on the common plane of charity, and in any of the parish undertakings these members of the Society of St. Vincent de Paul will be of the greatest assistance to him.

Father Kroha's paper was discussed by Rev. John J. Butler, Metropolitan Central Council of St. Louis, who also advocated the forming of Ladies' Auxiliaries, and of working in coöperation with them; they had recently organized ten or twelve additional Auxiliaries in St. Louis. While he thought that our Society was the grandest organization in the Catholic Church, we should be willing to coöperate with all other agencies.

Brother Kennedy urged the securing of new members to strengthen and perpetuate the Society, and said that if some Conferences were organized and then died, it was largely because they were formed with members who had no vocation. Let us enlist men of piety who will follow the Rules.

The following also expressed their views on the subject matter of the paper: Brothers Dinges, Boyle, O'Sullivan, McCarthy, Cunnion and Butler.

"Special Works, including the Secretariat of the Poor, Legal Aid Societies, Etc.," was the title of the next paper, which had been prepared and was read by Brother John Donnelly, Secretary of Metropolitan Central Council of Philadelphia.

He stated that while visiting the poor in their homes is the starting point of our effort and will always remain the basis of all our charitable activities, we should by no means rest satisfied or consider that we have fully discharged our duties as Vincentians by going no further. There are evils outside the home which require the application of a remedy. Special Works impart strength to the Society by offering an opportunity for the activities of those members who might find in them a service more suitable to their capacity and inclinations.

The paper described the Fresh Air Work, Boys' Clubs, visitation of prisons

and hospitals through which many have been saved from moral destruction, the Sailors' Committee, which has recently been able to provide a clubhouse for sea-faring men, and the Secretariat of the Poor. The great benefits accruing from this last mentioned Special Work were described at length, and as it has not yet been generally adopted in the United States, although well established and most successful in several other countries, Brother Donnelly advocated its organization here, as he considered that it opened "a field of great possibilities for the expansion of our Works and the utilization of our unlimited resources for good."

In opening the discussion, Brother John W. Maguire, Particular Council of Providence, described the important Special Work at the Sockonesset School for boys and the fresh air outings. He approved of Brother Donnelly's suggestions regarding the Secretariat, as did most of the following members who also spoke of the Special Works in their several localities, viz.: Brothers Richard M. Reilly, M. C. O'Donovan, S. N. McCarthy, John Guilfoyle, C. J. Reardon, J. A. McMurry, C. Knoernschild, and R. C. Gannon.

The final Meeting of the Society was held on Tuesday evening at 8:30 o'clock. The first paper read was by Rev. Francis A. Gressle, Metropolitan Council of Cincinnati. He described the meeting of all Social Workers in the city which was called about six years ago, at which His Grace, Archbishop Moller, a most ardent Vincentian himself, promised to provide for the Catholic poor, relying on his St. Vincent de Paul Society to give the necessary relief in all cases, but the Secretary to His Grace and the President of the Particular Council were soon overburdened, and this led to the opening of the Central Bureau. Here the work is centralized, duplication avoided and a register of the cases kept, but the distribution of relief to the poor is left to the Society, only emergency cases or those which the Conferences refuse to adopt, being handled by the Bureau.

The Particular Council acts in an advisory capacity to the Bureau, while

recommendations by the latter are conveyed to the Conferences through the Council. The Society received this year from the Community Chest \$30,000.00, and the expenditure of this money is supervised by a Committee of the Particular Council, each Conference drawing on the fund being required to submit an itemized statement of its receipts and the amounts disbursed. The Parish Conference works hand in hand with the Bureau, and the Supervisor keeps in touch with the Vincentians visiting the family, who are supplied when necessary with a budget covering the needs of each case. The Bureau is gradually trying to make the Conference more than a mere distributor of alms, the aim being to place relief-giving on a scientific basis.

The Central Bureau should be a source of encouragement and inspiration for Particular Councils and Conferences, and should assist in their other works.

While our Catholic Charity must be just as scientific as our modern philanthropy, the highest type of Social Work is that which affects the spiritual welfare of the client. Ozanam sought to change the spiritual condition of the poor, and impressed upon his associates the principle of doing this through material relief and personal service.

Charity systematized and systematically managed, keeping in the foreground always a supernatural motive, is "charity charged with the spirit of Christ."

There was a lively discussion of this paper, opened by Rev. M. J. Scanlan of the Particular Council of Boston, who thought that the great function of the Bureau should be to encourage the Conferences in their work, as it is not practical for a diocesan Bureau to give relief properly, and this should be left to the Society; neither would a Central Bureau be successful if operating to cover several districts in a diocese, and the Society cannot be asked by a diocese to assume the whole responsibility of giving adequate relief. The Diocesan Bureau must remember that the Society is doing big work with small means, and that it is not receiving the financial help



it should from the people. But even with additional means, we could not assume the entire responsibility of relieving all of the poor.

Are we prepared to secure paid workers to go into parishes where there are no Conferences, and are we doing our best on a purely volunteer basis? Either the Society must furnish workers easily accessible, or find itself in conflict with the responsible Diocesan Bureau, always prepared to attend to applications for relief.

It would be a calamity to take away the opportunity for service from our members, but we cannot remain satisfied by declaring that "we do as much as we can, and that's all." We can improve the situation by the adoption of modern methods in distributing relief more efficiently, because volunteer effort should be supplemented by paid effort.

Brother Fitzgerald explained that in Detroit the Conference was the important unit, and its work was not interfered with by the Central Bureau, which acted only as an adjunct.

Rev. Father Leonard, Baltimore; Rev. Father Cummings, Chicago, and Brothers J. S. Donohue, F. Cunlion, B. Elder, M. F. Moore, James J. Plunkett, P. Schneider, and S. N. McCarthy, also took part in the discussion.

The last paper read was by William Drennan, Particular Council of Brooklyn, on "The Vincentian Interest in the Spiritual Welfare of the Poor." Notwithstanding that the giving of material relief is in itself a non-essential, and that there are times and places where such relief is not necessary, Brother Drennan declared that there is no place where the existence of the St. Vincent de Paul Society is not justified, and the statement that there is no poor in a parish and therefore no need of a Conference, shows a want of knowledge of Vincentian aims. Quoting from the Book of Rules the paper stated that the aim of the Conference is not philanthropy, or merely the alleviation of the sufferings of the poor, but rather the salvation of souls, and in particular the souls of the members. We have other purposes to be fulfilled—we should "sustain our fellow members in the practice of a Christian life, distribute moral and religious books, devote our

time to the elementary and Christian instruction of poor children and even to bringing religious consolation to the poor when carrying them relief." This shows how completely the spiritual idea dominates all our activities. We do not perhaps give this phase of our work sufficient consideration. The subject of Catholic literature is of itself important enough to call for much more attention than it has received, and if on our visit we succeed in ridding the houses of the poison literature found there, we have done much. The paper indicated many other ways in which the spiritual aspect of our work should always be kept before us, and pointed out the great benefits resulting from active efforts in this direction. "The spiritual work must not be subordinated, the material path of least resistance is not the Ozanam path, and we must follow the Ozanam trail, even though it be more difficult."

The discussion on this paper was opened by James J. Plunkett, Particular Council of St. Paul. He said that in making the spiritual phase of our work more prominent and giving it greater attention, we would not be taking the place of the Church, but we could rather assist the Church by making manifest the teachings of the Gospel in our own lives. Religious instruction of the children in our families should be specially looked after to produce later results, as the child's mind can be easily molded. The more we devote ourselves to spiritual work among the poor, the more we ourselves become inspired and benefited.

The discussion was continued by Brothers Donohue, Boyle, McCarthy, and McMurphy, and was closed by Brother Gillespie, who said that we owed a debt of gratitude to those who had prepared the papers, and to those who had taken part in the discussions; he said that we must progress because we are expected to, the underlying motive alone should remain unchanged and unchangeable.

The several papers read at the Meetings will be printed in full in succeeding numbers of the REVIEW, and for this reason, and the limited space available, we have been able only to give brief summaries of them in this article.

Our Meetings this year were entirely

successful. There were one hundred and forty-two registration cards filled out by Vincentians, but several who were present neglected to register.

The attendance at the sessions averaged about one hundred and thirty, the papers read were listened to with great attention, the discussions were animated, the numbers of the REVIEW, and for fresh impulse had been given to our work.

The renewal of the friendly personal intercourse and kindly relations of the past, the strengthening of the old ties and the gaining of new friends for co-operation in the future, were not the least of the great benefits resulting from the Annual Meetings of 1920.

### REPORTS OF COUNCILS AND CONFERENCES.

**Metropolitan Central Council of Chicago, Ill.**—Year ending September, 1919. Number of Particular Councils, 12; number of Conferences, 122; number of isolated Conferences, 2; total number of Conferences reporting, 99. The Conferences reporting present the following: Active members, 1,433; honorary members, 297; subscribers, 68; families assisted, 1,161; persons in families, 4,636; visits to families, 18,998; visits to hospitals or other institutions, 1,298; situations procured, 238; total receipts (including \$3,206.15 collected at weekly meetings), \$44,978.21; total expenditures, \$47,156.76.

**Metropolitan Central Council of Baltimore, Md.**—Year ending September, 1919. Number of Particular Councils, 4; number of Conferences, 47; isolated Conferences, 2; number of Conferences reporting, 38. The Conferences reporting present the following: Active members, 513; honorary members, 75; subscribers, 201; families assisted, 1,244; persons in families, 4,564; visits to families (estimated) 13,767; visits to institutions (estimated) 1,120; total visits, 14,887; situations procured, 168; collections at weekly meetings, \$2,332.21; total receipts (including collections at weekly meetings), \$63,285.59; total expenditures, \$59,315.49.

### NOTES AND PERSONALS.

Our Brothers in Milwaukee have just secured on the outskirts of the city a plot of fifty-seven acres, including buildings now erected, which will answer the purposes of a Boys' Home.

The need for such a Home has long been felt and the acquisition of this property will now make possible the starting of this Special Work.

At the Annual Meetings in Washington last month a communication was read from Rev. Father S. Klopfer of St. John's Institute, St. Francis, Wisconsin, which by direction is now published in the REVIEW.

Father Klopfer is very desirous of having a complete set of the Dublin *Bulletin*, and to accomplish this he is in need of a few back numbers and makes a special request that members who may have any of these numbers in their possession will have the kindness to send them to him at the address above indicated.

The missing numbers are: April, 1859; December, 1861; March, 1862; June and December, 1866; July, 1867; January and April, 1870; January, 1871; January, 1872; January, 1874; May, 1888; June, 1891; February, 1892; February, 1908; January, February and August, 1910; January, 1911.

### OBITUARY.

#### Jeremiah N. Martin.

Jeremiah Neil Martin, a retired dry goods merchant and real estate dealer, and a well-known member of the St. Vincent de Paul Society, died Saturday, August 7, at his residence, No. 69 West Ninety-Second Street, New York. Mr. Martin was eighty-nine years of age, but was a vigorous, hearty man, never having been ill until just shortly before his death.

Mr. Martin was for forty years keenly interested in the work of the St. Vincent de Paul Society. He was for thirty years, up to the time of his death, president of the St. Vincent de Paul Conference of All Saints Parish, and was also for thirty years a member of Particular Council of the St. Vincent de Paul Society.



# Contents for November, 1920

## PRINCIPLES AND METHODS . . . . . 267

Standards of Child Placing and Supervision. Edmond J. Butler.  
—Charity During the First Three Centuries. Rev. Emm. nuel  
Cyprian.—An Open Case.

## SOCIAL QUESTIONS . . . . . 277

Children at the Doors of Our Institutions.—Industrial Relations.  
Rev. John A. Ryan.—Modern Developments in Child Welfare Work  
and Their Practical Application. John A. Foote, M.D.—North  
Atlantic Tuberculosis Conference. Mrs. Ernest R. Grant.—A Dis-  
couraging Experiment. Rev. John A. Ryan.—The Department of  
Social Action.

## SOCIETIES AND INSTITUTIONS . . . . . 285

Girl Scouting in a Catholic Parish in New York. Rev. J. J.  
Cleary.—Dental Care of Children. Joseph A. Manning, A.B.,  
D.M.D.—The American Child Hygiene Association.

## THE SOCIETY OF ST. VINCENT DE PAUL . . . . . 290

Annual Meeting of the Superior Council, Washington, D. C.,  
September 12-15, 1920.—Our Seventy-Fifth Anniversary.—  
Annual Reports.—The German-Austrian Fund.—Notes and Per-  
sonals.—Obituary: Rt. Rev. Thomas Daniel Beaven, D.D.; Joseph  
Marin.

## THE CATHOLIC CHARITIES REVIEW

Published the middle of every month except July and August by

THE NATIONAL CONFERENCE OF CATHOLIC CHARITIES  
AT 120 WEST 60TH STREET, NEW YORK

Editorial Office:

324 INDIANA AVENUE, N. W., WASHINGTON, D. C.

REV. JOHN A. RYAN, D.D., Editor-in-Chief.

REV. JOHN O'GRADY, Ph.D., Manager.

Annual Subscription, \$1.00

Single Copies, 15 Cents

Make checks payable to *The Catholic Charities Review*

Entered as second-class matter January 13, 1917, at the Post Office at New York,  
New York, under the Act of March 3, 1879.

Acceptance for mailing at special rate of postage provided for in Section 1103,  
Act of October 3, 1917, authorized October 8, 1918.



## Announcement of Merging of Victor Electric Corporation with X-Ray Interests of General Electric Company

An arrangement has been completed which took effect October 1, 1920, under which the entire business of the Victor Electric Corporation and X-Ray interests of the General Electric Company have been merged in a new corporation formed for the purpose and known as the VICTOR X-RAY CORPORATION. The new company, has exchanged its capital stock for the X-Ray patents and good will of General Electric Company and for the assets and business of the old Victor Electric Corporation.

The formation of the new company will result in full manufacturing, engineering and research co-operation between Victor X-Ray Corporation and General Electric Company with respect to X-Ray problems. It will extend further the usefulness of the two companies and consequently, present needs for Coolidge tubes and other X-Ray devices will be adequately met.

The executive, administrative, engineering and sales staff of the old Victor Electric Corporation will remain practically unchanged. Mr. C. F. Samms becomes President and General Manager. Mr. J. B. Wantz retains full charge of manufacturing and designing. It is contemplated to bring about a complete co-ordination of the entire Victor Corporation organization with the research and engineering organization of General Electric Company with as little disturbance of the old relationships as possible.

Dr. W. D. Coolidge of the research laboratory of General Electric Company becomes Consulting Engineer of the Victor X-Ray Corporation. Mr. C. C. Darnell of the research laboratory of General Electric Company becomes the Commercial Engineer of the Victor X-Ray Corporation. Mr. W. S. Kendrick, who for many years had charge of the commercial sale of the Coolidge tube, will be General Sales Manager. Mr. L. B. Miller remains General Manager of Agency Sales.

The Victor X-Ray Corporation will continue to carry out the same liberal policies and practices toward the X-Ray trade that have already been established by the General Electric Company.

The primary purpose of this merger was to co-ordinate the efforts of the best and most constructive elements in the research, engineering and commercial divisions of the X-Ray field to the end that users of X-Ray equipment might be served in the best possible manner, and assurances are given by the officers of the new corporation that the ideal toward which they intend to strive is 100% service.

VICTOR X-RAY CORPORATION

*C. F. Samms*, President



# THE CATHOLIC CHARITIES REVIEW

VOL. IV

NOVEMBER, 1920

No. 9

## Principles & Methods

### STANDARDS OF CHILD PLACING AND SUPERVISION <sup>1</sup>

BY EDMOND J. BUTLER,

*Executive Secretary, Catholic Home Bureau for  
Dependent Children, New York City.*

**C**HILD placing is not a modern activity. From the beginning of Christianity down through all of the centuries it has been part of the child welfare work of our Catholic charities. During the past twenty-five years, however, it has been made the subject of special study and development, with the result that it is now recognized as one of the most important factors in any well devised plan for the welfare of dependent children. This study and development and the experience of those engaged in the work as a specialized activity has made it quite obvious that placing-out service, unless carried on in accordance with approved standards, will not only fail to secure good results, but will be responsible for destroying the future welfare of very many if not most of those intended to be helped. This may seem to be an extreme assertion, but its endorsement may be found in the thousands of human wrecks seeking the aid of our charities as the result of bad placing-out work.

The Catholic Home Bureau of New York has been specializing in placing-out work for the past twenty-two years

and has secured free foster homes for nearly five thousand children. Its experience, based upon mistakes and failures, which are the most potent guides to correct an effective service, has enabled it to develop a set of rules for placing-out and supervision which may reasonably be offered as standards for such work.

The plan adopted for the presentation of the subject is as follows: (1) Definition of terms; (2) the child; (3) the foster parents; (4) home finding and investigation; (5) supervision; (6) discharge from supervision; (7) after-care; (8) records.

#### DEFINITION OF TERMS

*Placing-out*—The term "placing-out" has acquired, during the past fifteen or twenty years, a distinctive meaning which should be generally known, especially to charity workers, in order that the confusion which has resulted from its improper use may be avoided. It does not mean boarding-out, indenturing, baby-farming, the securing of employment or the mere transferring of the custody of a child from one person to another or to an institution without regard to the object of such transfer. It means placing a placeable child in a free

<sup>1</sup>Read at National Conference of Catholic Charities.

family home for the purpose of making it a member of the family with whom it is placed.

The New York State Law defines the subject as follows: "The term place-out . . . means the placing of a destitute child in a family, other than that of a relative within the second degree (parent, grandparent, brother or sister) for the purpose of providing a home for such child." This definition, with the qualifying of the home as a free home, offers a complete definition of the term.

*Boarding-out*—This term qualifies the act of assigning a dependent child to a family home, where payment is made to the boarding-home mother for the care of the child.

*Adoption*—The law of New York State, which is probably similar to those of other States, defines this subject in the following terms:

"Adoption is the legal act whereby an adult takes a minor into the relation of child and thereby acquires the right and incurs the responsibility of parent in respect to such minor."

As the future development and welfare of the children concerned in these activities depend for success upon a proper recognition of the needs and rights of the child, all persons or organizations engaged in conducting such work should be required to secure a license from the State for that purpose and should be subject to inspection by the State board of charities.

#### THE CHILD

As a general proposition, any normal healthy child is a placeable child, but aside from this subjective qualification there are many conditions which would render placing-out undesirable.

The age of placeable children may be briefly stated as follows: Boys to and including the age of fourteen; girls to and including the age of ten. The placing of girls over ten years of age, particularly where there are other children in the family, does not give promise of good results. The most flagrant exploitation of child labor and neglect of scholastic training occurs in the cases of girls between the ages of ten and fifteen. The experience of placing-out agencies will

show that the most successful results occur in the cases of children placed at or below the age of five years.

The following extract from the resolutions adopted by the International Conference on Child Welfare held under the auspices of the Children's Bureau of the United States Department of Labor, in May, 1919, may be offered as a proper guide for persons of any creed or lack of creed who undertake to provide for the future welfare of children:

"The fundamental rights of childhood are normal home life, opportunities for education, recreation, vocational preparation for life, and moral, religious, and physical development in harmony with American ideals and the educational and spiritual agencies by which these rights of the child are normally safeguarded."

Parent and child should not be separated because of temporary disability. If poverty, illness or even improper guardianship makes it necessary to give a child temporary care, nothing should be done to cause a definite and continuous separation, if there is hope of rehabilitating the parent and again restoring the normal relation. As the natural order provides for parental care, based upon love and affection, for the support and training of the child, it also demands a reciprocal service for the aged based upon filial love and duty. When, therefore, there is possibility of reuniting parent and child, such a child is not placeable, but should receive temporary care in a boarding home or institution.

Careful investigation should be made as to the cause of death or any present probably incurable conditions, mental or physical, of the parents of the child to ascertain what, if any, inherited tendencies are likely to develop in the child. If there is any danger from this source, the child is not placeable. Such a child should be cared for in a boarding home or institution until in the opinion of experts all danger from such a source has disappeared, when the child should receive, if possible, the advantages of a normal home.

The placing of a child with a family for the purpose of legal adoption, without investigation as to whether all of the requirements for that procedure can be



complied with, is a matter likely to create serious consequences. Courts cannot abolish by any legal process the parental rights recognized by all civilized governments, and many instances may be cited of the reversal of legal adoptions. When one or both parents of a child are living, such a child is not placeable for adoption, unless the parental consent is provided or the legal conditions favorable for such action exist.

Consent to legal adoption should depend upon a favorable probation period—of at least one year, the minimum period of the Home Bureau is two years.

It is absolutely necessary before undertaking to place out a child, to secure definite information as to family history, baptism, and the physical and mental condition of such child, as lack of such information may create serious problems later on detrimental to the interests of the child and its foster parents.

No child should be placed out who is suffering from any physical or mental defect. All such children should receive the care and attention necessary to bring them up to normal standards before placement.

If there is any lack of information or doubt as to the baptism of the child conditional baptism should be administered before placement.

No child should be placed without sufficient guarantee that it will be kept at school until it reaches the age of sixteen.

For the children who are not placeable, there is the boarding home and the institution, either of which may be used to meet the temporary or permanent care needful for them.

#### THE FOSTER PARENTS

In view of the fact that the vast majority of the families of our country consist of persons having a limited amount of wealth, an ordinary education, and little or no distinction of a social character, it would be unwise, if not futile, to set up standards for foster parents of so high a character as to limit our possibilities for success.

We should realize that most, if not all, of the children we aim to help, do not come from homes where at any time unusual conditions of wealth or distinction

prevailed. If we can secure homes and foster parents among the wealthy or well-to-do, we shall be pleased to have the opportunity to contribute uncommon means for future welfare to some poor children. It does not, however, necessarily follow, that children so placed have greater futures in store for them than those placed with families who have been accustomed to making personal sacrifice to maintain their positions in life; in fact, that willingness to make such personal sacrifice may contribute more to the child's welfare by securing greater personal attention, consideration, and allowance for the trials incidental to child life than could be expected from those who delegate such care and attention to a hireling.

We should aim to secure as foster parents, persons who desire a child for the child's sake. They should have an income, with a reasonable prospect of its continuance, sufficient to ensure proper care and support of the child. They should not be advanced in years, as otherwise the child might lack the continuous care necessary to enable it to reach manhood under their training and supervision. They should be persons of good physical and mental health, industrious and thrifty, should possess at least average education and intelligence, and should enjoy the respect and endorsement of their pastors and neighbors as law-abiding and respectable citizens of their communities. They should be vouched for by their pastors as persons who are practical in the performance of their religious duties and as persons who will provide religious training for the child assigned to them.

The foregoing standards, except as to the financial requirements, apply also to the parent or parents of the boarding-home. In this matter, however, it should be distinctly understood that the parents should not be dependent solely upon the sum received for the board of the child to enable them to supply the care and attention necessary for its support and training.

#### HOME FINDING AND INVESTIGATION

*Home Finding*—The methods to be adopted for developing homes will vary according to the experience obtained by

those engaged in the work. Our own indicates that advertising is not worth the cost. "Sob stories" may develop a large number of appeals for children, but most of them will be from persons who demand impossibilities. Some publicity, however, is necessary and the interesting and appealing press items and stories will play an important part in preparing the way for other methods.

We have found that the efforts of a careful, conscientious agent can produce more satisfactory results than may be secured by any other method. In making his appeal to prospective parents, he has the opportunity to eliminate much waste of time and money needed for investigation, by selecting approved sections and neighborhoods, and desirable families. He will also learn of the local opportunities which may offer helpful assistance to the family in matters of education, religious training, recreation, companions for the child, etc. The securing of homes by such a method will, I am sure, be found the most satisfactory means employed in this phase of the work.

*Investigation*—Following the receipt of an application for a child, the most thorough investigation should be made concerning the applicants, their home, the members of the family, the locality of the home. This investigation to be complete should be made by an agent duly qualified for the purpose, and the report of the agent should include definite information on the following lines:

1. Character of home location and surroundings.
2. Distance of church and school from home.
3. Personality of husband, wife, children, other members of household, probable companions, neighbors.
4. Religion and general character of parents.
5. Business, occupation or earning power.
6. Remarks of pastor or reliable neighbors.
7. Whether family ever had a child before? How treated? Present whereabouts?
8. Proposed occupation and arrangements for care of child.

9. Such additional facts as may tend to give a complete survey of all conditions affecting the character of the foster parents and their home.

#### SUPERVISION

Within a month after a child has been placed it should be visited by an agent of the placing-out society with a view to learning whether the home fits the child and whether the child fits the home and is a welcome member of it. Thereafter the child should be regularly visited by the agent, not less than twice each year, and as much oftener as the necessities of the case demand. No person or society should engage in doing placing-out work unless prepared to follow this initial feature by providing adequate supervision continued for the period necessary to ensure good results. To place out without such supervision is a most serious and culpable neglect of the child's welfare.

Agents when visiting the children should ascertain and make complete reports as to the child's physical and mental condition; conduct and attitude towards family; attendance and progress in school; attendance to religious duties; the kind of work, if any, performed in the home or elsewhere; if working, the compensation given, savings and bank account and amount of same; sleeping accommodations; clothing and bodily comfort; recreation facilities and companions; and such other matters affecting the interests of the child as may be necessary for a comprehensive knowledge of the situation by the administration of the placing-out agency. They should also note any change of address and, where same occurs, give complete details of the new home and its location, and should state what changes or additions have occurred in the make-up of the family since the last visit, the attitude of the foster parents towards the child, their attention to their religious duties, and such other matters as may indicate whether they are continuing their qualifications as desirable foster parents for the child. Where adverse conditions occur which justify the removal of the child, the agent should transfer the child at once to such approved home as may be available or return it to the placing-out agency.



Placing-out and supervision are not and cannot be looked upon as separate pieces of work. From the time we begin our search for a free foster home, procure it, and place the child in it, whether it remains there or is transferred to another home or homes, up to the time when we may be able reasonably to declare that the child no longer needs supervision, all of the work done in connection with the care of that child is a continuing act, which is not completely or well done if we should discontinue supervision, except in the cases mentioned hereafter, at any time prior to the age of twenty. Proper supervision in the cases of children placed in boarding homes requires that the visits should be more frequent. Due to the fact that the relation of the child with the boarding-home mother is based primarily upon a money consideration, it is necessary that the minimum requirements for this service should be those established by well organized and equipped boarding-out agencies whose experience and methods should prove valuable guides as to the administration of a boarding-out system.

#### DISCHARGE FROM SUPERVISION

As a general proposition supervision should not cease until the wards of the bureau, both boys and girls, have attained the age of twenty years.

This standard does not apply to such cases as are disposed of by adoption, as all such cases automatically leave our jurisdiction upon completion of the legal formalities of adoption. Nor does it apply to such exceptional cases as may arise from time to time where it becomes desirable, because of unusual and justifiable conditions, to cease visitation in the interest of the future welfare of a child; as where the latter has been living for a number of years in an ideal home, under the most favorable conditions, believing that its foster parents are its real parents, and a strong bond of affection exists, and the necessary publicity of visitation by our agent might result in breaking up existing relations. These cases, however, will always be small in number as compared with the whole, and cannot be used as fixing the period for necessary supervision.

We have found by experience in dealing with children who are not in the homes intended for them by the natural order, those of their parents, that the most critical period in the lives of such children lies between the ages of sixteen and twenty in the case of boys and between fourteen and twenty in the case of girls. It is during this period that the child begins definitely to manifest that spirit of youthful independence and disregard for authority which results so disastrously in some foster homes which lack the complete tempering affection of the fatherhood and motherhood of a normal home. In such cases the aid and advice of our interested agents are needed to adjust the difficulties and restore harmony. It is during this same period that the boy and girl develop an earning capacity which should be properly directed and for which due recognition should be provided by procuring for them a wage commensurate with their service and home conditions, to the end that they may have an opportunity to put something aside for the possible break in home conditions or other phase of adversity. Where such recognition is denied them they should be removed and placed in other homes where they will receive adequate recognition and compensation.

Foster homes are subject to the same fatalities that befall those of normal type. Death, sickness, adversity, or other causes may lead to the breaking up of the home, and as a result the child placed therein may be forced out into the battle for existence at an age when a boy or girl is unable to make the struggle unaided. Again, intemperance or other adverse influences may enter the home and cause it to be so disorganized and unsafe as a shelter for the young as to make it desirable to remove a child from such conditions. It surely cannot be claimed that a boy or girl of immature age is competent to meet these adverse conditions and make proper provision, unaided, for the adjustment of them. It should be and is our duty to anticipate such results by a continuous supervision up to a time in the life of the child when we may feel certain that we have completed the work undertaken by us in placing the child in the home of strangers.

## AFTER CARE

Complete service in placing-out work requires that when discharging a child from supervision he should be informed that the placing-out agency is not bidding him farewell, but wishes to continue as his friend and to be one indeed should he need one at any time. Hundreds of instances could be cited of wards of our bureau who have visited us when grown to manhood and womanhood seeking advice, aid to employment, adjustment of family or other difficulties, etc., and many consoling results have followed such visits.

## RECORDS

The records of child-placing agencies

should be most complete in all details. They should include a complete record of the child; including its family history, mental condition, scholastic training, baptismal certificate, etc.; all reports concerning the child and its home subsequent to placement, details as to discharge from supervision, legal adoption, and after-care. When children are legally adopted certified copies of the court orders of adoption should be procured and filed with records of such children. Records should be kept in such form as to make it possible to secure prompt and complete information concerning all children placed by the agency and of the foster parents with whom they have been placed.

## CHARITY DURING THE FIRST THREE CENTURIES OF THE CHRISTIAN ERA

BY REV. EMMANUEL CYPRIAN, O.F.M.

*Religion and Charity*—"A new commandment I give unto you: that you love one another as I have loved you" (John xiii. 34). This is the commandment that wrote the seven works of mercy into the obligations of every Christian and made charity an organic part of our holy religion. In consequence, not only have the individual members of the Catholic Church, each in his own sphere, always recognized compassion for the unfortunate as one of the essential duties of a Christian life, but also the Christian community as such, throughout all the ages, has accepted as a necessary duty the practice of charity. And our Divine Saviour not only taught and commanded love; He not only illustrated the significance and compass of this "new commandment" by His own example in relieving distress of every kind, but He also went so far as to initiate His first followers in its fulfillment. At His orders the disciples gave to the poor; on the occasion of the multiplication of loaves, they distributed the bread and fishes among the multitudes; and they led to Him the blind men appealing to His pity. And this circle of disciples and believers surrounding Our Lord, is nothing else but the growing Church. In the Church at Jerusalem is continued what was here

begun. They continue to care for the poor and distressed just as they had learned to do from their Divine Master Himself. When the Church spread beyond Jerusalem and beyond the confines of Palestine, she had already learned the art of relieving the needy and understood for herself that every community, just as the Mother Church, had to care for the poor and distressed.

That the first Christians had grasped the full import of the "new commandment" of love is evidenced in the first place by the fact that the Acts of the Apostles, the inspired Epistles, and the Fathers everywhere insist upon it as an obligatory virtue. Thus, for example, we find St. James writing to the faithful (Ep. Cath. 1-27): "Religion clean and undefiled before God the Father is this: To visit the fatherless and the widows in their tribulation." St. Paul admonishes the Romans (Rom. xii. 9-10) to let their "love be without dissimulation . . . loving one another with the charity of brotherhood, with honor preventing one another." The following words of Clement of Alexandria, born about 150 A. D., are also very much to the point: "It is absurd and shameful for men to live in luxury while many are in want. For how much better is it to be a bene-



factor to many than to dwell in a splendid mansion, how much wiser to spend one's wealth on men than on precious stones and gold?" (Paedagog ii. 12).

Another evidence of the early Christians' conviction of charity forming a part of their religion is found in the fact that the collection of alms for the relief of the poor took place in the assemblies of the faithful. The Christian did not approach without a gift the altar where he was to partake of the fruits of Christ's sacrifice. He showed his gratitude for all God's gifts in creation and redemption by offering a portion of them for the relief of the poor.

But more than this—the giving of alms was viewed as a kind of sacrifice and considered a service very pleasing in the eyes of God. We find this thought very beautifully developed in the writings of St. Justin, Martyr (died about 165 A. D.), (Apol. I., c. 13). He shows that the Christians worship and serve the true and living God, not by burning in sacrifice what God has ordained for good, as the pagans do, but by turning them to their own use and to that of the poor.

*Organization*—Appointed forms for the exercise of charity in the churches existed from the first—appointed rules and appointed persons upon whom the relief of the poor and needy was officially incumbent. There was in the first place the bishop. The entire work centred in him. He alone decided who was to be assisted and by what means and to what extent. He was assisted in his work by the organized band of deacons and deaconesses. It is, however, a mistake to represent the diaconate as the "office of mercy," or the "office of almonry." The management of the works of mercy and the distribution of alms were never conceded to the deacons. These were in the hands of the bishops, and the deacons merely occupied a position of service, inquiring by order of the bishop into the circumstances of the poor and conveying to them what the bishop appointed, the decision resting entirely with the latter. (Cf. Uhlhorn's *Christian Charity in the Ancient Church*, ch. iv.) The deacons were forbidden to give anything to the poor without the bishop's knowledge and consent. Later, however, they were given a

little more freedom in this respect, being permitted to render little services of relief were obliged to give a weekly account.

Strict centralization on the one hand and the utmost individualization on the other were characteristics of Christian charity. The services of the deacons and deaconesses kept the bishop informed of all the distress existing in his church and at the same time gave him the means of rendering to each just the relief his particular circumstances required.

There were as yet no institutions. The persecutions and the uncertainty of the times forbade their erection. And, moreover, we can safely say there was no very urgent need of houses of hospitality, orphanages, hospitals, and the like when every Christian house was an asylum for traveling brethren, and every Christian man and woman were ready to receive into their homes the indigent, the sick, and the destitute. It was the bishop who first opened his doors to receive and relieve the sick and the needy poor. The other Christians, especially the wealthier among them, were quick to follow his example.

*Persons Assisted*—Distress and affliction of every kind were given all possible care and attention. Among the needy receiving comfort, help and relief through the official channels of the Church we find the aged, the poor, the sick, the widow, the orphan, the prisoner, and the traveler. Even the dead were not forgotten.

The names of the poor were probably already at this time written in the records of the Church. The deacons knew them individually. Following the example of the Church of Jerusalem, Rome for a long time had seven deacons, among whom were divided the four parts of the city in order thereby to insure greater efficiency and individual care in the relief of the poor.

Efforts were above all made, says Uhlhorn (*op. cit.*), to rehabilitate the poor, to give them a fresh start in life. They were urged to earn their own livelihood, were directed where to find work, and were furnished with tools. It was, moreover, assumed that relatives would first do what they could. They were not to

abuse the charity of the Church by shirking their own obligations.

The widows were an object of special care among the early Christians. They were either supported as the other poor, receiving what special aid their state and condition required, or were received among those who held an honorable position in the Church forming the official *viduate* and assisting the bishops and deacons in the fulfillment of their charitable duties.

Orphans, too, were at all times earnestly recommended to Christian love. The bishops were to have them reared at the expense of the Church. They were to take care that the girls, when of marriageable age, be given to Christian husbands, and to have the boys learn some art or trade, be provided with tools and placed in a position to earn their own livelihood in order not to be a burden to the Church any longer than was really necessary. The rearing of orphans was frequently intrusted to private members of the congregation. Thus Origen was taken in by a pious woman of Alexandria, the child of the martyr, St. Felicitas found a mother, and Severus, a Palestinian confessor, especially interested himself in the care of those orphans whose parents had fallen in the persecution (Euseb., *Hist. Eccl.*).

It is also very probable that the widows were given the care of the orphans. We are led to this conclusion in the first place by the fact that widows and orphans are almost invariably mentioned together in the writings of those times.

Of the care of foundlings nothing is expressly stated. We may, however, safely conclude from the writings of Tertullian (Apol. 9) and Lactantius (Instit. 6-20) that the early Christians placed them among their orphans and treated them accordingly. When, at a later date, we first meet with the mention of the adoption and rearing of foundlings, the practice appears, not as a novelty, but as one long known and practiced.

As there were as yet no hospitals, the sick were cared for in their own homes, or, if this were impossible or inadvisable for any reason, at the home of one of the brethren. Although all the faithful considered the visiting of the sick a

sacred duty, it was officially incumbent upon the deacons, deaconesses, and widows. These tended to the sick by a system of visiting nursing. Going around from house to house they administered what bodily aid they could, keeping in the closest touch, in the meantime, with their bishop, who was to see that everything needful was provided for all. "To minister to the sick, to wash the paralytic and infirm that they may find refreshment in their pains," are enumerated among the deacons' duties in the early writings.

Although information is scanty on this score, we know that there were also practicing physicians among the Christians of those days. It is said of a certain Diomedus that he was a "skilled doctor both of body and soul." Under the reign of Diocletian and Maximian, the Roman officers of Cilicia in Asia Minor, reported: "There are certain Christians very skilled in the art of medicine. They go through towns and villages curing various sicknesses" (Bolland XLVII., p. 441).

Beyond these general outlines, we have no information concerning the care of the sick at this early time.

Mindful of Our Lord's words, "I was in prison and you visited Me," the Church with special love interested herself in prisons and prisoners. There was plenty opportunity, too, for this work of mercy. Besides the Christians imprisoned for their faith, there were also prisoners of war, especially towards the end of this period when the barbarian inroads had already begun: likewise those cast into prison for the non-payment of debts and taxes. It is such imprisoned debtors that St. Ignatius evidently has in mind when he names the liberation of prisoners, together with the maintenance of widows and orphans, as a conspicuous portion of Christian mercy.

Those imprisoned for their faith were cared for with the greatest zeal. They were visited, they received necessary provisions, and also the means (pecuniary and other) of procuring from the soldiers and jailers all kinds of mitigations. Tertullian, speaking of the destination of the gifts collected at the divine services, men-



tions also the brethren who are "in mines, in islands, and in prison."

The entertainment of strangers is very frequently spoken of. "Pursue hospitality," says St. Paul (Rom. xii. 13). "Use hospitality one towards another," is the admonition of St. Peter (1 Pet. iv. 9). We read in St. Paul's epistle to the Hebrews (xiii. 2): "And hospitality do not forget: for by this some not being aware of it, have entertained angels."

The traveler was not only received into the house and provided for during his stay: he was also furnished for his further journey (Tit. iii. 13) and accompanied some distance on his way. And not only were individual Christians to practice this hospitality, but the Church, too, through her rulers was to care for strangers and guests. Hence among the qualifications of a bishop, hospitality held a conspicuous place (1 Tim. iii. 2). And yet houses for the reception of guests and strangers did not exist. If the bishop's house was not large enough they were taken to that of some member of the Church. Tertullian (Ad. Ux. 2.4) assumes it as self-evident of a Christian woman that she receive and entertain traveling brethren. Wherever a Christian came, if he found a church, he also found a home—a family where he was received and treated as a member. To prevent abuses, however, and to keep away false brethren, spies, and tramps, no one was received who was unable to authenticate himself as a member of the church by a letter of introduction. The bishop alone could issue these letters.

The burial of the dead was also viewed as an obligation of Christian charity. Lactantius (Inst. 6.12) reproaches the heathens for the neglect of this duty, and proceeds to say: "We will not suffer the image and creature of God to be thrown as prey to the wild beasts and birds, but will give it back to the earth from which it was taken, and will fulfill even to an unknown man the office of his relatives." It belonged, too, to the duties of the diaconate to provide for the burial of the poor and the strangers. They were also to watch for bodies washed in by the sea that these, too, might receive a decent burial.

*Funds*—The means necessary for the

relief of the poor and afflicted were procured mainly at the divine services—the offerings of the faithful. These offerings consisted not merely of bread and wine necessary for the celebration of Mass, but of natural products of every kind. They were collected by the deacons at the beginning of the services. What was required for the Mass was placed upon the altar. The rest was applied partly to the maintenance of the church officers and partly to the relief of the poor. There was also at this time a church fund to which the faithful contributed monthly.

These offerings and contributions formed the ordinary means of supporting the poor. If, however, they did not suffice, or if a special need arose, special collections were taken up. Tertullian makes mention of them (de Jejun. c. 13). St. Cyprian gives us the particulars of such a collection in one of his letters (Epist. 62). Many Christians of Numidia had been made prisoners of war. The bishops of that country appealed to St. Cyprian for help. He ordered a collection to be taken up among the clergy and the laics. He collected in this way, 100,000 sesterii. This fact shows, too, the inter-relation among the different churches for the relief of extraordinary needs.

The extraordinary gifts bestowed upon the Church by some of the wealthier members upon their conversion formed another source. Thus St. Cyprian at his conversion sold his land and gardens and gave the proceeds to the Church and to the poor. Eusebius (Hist. Eccl. 3.37) expressly mentions similar cases. But the sums gathered in this manner were comparatively insignificant, since the great body of Christians still belonged to the poorer classes.

*Case-Investigation*—In the beginning and in the eastern Church even until the end of the second century, these seems to have been no case-investigation, or at least it was not general. Where distress was found, relief was given. The words of Our Divine Saviour: "Give to everyone that asketh of thee" (Lc. 6.30) were taken in their literal sense as meaning simply that every suppliant without distinction was to receive aid. The responsibility of honesty was placed upon

the recipient. "We confer upon all and give to all the needy," says St. Justin, Martyr, (Apol. I., 14).

But later at least where we find a well organized diaconate, there is case-investigation. The deacons had to investigate carefully and in detail the circumstances of the poor. They went about into houses and public inns, and reported to the bishop all cases of distress found. The bishop then, acting on the information received, made arrangements for their relief according to the special needs of each. St. Cyprian (Ep. 38), writing to his clergy at Carthage from his hiding place during the Decian persecution, recalls the instructions he had given them concerning the relief of the poor. He mentions expressly that "the ages, the conditions, and the merits" of those seeking relief were to be investigated "with a careful examination."

*Case Records*—It is certain that im-

mediately after this period, records were kept in which the circumstances of those who had been assisted were accurately noted. It is also probable that they were in use also at this time. St. Cyprian seems to imply as much in his letter to the Carthaginian clergy. At any rate we already find a complete list of the widows to be maintained.

*Relief*—In general, each one received the relief his own particular needs required. At times it consisted of pecuniary assistance. As a rule, however, the aid consisted in the distribution of necessities; food, drink, and clothing.

It was a general principle that the needy were to be supplied only with what was really necessary. As every Christian was to labor with diligence for his own maintenance and then be content with his lot if he could earn but the bare necessities of life, so, too, was this required of the poor.

### AN OPEN CASE

A visitor reports to Conference on Family X—. Father died about a year ago, leaving mother with three children, twelve, ten, and eight years old. Mother is in poor health and states she must go out to work if she is unable to secure boarders and roomers. Mother's sister earning \$20 per week lives with family and seems to be its only support. Visitors state that they are making every effort to secure roomers and boarders and recommends temporary relief.

A member of the Conference asks about the father's insurance, but committee is unable to give any information in regard to the same. A second member ask about the relatives. Visitors state that woman has father and brother living. Information was obtained in regard to father and brother in course of conversation with woman, who stated that father did not assist her, and that her brother, who was wounded in service, has been dependent on his family during past year. Visitors have not seen father and are unable to make statement in regard to his ability and willingness to coöperate.

Conference recommends:

(a) That committee continue its efforts to find roomers and boarders;

(b) That the woman be advised to go to a hospital clinic for medical examination;

(c) That father, brothers, and sisters be interviewed for the purpose of securing their coöperation;

(d) That case of woman's brother be brought to the attention of the Red Cross;

(e) That the committee interest itself in the educational and religious welfare of the children;

(f) That it find out about home ownership and rent;

(g) That the giving of temporary relief be postponed pending further investigation.

It was the general feeling of the Conference that the sister should not be required to bear the entire burden of maintaining the family.

The discussion of this case by the Conference was very helpful to the visitors. It also gave the newer and less experienced members an opportunity of profiting by the experience of the older members.

We would like to hear from the readers of the REVIEW in regard to the methods adopted by the Conference.



# Social Questions

## CHILDREN AT THE DOORS OF OUR INSTITUTIONS

**A** CHILD caring institution has as many pitiful tales as any other charitable agency. In picking up the little dependent, neglected, and abandoned ones and saving them to God and country, it comes into contact with all the factors and the forces that break up home life. Mr. A—— comes with three little children who have lost their mother. He may be very eloquent in describing their woes, for he wants to have the institution care for his children for a very small sum, or better, free of charge.

Mrs. B—— comes with two children. Her husband is dead or perhaps has abandoned her and she must go to work.

The stories of Mr. A—— and Mrs. B—— are very appealing, but they may be slightly exaggerated, and in justice to them, their children, and the institution the statements should be closely scrutinized.

In spite of Mr. A——'s allegation to the contrary, he may be a person with a good income or he may own some houses and lots; he may find it possible to have the children cared for by uncle and aunts if he is willing to pay. Better still, he may be able to find some person to care for them in his own home, but since the paternal instinct is not very strong in Mr. A——, he wants to be free from the obligation of managing his children. There are many Mr. A——'s in every community.

It is possible that some other plans might be found to care for Mrs. B——'s children. There may be some good relative who would care for the children while she is at work. If none can be found the children may be taken to a day nursery. If it is considered undesirable to separate the mother from the children

a larger house may be found for her, and she may take in boarders and lodgers. Failing this it may be possible for her to do some sewing, if she has ever learned the art, or some laundry work. If her health is too poor to permit her doing hard work she may receive temporary relief. Poverty should never be the sole reason for breaking up the family.

When parents bring their children to an institution or other child caring agency something is wanting in the home. The father may not have sufficient income to care for all his children. He may have deserted or refused to contribute to the support of his family. Should we take it for granted, under such circumstances, that the only thing to do is to commit the children to an institution, should we fill our institutions with children of deserters before we have made every effort to bring the deserters to a sense of their duties, should we use our institutions as a means of supplementing low wages, should we accept the children who have lost one of their parents by death without canvassing every means of having them cared for in their own homes or in homes of relatives or even in foster homes. If we accept the general belief that the proper place to bring up children is in homes? We are not justified in sending them to institutions until we have exhausted every possibility of giving them the advantages of normal home life.

This, of course, will entail careful investigation of the ability of the widower to employ some person to care for his children in his absence, of the desirability of the mother's going out to work and having the children cared for by others in her absence, of the possibility of securing work for her in her own

home or better still of securing the mother's pension for her. If the father has deserted his family you will have a difficult time in getting in touch with him in order to bring him back to his family or where this is impossible or undesirable to insist on his contributing to the support of his family. If the father is careless and shiftless we will have the difficult task of changing his attitude and habits of life.

Persons in charge of our children's institutions contend that this painstaking planning is impossible for them. They are right. They can not be expected to care adequately for their present charges and do efficient family rehabilitation work. We doubt whether any children's agency, no matter how well organized, should be required to do family work. The ordinary child saving agency would do much better if it confined itself to planning for the children who have been committed to it. The ordinary child placing agency has about all it can do in finding desirable foster homes, in investigating prospective homes and in supervising homes. The ordinary children's institution can not be expected to do any more than provide adequate care for its children.

Some institutions have endeavored to solve the problems of admission by employing one or more workers who investigate all applications in order to find out when the children can be cared for in their own homes, and also the ability of parents to provide for their children. This, of course, represents a step in advance. It prevents many parents from ridding themselves of the obligation of paying for their children. When parents learn that they must pay for their children they will think twice before sending them to an institution.

Workers attached to institutions, however, will not solve our problem. They are inclined to pay too much attention to the ability of parents to pay and to present conditions in the home and to neglect the possibilities for family rehabilitation.

The establishment of central diocesan child caring agencies has done much to solve the problem of admissions to our institutions. Where the diocesan agency

has charge of all admissions it can have many children cared for in their own homes who otherwise would be sent to institutions. It can secure special care for children by placing them in institutions or in foster homes best suited to their conditions.

By periodical investigation of all children in institutions it can return many of them to their own homes and thus make room for other children needing temporary institutional care. It can develop the boarding-out and placing-out of children in family homes. It can bring together the heads of different institutions for consultation and conference.

Our child caring bureaus have been very seriously handicapped in that they have been compelled to devote a good part of their time to work which ordinarily belongs to a relief agency. When a child is reported to a bureau its first thought is to learn all about its home conditions. In order to obtain sufficient information in regard to the problems presented it may be necessary to interview the parents, the parish priest, relatives, former neighbors, employers, landlords and physicians. If the case has been dealt with by another agency it must find out what the agency has done. All this is merely preliminary to the development of a plan for the solution of the difficulties discovered in the family.

When a child is referred to an agency for care the presumption is that the family needs service of some kind. Its problems are a part of the larger family problems and can be provided for more efficiently by an agency dealing with families.

Every child, therefore, who is reported to an institution or central diocesan children's bureau by its parents, relatives, priests, and other agencies should be first dealt with by the relief agency. Only after every means of having it cared for by its own family has been exhausted should it be referred to an institution or child placing bureau. Even after the child has been turned over to an institution or bureau its family should not be lost sight of. It may be that after a short period conditions in the family would have so readjusted



themselves as to enable it to provide for the children. At all events parents should not be permitted to forget their obligations to their children while they are separated from them. They should always be given to understand that the separation is merely temporary.

Good children's work then supposes an efficient organization for the care of the dependent families. It supposes that we are in a position to render the varied

types of service necessary for the poor. The family is our primal consideration. The virtue of charity inspires us to do all in our power to build up the family ties, which are the strongest of all human ties. It urges us to supply what is missing in broken homes so that parents may be able to discharge their duties and the children given every opportunity for proper upbringing in the normal environment of the home.

## INDUSTRIAL RELATIONS

BY REV. JOHN A. RYAN, D.D.

At the recent National Conference of Catholic Charities in Washington, two papers of unusual significance were presented on the general subject of better industrial relations. The first was read by Col. P. H. Callahan, whose profit-sharing plan in his Louisville Varnish Factory has deservedly attracted wide attention and commendation. The central idea that he emphasized was that of putting the wage-earner in a position of greater dignity. He pointed out that in the days of slavery labor was "owned;" later on it was "hired;" the latter term gave way in time to the word "employed;" while at present the word "partner" is steadily winning favor, as indicating the true position of the wage-earner in our industrial system. This progress indicates an increasing consideration for the dignity of work, and a gradual approach to the Christian ideal of brotherhood.

Referring briefly to his own business concern, Col. Callahan declared that it had been operated under a partnership plan for a number of years, with uniform satisfaction to the owners of capital, the managers, and the laborers. He admitted that there were many difficult questions of management involved in any attempt to apply the partnership principle to an industrial establishment, but maintained very positively that they were all susceptible of solution. In every such plan the essential features are that the laborer shall have the reasonable comfort, reasonable security and reasonable power in ordering his occupation. It is not enough that wages be increased, hours shortened, or that grants be made of pensions, bonuses, and profits. The worker

must be made responsible for his industrial product and for his own conditions of life, his income should enable him to support his church and school, and to provide his own insurance and medical aid, and all the other essentials of decent living. It is better for him to provide these things himself than to receive them through the benevolent contributions of capitalists who enjoy a surplus. The endeavor by employers to put into operation partnership and profit-sharing plans which will enable the laborer to do these things for himself and to enjoy the self-respect and sense of dignity which will follow therefrom, "will repay every man who derives pleasure from the happiness of his neighbor." Some men may object that all this is not business; the answer is that "man was not made for business, but business was made for man. Future generations will look back upon nineteenth century business methods much as we now look back upon American bushwhacking or British piracy."

Mr. John A. Voll, who read the other paper, is President of the International Association of Glass Blowers. His subject was "The Workers' Share in Industry." He admitted that it is practically impossible to determine exactly what is the just share of the wage-earner, since the proper shares of the other agents' production have not been ascertained. Capital and land, he said, are continually increasing their toll upon the product, as also are unnecessary and indefinite profits. The benefits of new inventions and new productive processes go mostly to the capitalist and the business man, very little being received by labor. As illustrating

the inadequate share obtained by labor in many industries, he cited the figures presented by Mr. W. Jett Lauck for coal mining. These showed that both the coal operators and retailers secure a disproportionate share of the price paid by the consumer, as compared with the amount going to labor. In the opinion of Mr. Voll, labor will not long continue to endure these conditions. Industry must be so conducted that the laborer will be able to know what is his proper share and to secure it. The laborer will also insist that, in so far as he is prevented from obtaining his proper share through waste and inefficiency in production, that cause of discontent must be eliminated.

Mr. Voll does not deny that great progress has been made in bringing the worker nearer to the goal of his fair share of the product. A satisfactory remedy cannot be hoped for through radical legislation. It would be impossible for the government to fix the proper shares of all the factors of production or to enforce the regulations that it made. Therefore, Mr. Voll looks to democracy in industry and publicity of profits and investments as the solution that will prove most nearly effective. When the workers know exactly the amounts of profit that are made by the business man and the rate of interest that the capitalist obtains on his actual investment, they will be in a position to treat fairly the claims of both these agents of production. Until they are given such knowledge, they will remain suspicious and will be prone to exaggerate the gains of these two classes.

While the papers of Col. Callahan and Mr. Voll were written from different viewpoints, they have one or two points in common. Col. Callahan emphasizes the necessity of a relation of partnership, instead of that of master and servant, between employer and employee. He also declares that a larger income and a higher social status are essential to the worker. Mr. Voll does not explicitly stress the element of partnership, but the publicity of profits and interest and the thoroughgoing industrial democracy which he demands would necessarily bring about a relation of genuine partnership. Col. Callahan is a liberal and enlightened em-

ployer; Mr. Voll is a progressive and sane labor leader. It is significant of the trend of industrial thought that these two men are agreed in the belief that the most important needs of industrial relations today are an improvement in the status of the worker, an increase in his power of determining conditions of employment and production, and a greater security of employment and livelihood.

### MODERN DEVELOPMENTS IN CHILD WELFARE WORK AND THEIR PRACTICAL APPLICATION

BY JOHN A. FOOTE, M.D.

No better example of the difference between pagan and Christian morality can be found than in the history of child-care. To the Roman and Greek the newborn infant was a chattel to be disposed of at will. It was the purpose of many of the ancient peoples to destroy rather than to rear a majority of their newborn children. Even from the catacombs the Christian Fathers enunciated the doctrine that the newborn and the unborn infant had an individuality and a soul.

War has inevitably produced untold misery to the aged and the children, because force alone prevails at such a time, and the weak always suffer. But inevitably after great wars, people take heed of the needs of childhood. The rise of what we now call child welfare seems to some degree a post-war phenomenon. It was after the Thirty Years' War that St. Vincent de Paul commenced his work. After the Franco-Prussian War France became interested in the prevention of infant mortality and began infant welfare work. After the Boer War England seriously undertook the promotion of school hygiene and gradually worked out a rather complete social program in child care. Today we in America are realizing what we must do to prevent rather than to palliate our social sores. The modern social program aims at constructive educational work to prevent these evils which we have in the past found most difficult to treat.

The position of the infant asylum in adapting itself to new conditions is not



unlike that of the hospitals which many years ago were obliged to reorganize with the advent of aseptic surgery. The great amount of technical help required in the newer order of things made the establishment of training schools for nurses in these hospitals both necessary and desirable. It is very probable that as the infant asylum extends its influence outside its own walls, it will do so by the establishment of a properly equipped child welfare and pre-natal dispensary, with trained visiting sisters or visiting nurses assisting the medical staff.

The school physician and the school nurse in the parochial and private school are all too rare. School hygiene is expensive—yet it is not a luxury, but a necessity. Physicians know that the public is being educated up to the need for school hygiene, and the school that neglects it will suffer in the long run, and deservedly so.

As to guidance in the technical details of child welfare work, let me say that "The American Child Hygiene Association" (No. 1211 Cathedral Street, Baltimore, Maryland), was formed for the purpose of helping any person or institution interested in this work.

*Washington, D. C.*

## NORTH ATLANTIC TUBERCULOSIS CONFERENCE.

BY MRS. ERNEST R. GRANT.

The annual North Atlantic Tuberculosis Conference was held this year at Richmond, Virginia, on October 7-9. Among the delegates were many noted men of medical science and tuberculosis experts, who spoke on the different phases of health service. Informal discussions of the general topics were a part of each program, and health problems were attacked from every side. The general topics were: "The Basic Factors in Breakdown With Tuberculosis," "Tuberculosis as an Industrial Problem," "Case Finding and Treatment," "Surveys," "Diagnosis of Tuberculosis and the Training of Physicians," "Tuberculosis Among Negroes," and "The Modern Health Crusade."

Many important points were brought

out in the treatment of these subjects and the discussions that followed. The speakers on "Surveys" noted the progress which has been made in the development of the Survey idea. The present conception of the Survey and the one which now generally prevails is that it must have a purpose. It is not sufficient to make a study of a certain situation. While a survey should not be undertaken with any preconceived notions, or to prove one's own point of view, unless the survey has an object and a purpose it is a question whether it will justify itself. Cases of recent surveys were cited which have proven successful, largely because their projectors have been at pains to take the community into their confidence, and have been careful to secure in advance the coöperation of those most deeply concerned. What holds true of surveys in general applies to the field of tuberculosis, where it is important that there should be action following the collection of facts.

Under the subject of "Tuberculosis as an Industrial Problem," Assistant O. M. Spencer, U. S. Public Health Service, made a strong plea for the establishment of standards for industrial appliances, especially for the control of air dustiness. He showed that the best of mechanical appliances often fail to work, that too much is taken for granted after the installation of such appliances, and that thereby false security is offered the workers. Dr. George M. Kober, Professor of Hygiene, Georgetown Medical School, of Washington, spoke upon "Dust and Fumes in Relation to Tuberculosis Mortality and Morbidity." Dr. Kober is a well-known student of the subject and cited statistics indicating the more dangerous occupations and showing how the mortality and morbidity rate may be reduced by proper safeguards. Dr. Edward S. McSweeney, Medical Director, New York Telephone Company, made a plea for the conservation of the health of the employee not only for his own sake, but for the prosperity of the enterprise and the reduction of the annual turn-over. To this end periodic medical examinations, frequent medical inspections of plant, provision for sanatorium care of patients suffering from

tuberculosis, are methods frequently employed by leading corporations.

Considerable time was given to a most interesting and comparatively new development of child health work, known as the Modern Health Crusade. It was announced by Mr. Charles M. DeForest, National Crusader Executive, that there are now eight million children enrolled in this new international health game, and that the success of the movement and its rapid growth are due to the appeal it makes to the imagination of the children, who by performing certain health chores win ranks of honor in Health Knighthood.

Dr. Louis Hamman of Baltimore, Md., gave a practical demonstration of the diagnosis of tuberculosis and the training of physicians. Two patients in whom the diagnosis was more or less obscure volunteered as lay objects of the demon-

strations, which were witnessed not only by physicians, but by many nurses and social workers.

During the course of the conference several scientific papers of high character were read, notably one of Dr. Raymond Pearl of Johns Hopkins University on Heredity and one on Environment by Dr. Allen K. Krause, Managing Editor *American Review of Tuberculosis*.

As Tuberculosis Associations throughout the country are financed largely through the sale of Christmas Seals, it was necessary to include this important subject, "The Sale of Christmas Seals," and Mr. Basil G. Eaves, National Publicity Director, made a strong appeal to every tuberculosis worker to do this one thing well, so that our future health programs may be built upon a strong foundation.

Washington, D. C.

## A DISCOURAGING EXPERIMENT

BY REV. JOHN A. RYAN, D.D.

Some months ago, the Department of Social Action of the National Catholic Welfare Council, sent to about one hundred Catholic employers the following letter and questionnaire. The letter was signed by Bishop Muldoon, the Chairman of the Department.

MR. ———

DEAR SIR: The recent Pastoral Letter of the Bishops of the Catholic Church in America quotes with approval the statement of Pope Leo that the social question "Is first of all a moral and religious matter, and for that reason, its settlement is to be sought mainly in the moral law and the pronouncements of religion." Let this statement be taken as the justification of this brief communication and series of questions. The spirit which animates our communication is expressed in another statement of Pope Leo: "Capital cannot do without labor, nor labor without capital," and in this sentence from the Pastoral Letter: "The settlement of our industrial problems would offer less difficulty, if, while upholding its rights, each party were disposed to meet the other in a friendly spirit."

We all believe with Pope Leo and the American Bishops that Catholic moral principles would, if put into operation, produce and maintain industrial peace, and effect at least a working solution of the labor question. Therefore, it ought to be feasible to bring together for the purpose of applying these principles, Catholic employers and Catholic labor leaders.

Probably such a conference should include some prominent Catholics who are neither employers, nor employees. In order to ascertain whether any practical hope exists of bringing about such a conference, we are submitting to you the following questions. Your name will not be used publicly without your permission.

1. Do you think such a conference desirable?
2. If desirable, do you think it feasible?
3. If you think it desirable and feasible, would you be willing to take part?
4. Would you think it better to invite some non-Catholic employers who would be likely to be moved by the same spirit that would actuate the Catholic employers who would participate?
5. Have you any suggestions to make?

We are sending copies of this letter and questionnaire to a considerable number of Catholic employers throughout the country. If the responses that we receive are sufficiently encouraging, we shall address a similar communication to prominent Catholic labor leaders. If the answers of these are favorable, we shall take steps to call a joint conference of employers and employees in the hope that they may be able to agree upon a platform of industrial relations that will promote peace and justice.

Very truly yours,

P. J. MULDOON,  
Chairman.

Of the one hundred Catholic employers to whom the foregoing document was sent, about one-sixth wrote answers. Of



these, fourteen were favorable to the proposed conference, and two were opposed. After the lapse of a sufficient length of time to satisfy the department that none of the remaining five-sixths would reply, a copy of the letter with one or two slight changes in the last paragraph was sent to some twenty Catholic labor leaders. About one-half of these replied, all unfavorable except one. Those who doubted the wisdom of the proposed conference expressed themselves as heartily approving the project in so far as it might serve to bring about a better understanding between capital and labor; but they were fearful that a conference of trade unionists on religious lines would cause misunderstanding and dissension among their fellows not of the Catholic faith. Several of them pointed to experience in Canada, where the organization of Catholic trade unions has been, as they see the matter, a distinct and considerable injury to the labor movement. Were this fear of internal dissension removed, the

labor leaders who replied to the letter would apparently have been unanimous in favoring the proposed conference. Apparently, too, they would have been willing to take part in the conference if non-Catholic as well as Catholic trade unionists were to participate.

The conclusions that seem to be justified by this experiment are: First, a conference of this sort would have to include trade unionists without any distinction of religious creed; second, a much smaller proportion of Catholic employers than of Catholic trade unionists are in favor of the general idea of the conference; third, this predominating state of mind of the Catholic employers indicates that they share the prevailing lack of faith and interest among employers generally in any project for improving by mutual conference and discussion the present strained relations between the two great industrial classes. This is the most discouraging feature of the whole situation.

## THE DEPARTMENT OF SOCIAL ACTION

In the April number of the REVIEW, a description was published of the organization and purposes of that section of the National Catholic Welfare Council which is known as the Department of Social Action. In the first six months of its existence, the department provided one hundred and twenty-three lectures in Catholic seminaries, colleges, summer schools, and at meetings of social and civic organizations. The lectures dealt with industrial, social and civic subjects. Two pamphlets were published: one on *Bolshevism in Russia and America*, and the other on *Capital and Labor*. A volume of authoritative documents on *Labor and the Church* was put through the press, and two other volumes, dealing respectively with charity and citizenship were got under way. A weekly letter on current industrial events was sent out to all the Catholic papers and to a few of the more important labor journals. Data were gathered concerning courses of training for social workers in all existing Catholic and non-Catholic schools, concerning laws relating to medical inspec-

tion of school children, concerning Catholic representation on the faculties of State universities and normal schools, concerning the work of agencies engaged in projects of Americanization. The foregoing statement describes probably the most important activities of the Department, but it is by no means a complete enumeration.

At the annual meeting of the Hierarchy in September, the report of the Department was very favorably received, and its program for the coming year approved. That program includes the continuation of the activities already undertaken and several new projects. Among the latter are: the development of rural activities which will collect and distribute information on the social and economic needs of farmers, and on the methods that country pastors might adopt to help their people; development of methods of supplying information to the foreign language press; organization of study clubs, selection of texts, programs for conducting clubs, etc.; development of industrial and civic subjects before Cath-

olic societies, parishes, etc.; encouragement and formation of coöperative societies, particularly those operating between farmers and consumers; advice and assistance to any diocese desiring to undertake a survey of social problems; investigation of the problems and assistance in solving them which are peculiar to the leading centres of immigrant population; and a reasonable and effective program for the promotion of good citizenship among both immigrant and non-immigrant elements of our population.

The field of usefulness lying before the Department of Social Action is limitless. The main difficulties to be overcome are: the failure of the Catholic population to realize fully the nature and extent of the field; the fewness of Catholic workers equipped to till the field; and the lack of organizations and agencies capable of grappling immediately with the various problems. However, a good beginning has been made, and through the educational and other activities of the Department it is hoped that workers will be discovered and developed, and that the Catholic people as a whole will gradually be induced to give the work their hearty coöperation. The achievements of the National Conference of Catholic Charities during the ten years since it was founded are extremely encouraging to all who are interested in the efforts and aims of the Department of Social Action.

#### COÖRDINATION OF NATIONAL SOCIAL AGENCIES

A meeting of about two hundred leaders of social agencies was held in Washington on October 1 for the purpose of beginning study of problems in coördination of agencies engaged in the field. The meeting was under the joint auspices of a Committee of the National Conference of Social Work and the National Information Bureau. Addresses were made by Secretary Baker and Dr. George E. Vincent of the Rockefeller Foundation. The discussions which followed revealed a practically unanimous feeling that steps in the direction of coördination of some kind should be taken, and that these steps should be taken independently of efforts toward financial federations. A number of speakers ad-

vocated the most careful exclusion of the latter from all relation with coördination of work. Resolutions were voted in favor of periodical conferences of national social agencies. Another meeting will be held in about four months at which plans for such conferences will be discussed. In the meantime, the National Information Bureau will prepare a report on such plans which will be presented at that meeting.

#### JUVENILE WELFARE OFFICE OPEN IN CONNECTION WITH PROBATION WORK IN THE CHILDREN'S COURT

A new venture in centralizing in a specialized bureau, the special problems of Juvenile Court work has been recently organized by Bernard J. Fagan, Chief Probation Officer of the Children's Court, City of New York. The new bureau is in charge of a Probation Officer who displayed adaptabilities for specialized service. This officer was relieved from regular field duties and given a thorough training to enable him to master his new duties and to render intelligent service to those making use of the Welfare Office. The principal functions of the new bureau will be:

- a. Vocational guidance and placement work.
- b. Investigations for Juvenile Courts of other cities, of persons living in the City of New York.
- c. Advice to agencies and individuals on pre-court cases.
- d. Locating private boarding schools, homes, farms, etc.
- e. Recreational opportunities, summer camps, outings, relief and other special welfare work.
- f. Survey and study of special plans for combating juvenile delinquency.

Though the Welfare Office was organized primarily to assist Juvenile Courts and Probation Officers, all workers among delinquent and neglected children are invited to make use of the bureau. Communications should be addressed to: Bernard J. Fagan, Chief Probation Officer, Children's Court, No. 137 E. 22d St., N. Y. C.



# Societies and Institutions

## GIRL SCOUTING IN A CATHOLIC PARISH IN NEW YORK

*An Experiment.*

REV. J. J. CLEARY.



HE Girl Scouts." The name is unfortunate because of its similarity to "The Boy Scouts." Girl scouting is for girls what boy scouting is for boys. Its Constitution states: "The purpose of this corporation is to promote, through organization and coöperation with other agencies, the virtues of womanhood, by training girls to recognize their obligations to God and country, to prepare for the duties devolving upon women in the home, in society and the State, and to guide others in ways conducive to personal honor and the public good.

"The organization favors no creed, party or sect. It . . . willingly coöperates with any agency that appreciates the worth of a good woman in the home, and the influence she can exert in religious, social and civil affairs.

"Program and Methods—The program shall emphasize the activities in which women engage and adapt them to the capacities and interests of girls. The methods employed shall be those best fitted to develop and fix the ideals, habits and customs of most worth in adult life, and to develop initiative, self-control and self-reliance through individual achievement and coöperative effort. Honors and awards of merit may be granted for special attainments. . . ."

The means used to facilitate this program is a military form of organization. The scout is a member of a patrol; the patrol is the unit of the troop. The patrol has its patrol-leader, the troop its captain, who may be assisted by a first and a second lieutenant. The captain is

under a local director, who is responsible to a national director. The official dress is less military than the middie blouse is naval, but it may be called military because it is khaki or because it is uniform. Before being registered as a scout, a girl, at least ten years of age, must pass given tests and make the following promise: "On my honor I will try to do my duty to God and my country. To help others at all times, and to obey the Scout Laws." Put briefly, the Scout Law is—A Girl Scout is trustworthy, loyal, a friend to all, courteous, a friend to animals, obedient, cheerful, thrifty, clean in thought, word and deed. Her motto is: "To be prepared;" her slogan: "To do a good turn daily." To adapt "the activities in which women engage" . . . "to the capacities and interests of girls" means practically to reduce them to, or to accompany them with recreation and play. Sixteen of the forty-seven merit badges the scout can obtain have reference to work connected with the home.

Such is the Girl Scout Movement. How it has fitted in with parish life let the following history tell. This parish is located in a district of the Bronx, New York, the population of which is preponderantly Jewish. In November, 1919, we began to organize scouting in the parish. Three young ladies were asked to become captains, one a school teacher and two business women. They were diffident. After a few weeks of scout leadership, however, they felt more at ease and more at home with the girls. They knew nothing of scouting, and had to learn it with the girls. This delayed the complete work of organizing. To obviate

this difficulty in the future I had four young ladies study scouting last June. Two of these are already assisting in the actual work. Nevertheless two troops were registered early in 1920, Troop A with twenty-two girls, now averaging sixteen years of age, and Troop B, with twenty-three girls, now averaging fifteen years of age. Only five of these were attending public elementary school, the rest, graduates, some of public schools, some of parish schools, were going to high school, to business school or to work. In the spring, another Troop C of 30 girls attending the parish school, was registered. No girl under twelve years of age is allowed to enter scouting in the parish.

The older girls (Troops A and B) were good girls, but some of them rather inclined to be conceited. They would not play with girls who had been in a lower class in school than themselves. If a new member presented herself, no one attempted to make her welcome, sometimes of set purpose, sometimes because of thoughtlessness. In their play they were thoughtless and noisy. Many had the notion that there was no fun unless boys were in the game. All of them had and have a great desire for recreation and muscular activity. When my captains realized they were leaders of such lively and good girls, took over the direction of their play in the spirit of lay-coöperation, in a real social work, remedial and preventative. The girls act more naturally at play than at other times and more freely before the captain than before the priest. This affords splendid opportunities for direction and I know of instances in which it has been used effectively. What a power for good or for evil is the scout captain. She gets nearer to the hearts and affections of the girl than the school teacher. She appears more human, and they confide in her. She becomes so attached to the girls and the girls to her that they become inseparable. My captains have had a wholesome Catholic influence over the girls. They keep me informed of the progress and difficulties and the social work in their troops, and carry out my directions. They learn the sweetness of social work through scouting. Captain B informed me she was keeping in touch

with a girl who has left the troop, because she needs kindly advice.

Akin to this Catholic influence of the captain, there is set up in the troop a Catholic atmosphere. A public school girl, thirteen years of age, together with the rest of her family, was neglecting her religion. A Girl Scout failing to get her to go to Mass, got her to join the Scout Troop A. She told me what she had done, and added: "We'll get her to go to Mass." August 22 I saw her at Mass for the first time. She was there with one of the girls of her troop. This case I like to emphasize because I had nothing to do with it. After taking her recreation under Catholic influence in a Catholic atmosphere she began to practice her religion. If she had to belong to a church society first she never would be a scout in a Catholic troop. Many Catholic children have their faith undermined while getting recreation in a Protestant atmosphere.

A recreational program that is effective in taking our children away, has been as effective in our hands to hold them under Catholic influence. A Catholic scout in a troop connected with a Protestant church was glad to be able to be transferred to one of our troops. Just three girls have given up scouting. Six or seven who now go to night school cannot attend the meetings, but keep up their membership for the outdoor and holiday activities.

Organized recreation has been the main activity of all three troops. Because many of the members of Troops A and B work, these troops meet in the evening once a week, in the gymnasium of a public school building. Troop C meets in the afternoon, once a week in the Parish Hall. At these meetings they take part in active team games, prepare for any coming entertainment, dance among themselves, make plans for their next hike or outing. They look forward with anticipation to these hikes. We do not believe in overnight hikes. The number and destination of hikes each troop decides for itself. In place of having the troops parade on the city street of a holiday, I have encouraged them to go out into God's open country. Occasionally I accompany them. On the



way home, tired though they are, invariably, they will ask: "When is the next hike." On these hikes the girls enjoy singing. It is a great means of keeping them together, whether walking on a country road or traveling by water. Last Labor Day Troop A was returning home by boat, a trip of two hours. I recall how the captain kept them together singing the greater part of the time. The time passed quickly. The other passengers enjoyed it, joining in now and again, and silently listening when the girls harmonized some classical song. Every Tuesday night during the summer one captain took her troop out for a trolley ride, getting them home about ten o'clock. Most of these girls are sixteen and seventeen years of age, and practically all worked during the summer.

Many of the meetings of the three troops were spent in preparing for a Girl Scout Entertainment, which they gave in the Parish Hall last May. It brought to our attention much talent in dramatics, singing and dancing that we never thought existed.

They enter wholeheartedly into any parish activity. Troop A supplies the assistants for the Parish Library. This same troop takes care of the refreshments at the various church affairs.

From September 21 to 25 we had the annual Parish Festival. Troop A had charge of the ice cream and candy as usual. About two weeks before the festival scouts of Troop B wanted to know what they might do. They did not want to work individually, but as a troop. We finally decided to install a fishing-pond to keep them busy.

Has organized recreation under the Girl Scout program taught them, not only initiative, not only to do things, but also the value of coöperation; not only the value of action, but of concerted action? Be that as it may, we can state that it has taught the girls that they can have a world of fun all by themselves. They now think of others; strive to make the strange girl welcome; are not so noisy in their play. Their gratitude to the church and the pastor that has encouraged such recreation is evident. For us, what a wonderful means it has been to hold them together under Catholic influence and to keep them away from other sources of amusement.

We have not been able to experiment on the full program of the Girl Scout Movement, and for this reason we are going to continue the experiment in greater detail during the coming months.

*New York City.*

## DENTAL CARE OF CHILDREN

JOSEPH A. MANNING, A.B., D.M.D.

On August 26, 1920, during the convention of the National Dental Association, at Boston, Mass., the Guild of St. Apollonia formally presented their gift of an auto bus to the parochial school children of Greater Boston. At all the meetings of the National Dental Association announcement was made that this formal presentation would take place. As a result great interest was manifested by the majority of the members in attendance. The exercises were held at the Forsyth Dental Infirmary before a representative number of members of the Guild and many distinguished visitors of national repute in the dental world.

Dr. H. C. Hoye, President of the Guild of St. Apollonia, presided at the exercises. Dr. Harold DeW. Cross, Director of the Infirmary, on behalf of the

Trustees of the Infirmary, gave a hearty welcome to the members of the Guild, and congratulated them on their proposed work, assuring them of the hearty coöperation of the Forsyth Infirmary. He emphasized the fact that this was the first attempt on the part of any organization to coöperate with the Forsyth in the work they were doing. President Hoye then presented the bus to the children of the parochial schools and institutions with the best wishes of the Guild, and with pledges of the utmost zeal and conscientious effort on the part of the members of the Guild to make the bus a blessing to the children that all hoped it would be. The bus was accepted for the children by Rev. A. J. Hickey, Diocesan Director of Parochial Schools, who assured the Guild of the gratitude of the children, and fore-

told of the wonderful work that would be accomplished by means of the bus as contrasted with the work done in the past years without any means of conveyance. Rt. Rev. M. J. Splaine, Spiritual Director of the Guild, told of his appreciation of the work of the Guild, his confidence in their willingness and ability to carry out their proposed plans, and of his personal pleasure in being connected with this noble work. Dr. H. E. Friesell of Pittsburgh, Pa., President of the National Dental Association, said that he felt it his duty, as President of the Association, to be present at this meeting to congratulate the members of the Guild and to speak a word of encouragement in their efforts to carry out their noble work. He said that he would feel that he had neglected his duty if he did not say a word of commendation to the members of the Guild. He hoped that they would persevere because, apart from the worthiness of the cause, it was a unique step in the right direction, which he hoped would be but the forerunner of many such movements not confined to one race or creed.

The Guild was particularly favored by a few words from His Eminence Cardinal O'Connell, who was present in spite of the press of most important business. He spoke of the Church as being the foster mother of men, not only in their spiritual needs, but also in their physical ills and ailments. In the early ages it was to the representative of the Church that the peasant turned for alleviation of his physical ills. In view of this fact, it was only natural that the Church should, in this day, through the medium of the Guild, continue to look after the Catholic children of the poor. His Eminence touched briefly on the elevation of dentistry to its proper plane in the world of science, and of its necessity among the poor of Boston. After congratulating the Guild, he gave them assurance of support and his blessing to carry out their work.

Having eliminated the difficulty of transportation by means of the bus, the next problem to be solved, in the carrying out of the work of the Guild, was the securing of reservations for the children at a clinic. The Forsyth Infirmary was

the solution. Through the courtesy and coöperation of Dr. Cross, reservations for five hundred and fifty children each week were obtained. All children in the first two grades were to be accepted for extractions, fillings and treatments, and all children above the first two grades, up to the age of sixteen years, were to be accepted for extractions. These reservations will be all the Guild will be able to handle at the present time.

With reservations secured, the next logical step was the examination and selection of the children. A meeting of the Guild was called on September 15, 1920, and captains were selected to carry on the work of examination. There were thirty-five schools to be examined, and a captain was assigned to each school, with one or more assistants, who volunteered their services for this tremendous work. The captains and their assistants were given instructions to examine the children and to classify them under three divisions: Class A, those who were in need of extractions or any emergency cases; Class B, those in need of fillings; and Class C, those in need of prophylaxes. Children who did not need dental treatment—rare though they are—or children who were under treatment by dentists, were to be classified, but were to be marked OK, as being outside the scope of the Guild's work. September 20, 1920, was the day set for examination, and while no statistics have been compiled as to the results of the examination, it is estimated that on the evening of September 20, at least 18,000 had been examined and classified by the Guild of St. Apollonia.

In a future article it is the writer's intention to give a detailed report of this examination as to the method of procedure and the statistics of the classification.

\* \* \*

Human sorrow and human suffering draw to their victims the all-loving and all-healing compassion of Christ, whose blessing turns sorrow into heavenly joy, pain into spiritual gladness, and misery into everlasting peace.—*Archbishop Hayes.*

\* \* \*

Charity is science ending in love.



## THE AMERICAN CHILD HYGIENE ASSOCIATION

At the Eleventh Annual Meeting of the American Child Hygiene Association, which was held in St. Louis, October 11 to 13, the number of State and city directors of child hygiene in attendance far exceeded that of any previous meeting. On the program were eminent doctors and nurses from all parts of the country, and the sessions included the topics of prenatal and maternal care, infant care, preschool age, school age and adolescence, vital and social statistics, nursing and social work, rural health problems, and divisions of child hygiene.

The exhibits were most attractive and helpful, and served not only to emphasize what is being done along these lines, but also to point to the need for greater effort in these fields.

Dr. Anna E. Rude, Director of the Division of Child Hygiene of the U. S. Children's Bureau, was Chairman of the round table conference for Directors of the Divisions of Child Hygiene, at which representatives of State and municipal divisions engaged in most enthusiastic discussions of their organization and methods of work. The differences in the organization of the various State divisions of hygiene were shown most strikingly by charts which the divisions had submitted in response to a request from Dr. Rude.

Dr. Foster S. Kellogg of Boston, discussed the problem of the unmarried mother before and after childbirth, and touched upon the relative merits of the maternity home versus the boarding-out in carefully investigated private homes.

Dr. A. N. Creadick of Yale Medical School, emphasized the relation between the care of the mother and the progress of the child, and illustrated the subject with lantern slides and graphs.

A paper on the Standards and Methods for Health Work Among Children of Preschool Age was given by Dr. Robert D. Curtis of Boston. The aim of the paper was to suggest working methods, some as a result of experience, others in dogmatic fashion to promote discussion.

The necessity of stressing physical defects as determinants often of mental qualities was presented by Dr. C. Edger-

ton Carter of Los Angeles, who placed emphasis upon the value of charting the health status so that defects and diseased conditions can be visualized. According to Dr. Carter, the apparently well child by this method will reveal in some cases health standards barely two-thirds normal.

A film illustrating the recent Tonsil Drive at the Rochester Dental Dispensary was shown; and Miss Sally Lucas Jean of New York City, discussed methods of publicity in health education.

A comprehensive paper on infant mortality and preventive work in New Zealand was read by Dr. Robert M. Woodbury of the Federal Children's Bureau, who has returned recently from that country, where he obtained much firsthand information on the subject. The rate of infant mortality in New Zealand was 48.4 per 1,000 births in 1918, the lowest of any country in the world, having decreased from over 100 in 1875. Dr. Woodbury presented charts comparing this rate with the rates for the American cities studied by the Children's Bureau, also with the birth registration area and Minnesota and Pennsylvania. One of the charts also compared the rate of infant mortality from important causes.

From about 1905 to 1918 the rate from gastric and intestinal diseases has been reduced to one-fifth, and the rate from respiratory diseases to less than half. According to Dr. Woodbury, this reduction is due largely to infant-welfare work conducted by the Plunket Society, which in 1919 reached directly about one-fourth of all the babies born in the Dominion; the supervision of infants boarded out apart from their mothers has resulted in a decrease in infant mortality among them and the establishment of State maternity hospitals has, doubtless, also been a factor in the reduction of infant mortality.

Several other members of the Children's Bureau staff were on the program, among them Dr. Frances Sage Bradley, who gave a most interesting talk on the Child Welfare Special—the traveling well-baby clinic, which the bureau has been sending into rural communities, thus reaching mothers and babies too remote to attend city conferences.



## ANNUAL MEETINGS OF THE SUPERIOR COUNCIL, WASHINGTON, D. C., SEPTEMBER 12-15, 1920

**T**HE meetings, three in number, were all held in the auditorium of McMahon Hall at the Catholic University.

The first meeting was convened on Sunday afternoon, September 12, at 2:30 o'clock. After the customary opening prayer and spiritual reading, the minutes of the annual meetings held in Detroit, October 16-19, 1919, were read and duly approved. The reports of the Secretary and Treasurer were read.

### REPORT OF COMMITTEES

*Historical Research*—In the absence of the Chairman, Brother Thompson, the President announced that Brother Denechaud, during his stay in Paris, had secured from the records of the Society in the Council-General's office complete data concerning the organization and development of the Society in the United States, and that Brother Thompson had enlisted the aid of Brother Villere to co-operate with him and Brother Denechaud in getting this material in shape to produce a comprehensive historical outline of the Society's history since the founding of the first Conference in St. Louis in 1845.

*Literature and Publications*—The Chairman, Brother Kennedy, reported that, while the minute book, presented last year, was completed, it had not as yet been formally adopted. He stated that the work of compiling a pamphlet for the use of new Conferences and as an explanation of the methods to be followed in organizing Conferences had not as yet been completed. The Secretary stated that Rev. Dr. O'Grady, as the result of his experience on his recent trip

throughout the States in behalf of the National Conference, had recommended the early preparation of such a pamphlet, stating that the great and pressing need was information concerning the Society, in sections where it is now unknown and the extension of the Society by the organization of Conferences in these sections. The Committee was requested to proceed with this work as rapidly as possible.

*Committee on Mulry Memorial*—Brother Gillespie, as Chairman, stated that he could not report any progress at this time as the conditions resulting in thus far postponing action had not changed, but it would be well constantly to keep the matter in mind so that we might be prepared to act when the opportunity to do so occurred.

### EXTRACTS FROM SECRETARY'S REPORT<sup>1</sup>

From reports received to date, we have been able to prepare the following summary of the activities of our Society in the United States, for the year ending September 30, 1919:

#### *Organization—Membership—Work*

#### *For Year Ending September 30, 1919*

Provinces in United States.....	14
Metropolitan Central Councils ....	9
Diocesan Central Councils.....	4
Particular Councils.....	58
Conferences .....	1,082
Conferences Reporting.....	887
Active Members.....	15,159
Honorary Members.....	3,009
Subscribers .....	3,062
Families Assisted.....	23,410
Persons in Families.....	84,597

<sup>1</sup>Completed, since meeting, as of September 30, 1920.



Visits to Families.....	218,598
Visits to Institutions, etc.....	6,766
Situations Procured.....	3,006
Collections at Weekly Meetings.....	\$ 48,479.82
Total Receipts.....	760,939.06
Total Expenditures.....	667,145.98
195 Conferences failed to report.	

The foregoing report is as comprehensive as the details sent to us will enable us to present, but it does not describe fully the complete activity of the Society for the following reasons:

1. No accounting is made of the large amount of material relief, in kind, such as clothing, food, etc., which is received and distributed without placing a cash value thereon.

2. In many cases, the amounts expended by the Particular Councils for relief, are not included in the reports received.

3. Many Conferences fail to send complete details as to the number of families assisted, persons in families, visits made, or situations procured.

4. The most serious obstacle we have to contend with is the large number of Conferences which fail to send in any report of any kind whatsoever. The reports of the several Councils show, as above stated, that 195 Conferences failed to make reports.

#### INSTITUTIONS AND AGGREGATIONS OF COUNCILS AND CONFERENCES

Applications for institution or aggregation were received from the following during the past year and were approved by the Council-General on the dates specified:

October 10, 1919, St. Gertrude's Conference, Chicago, Ill.; October 10, 1919, St. Thomas Aquinas Conference, Chicago, Ill.; November 3, 1919, St. Agnes' Conference, Baton Rouge, La.; November 17, 1919, St. Barbara's Conference, Brooklyn, N. Y.; November 17, 1919, Particular Council of Grand Rapids, Mich.; February 9, 1920, St. Roch's Conference, Bronx, N. Y. C.; February 9, 1920, Sts. Peter and Paul's Conference, Hoboken, N. J.; March 15, 1920, St. Henry's Conference, Philadelphia, Pa.; April 12, 1920, Star of the Sea Conference, San Francisco, Cal.; April 26, 1920, St. Joseph's Conference,

Detroit, Mich.; April 26, 1920, Holy Cross Conference, Marine City, Mich.; April 26, 1920, St. Mary's Conference, Royal Oak, Mich.; May 10, 1920, Notre Dame of Lourdes Conference, Lowell, Mass.; May 10, 1920, St. Patrick's Conference, Lowell, Mass.; May 10, 1920, Blessed Sacrament Conference, Cambridge, Mass.; May 17, 1920, Holy Family Conference, Detroit, Mich.; June 21, 1920, Sacred Heart Conference, Pawtucket, R. I.; June 21, 1920, St. John the Baptist Conference, Pawtucket, R. I.; June 21, 1920, Holy Trinity Conference, Central Falls, R. I.; September 25, 1920, St. Agnes', Utica, N. Y.

In the matter of Institutions and Aggregations we are not keeping up with our record of 1916, when two Particular Councils and forty-six Conferences were aggregated. The following table shows the report of this record for the past five years:

#### INSTITUTIONS AND AGGREGATIONS

<i>Councils and Conferences</i>	1916	1917	1918	1919	1920
Metropolitan Central Councils .....	2	0	0	0	0
Diocesan Councils ..	0	0	0	0	0
Particular Councils ..	2	1	1	0	1
Conferences .....	46	15	14	19	19

We are quite certain that there must be a large number of Conferences throughout the United States which have been organized and in operation for one or more years, which are still unaggregated despite the fact that our officers of Councils and Conferences must know that the members of such Conferences are deprived of the spiritual advantages of membership, due to the lack of such aggregation. The Presidents of Councils and Conferences are, therefore, urged to give this matter immediate attention and to take the necessary steps to secure the aggregation of Conferences meeting the condition necessary for that procedure. It would be well, however, to call attention to the fact that applications for aggregation cannot be approved which do not show that the Conference meets weekly throughout the year, that the members visit the families on their relief roll weekly, and that the collection

is taken up at all of the meetings of the Conference.

#### WAR RELIEF FUNDS

The appeals which came to us from our Vincentian brothers of Europe, requesting our aid to help them in assisting the widows, orphans and the helpless aged, made desolate by the ravages of the war, met with a response which clearly shows that our members most willingly and cordially accept and observe the maxim of our founders: "Our love of our neighbor, then, will be without respect of persons. The title of the poor to our commiseration will be their poverty itself."

On January 27 last, we sent the closing remittance of the fund raised for the Conferences in the countries of the Allies, the total amount of which was \$52,926.25. The fund collected for the Conferences of Germany and Austria amounted to \$66,738.99,<sup>2</sup> the final remittance of which was made on August 25 last. The aggregate sum of the two funds amounted to \$119,665.24.

#### PUBLICATION OF COUNCIL REPORT

We regret the fact that we have been unable to publish a printed report of the Superior Council since its institution, covering the period of four years, ending September 30, 1919. Our inability to do so has been due primarily to lack of funds and the extremely high cost of printing. In addition to the matter of cost and lack of funds, however, we have been struggling with the added difficulty of failure to secure complete reports concerning the activities of all of our Councils and Conferences. We still lack details for a complete record of the four years, but we are hopeful that we may secure them before we engage in the work of publication.

If our Councils and Conferences will furnish the financial means necessary to proceed with this work, we feel confident of being able to issue such a report before the end of the current year.

<sup>2</sup> Since the presentation of above report additional contributions have been received amounting to \$1,385.19, making the total for the German-Austrian Fund \$68,124.18, and the aggregate of the two funds \$121,050.43.

#### ADMINISTRATION

The following changes in administration have occurred during the year. Due to the death of Brother Devoy of St. Louis a vacancy occurred in the office of President of the Metropolitan Council of that Province, which has been filled by the selection of Hon. William L. Igoe. The loss of Brother Devoy is most keenly felt by all who personally knew him and were thus able to value the great service he rendered to the Society. Due recognition of his loss will no doubt be taken by the Council.

Brother McGarry, President of the Central Council of Los Angeles, resigned and has been succeeded by Brother Louis J. Euler.

Brother Hoffman, President Particular Council of Omaha, resigned and has been succeeded by Brother W. P. Lynch.

Brother Mooney of Cleveland has resigned as President of the Particular Council and has been succeeded by Brother Joseph P. Battes.

The Society also met with a serious loss, in the death of Father Deppen, Editor of the Louisville *Record*, who for many years was a staunch friend of the Society, and whose death also will be duly noted by the Council.

The Society in Cleveland has recently been undergoing reorganization. Due to the war, many of the Conferences ceased activity, and we have not received any reports from that city for several years. The indications are that the Society will soon be restored to its former condition of active participation in our work.

In Salt Lake City, due to the initiative of His Lordship Bishop Glass, an effort has been made to organize a number of Conferences, so that every parish may have one. We are looking forward hopefully to splendid results from this city.

During the year the Conferences of Grand Rapids, Mich., secured the institution of a Particular Council, and the Society in that city is now in good condition to do effective work, and we have no doubt good reports will come from that section in the future.

The most gratifying and important event of the year was the organization



of a Conference in the city of Seattle, Washington. This was brought about by the activity of two Vincentians now residents of that city, Brother Charles Albert, a former member of the Blessed Sacrament Conference of Chicago, and Brother W. L. Nahm, a former member of the Conferences of St. Rose and Notre Dame in St. Louis. From the correspondence we have had with Brother Albert, and the reports concerning the activities of the Conference since its organization, and the efforts of a campaign which we have started for the extension of the Society in that section, we feel certain that good results will show in the near future. With the organization of this Conference in the Province of Oregon, we have now completed the organization of the Society in all of the Provinces of the United States.

SUMMARY OF TREASURER'S REPORT<sup>3</sup>

Balance October 1, 1919.....	\$ 674.36
Receipts Oct. 1, 1919, to Sept. 30, 1920 .....	4,060.00
Total .....	\$4,734.36

## EXPENDITURES.

Salary of Executive Clerk...	\$2,437.44
Rent and Stenographic Service	195.00
Printing .....	168.75
Postage, Expressage, Traveling and miscellaneous expenses.	262.96
Donation to Council-General.	250.00
	<hr/>
	3,314.15
Balance on hand Sept. 30, 1920	\$1,420.21

Upon completion of the reading of the reports the President announced the appointments to membership on the Special Committees as follows:

*Resolutions* — Brothers McMurry, Hynes and Kennedy.

*Rules and Procedure*—Brothers Rea, Biggs and Boyle.

*Time and Place of Meeting*—Brothers Gannon, Knoernschild and Murphy.

*Memorial to Brother Devoy*—Brothers Doyle, Guilfoyle and Reilly.

After the usual closing prayers the meeting adjourned.

The minutes will be completed in December REVIEW.

<sup>3</sup> Completed, since meeting, as of September 30, 1920.

## ATTENDANCE AT MEETINGS

The following list shows the Provinces represented by members of the Council or delegated substitutes:

George J. Gillespie, President, New York; Edmond J. Butler, Secretary, New York; Robert Biggs, Treasurer, Baltimore.

Spiritual Directors—Very Rev. Monsignor Francis J. O'Hara, Brooklyn; Rev. M. J. Scanlan, Boston; Rev. Francis C. Gressle, Cincinnati; Rev. Joseph F. Kroha, Milwaukee; Rev. John J. Butler, St. Louis; Rev. William E. Corr, Los Angeles.

## PROVINCES

Baltimore—Robert Biggs, Baltimore; Wm. H. De Lacy, Washington, D. C.

Boston—James A. McMurry, Boston; Joseph M. Tally, Providence.

Chicago—Richard C. Gannon, Chicago; James F. Kennedy, Chicago; Nicholas J. Kleutsch, Chicago.

Cincinnati—James F. Murphy, Detroit; John A. Doyle, Louisville.

Dubuque—Anthony Beck, representing Louis F. Metz, Dubuque.

Milwaukee — Charles Knoernschild, Milwaukee.

New York—James F. Boyle, New York; John Guilfoyle, Jersey City; James F. McNaboe, New York.

Philadelphia—John Rea, Philadelphia; Richard M. Reilly, Lancaster.

St. Paul—James P. Plunkett, representing James C. Nolan, St. Paul. And Thomas W. Hynes of Brooklyn, N. Y. C.

The following members of the Society attended the meetings by courtesy of the President: Brothers Schneider, Cincinnati; Heil, Milwaukee; Seymour, Detroit; Langan, Cleveland; O'Donovan, Pittsburgh; Walsh, Wilkes-Barre, and Donnelly, Philadelphia.

The aggregate attendance of those registered at the meetings of the Superior Council and the Society numbered one hundred and forty-two, but there were many in attendance who, we have since learned, failed to register.

## OUR SEVENTY-FIFTH ANNIVERSARY

The members of the Society in St. Louis have made arrangements to celebrate on Thanksgiving Day the seventy-fifth anniversary of the founding of the Society of St. Vincent de Paul in the United States. The first Conference organized in this country was that of the old Cathedral parish, in St. Louis, on November 20, 1845, and the celebration will be held in the new Cathedral.

## ANNUAL REPORTS

In the report of the Secretary of the Superior Council published elsewhere in this issue it is stated that out of 1,082 Conferences there were 195 which failed to make any report for the year ending September 30, 1919.

This is an unfortunate and regrettable condition which could be easily remedied by a little effort and a realization of the great importance of having correct records of our activities.

In the letter which President Gillespie addressed to the Presidents of Councils and Conferences under date of October 1st last, he said: "The blanks prepared for the making of our Annual Reports are not exacting as to details, and if we but have the desire and will to properly utilize the record of our work as a means to placing the activities of our Church in their true light before the world of discontent and carping criticism, we shall readily find the time and means to this end, making it a labor of love.

"Reports to be worth anything must be correct, complete and timely. If the reports of our Conferences are not correct and complete, it will be impossible to compile the general or aggregate report of our activities. If they are not made timely, that is promptly after the close of the year, they will lose much of their value and interest, for one does not care to read of work done too far removed from the present time.

"The blanks for the annual reports of our Conferences for the year ending September 30, 1920, have been sent to all sections of the Society throughout

the United States, and our Presidents and Secretaries should make an earnest effort to complete these reports and forward them to their respective Councils by November 1st, next, at the latest. Let us unite and make an effort to secure this result so that the Society at large may be able at our December Quarterly Meetings to present to the members and to the public an exhibit of the work done during the past year."

We have already received annual reports from the Particular Council of the Bronx, and the Isolated Conferences of St. Benedict of Seattle, Wash., Sacred Heart of Augusta, Ga., St. Peter's, Richmond, Va., also from St. Michael and St. Joseph's Conferences of Wheeling, W. Va., and it is hoped that all Presidents of Councils and Conferences will respond to the urgent appeal of our President by completing and forwarding their reports without delay.

**Particular Council of the Bronx.**—Number of Conferences 30, Conferences reporting 30, active members 423, honorary members 35, subscribers 57, families relieved 787, persons in families 3,018, visits to families 6,016, members engaged in special works 102, situations procured 247, total receipts (including \$3,389.88 collected at weekly meetings) \$22,859.01, total expenditures \$21,809.21. Twenty of the Conferences are paid subscribers to the National Conference of Catholic Charities, and about eighty members subscribe to the CATHOLIC CHARITIES REVIEW.

**St. Benedict's Conference, Seattle, Washington.**—Although organized less than one year, this Conference is most active, and the members are already engaged in many phases of Vincentian work. Active members 18, honorary members 2, families relieved 5, persons in families 26, visits to families 117, visits to institutions 6, situations procured 3, total receipts (including \$70 collected at weekly meetings) \$151.22, total expenditures \$137.30.

**St. Peter's Conference, Richmond, Va.**—Active members 10, honorary members and subscribers 61, families re-



lieved 257, persons in families 832, visits to families 529, visits to institutions 43, situations procured 48, total receipts (including \$231.81 collected at weekly meetings) \$1,098.98, total expenditures \$1,070.81.

**Sacred Heart Conference, Augusta, Ga.**—Active members 47, honorary members 8, families assisted 17, persons in families 50, visits to families 29, visits to institutions 10, situations procured 3, total receipts \$482.23, total expenditures \$430.00.

**St. Joseph's Conference, Wheeling, W. Va.**—Active members 14, average attendance 6, honorary members 14, subscribers 2, families relieved 43, persons in families 161, visits to families 250, visits to institutions 12, situations procured 1, total receipts (including \$223.81 collected at weekly meetings) \$2,206.07, total expenditures \$2,290.93.

**St. Michael's Conference, Wheeling, W. Va.**—Active members 18, average attendance 9, honorary members 1, families relieved 2, persons in families 15, visits to families 20, total receipts (including \$173 collected at weekly meetings) \$771.12, total expenditures \$694.10.

These two Conferences under the jurisdiction of the Particular Council of Wheeling have promptly reported for the past year. The three remaining Conferences have been inactive owing to war conditions.

### THE GERMAN-AUSTRIAN FUND

The following letter of appreciation has been received by our President, Brother Gillespie, from His Eminence, Cardinal Piffel of Vienna:

"DEAR SIR:

"Very many thanks for the draft of \$5,374.19, which was so kindly sent from the St. Vincent Society of the United States to me for people in need in Austria. This great remittance, as also the previous remittance of \$25,000, will be distributed by the members of our Society of St. Vincent de Paul in the name of their great patron, St. Vincent de Paul, to those who are

most in need of help and are worthy of it, and it will bring great relief to our poor people in the horrors of the coming winter.

"The Society of St. Vincent de Paul in Vienna will send their thanks separately.

"In our great sufferings and distress we are most happy and thankful for the help which is given us by the Catholic Charities of all countries.

"I bless you all, members and benefactors of the Society of St. Vincent de Paul in the United States, with all my heart!

"I remain yours most thankfully and sincerely,

"**†H. G. CARD. PIFFEL,**  
"*Archbishop of Vienna.*"

We thought we had reached the end of our campaign when we sent the final drafts remitted to Germany and Austria in August last, but since then we have received quite a number of additional contributions aggregating the sum of \$1,385.19. We shall keep the fund open until December 15, when we shall transmit the amount then on hand to our brothers in Germany and Austria, in order that they may be helped to bring some of the joys of the Christmas season into the lives of the poor helpless families who are looking to them for assistance.

### NOTES AND PERSONALS

Our brothers in the Milwaukee province have shown considerable activity recently in their campaign for the extension of the Society in Wisconsin.

During the month of October they have succeeded in organizing five Conferences in the following cities of the Green Bay diocese:

Menasha, Conference of St. John the Baptist.

De Pere, Conference of St. Joseph.

Marinette, Conferences of Our Lady of Lourdes, St. Joseph and St. Anthony.

This is a very good start for the first month of our current year, and if it is any augury of what we may expect for the balance of the year, we are justified in looking forward very hopefully to an excellent report of future activities.

\*\*\*

An event of more than passing interest occurred during the annual meetings of the Society at Washington.

Through the kindness of Rev. Father Havey, S.S., Superior of the Sulpician Seminary, the Vincentians in attendance were provided with rooms and meals in the Seminary. In addition thereto the Society Masses were celebrated, and arrangements made for the spiritual exercises of the members.

The splendid spirit of hospitality shown by Father Havey and his assistants and the superior accommodations furnished, caused our members to feel that they should leave behind them some mark of appreciation and gratitude. An addition to the Seminary is undergoing construction and the members decided to furnish one of the rooms in the new section as a memorial of their visit and hospitable entertainment. A collection was taken up among the members and the amount was presented to Father Havey for the purpose stated.

Rev. Father Gilgan, S.S., in a letter to Brother Gillespie acknowledging the receipt of our donation has, by the plan he has adopted for its use, added another pleasure to the event. The letter follows:

"DEAR MR. GILLESPIE:

"Father Havey, the Superior of the Sulpician Seminary, Washington, D. C., has had delivered to me, as the one in charge of the matter, the hundred dollars which, through you, came to the Sulpician Seminary from the delegates of the St. Vincent de Paul Society in attendance here last month at the Charities Conferences.

"I wish to add to his my word of sincerest thanks and appreciation. But I wish to say most of all that this gift enables me to realize the hope I have been entertaining ever since I began to have the seminarians rooms taken as memorial rooms. I wanted one in memory of Mr. Thomas M. Mulry, who can be to our young men—priests of tomorrow—an inspiration, an example, an encouragement.

"Your gift has brought the realization of this hope. When you visit the Seminary again you will find the Thomas M. Mulry room furnished, his name in it and also his picture, if I can procure it.

"Gratefully yours,

"EDWARD A. GILGAN, S.S."

## OBITUARY

**Rt. Rev. Thomas Daniel Beaven, D.D.**

Our Society in Springfield, Mass., suffered a severe loss by the death of Bishop Beaven. At a meeting of the

Central Council the following resolution concerning his death was adopted:

"Solemnly, and with heads bowed in sorrow and hearts stricken with grief the Society of St. Vincent de Paul of the Diocese of Springfield placed in its archives a record of the great loss it has suffered in the death of our beloved Spiritual Director, the Right Reverend Thomas Daniel Beaven, D.D., Bishop of Springfield.

"His acceptance and occupancy of the office of Spiritual Director for the past twenty-eight years dignified and distinguished all our labors in the sacred cause of charity. His heart-felt sympathy and generosity to the work of this Society showed how deeply and earnestly he entered into every effort for the temporal as well as the spiritual welfare of his people. Wise and kind in counsel, gentle and prompt in action, he was ever ready to coöperate in every effort of our undertaking.

"Though dead, his teachings and example will be our guide, his memory always an incentive and inspiration to labor in the cause he loved.

"In the shadow of his Cathedral, on the ground wherein lie his sanctified remains and blessed by his good deeds, we humbly join our prayers with all offered in this great diocese for his eternal repose and happiness.

"We tender to our revered associate, the rector of our Cathedral and to all our clergy and religious, our most profound sympathy.

"Be it ordered; That this Society shall furnish a guard of honor for the remains and attend the funeral in a body."

## Joseph Marin

Joseph Marin, one of the organizing members of St. Joseph's Conference, Lowell, Mass., and Vice-President of the Particular Council of that city, died August 12, 1920. He was one of the most prominent Vincentians in Lowell and rendered valuable assistance in building and spreading the influence of the Society of St. Vincent de Paul in his section.

He has provided in his will a bequest of \$1,000 to his Conference and has remembered many other charities.



# Contents for December, 1920

## PRINCIPLES AND METHODS . . . . . 299

Attitude of the Church Towards Birth Control. Rev. John A. Ryan, D.D.—Elements of Medical Social Service.—Our Case Conference.—A Much Needed Work.

## SOCIAL QUESTIONS . . . . . 306

Industrial Democracy in Operation. Rev. Francis J. Haas.—Labor's Stand. G. N. Kramer.—"The Italian Strike." R. A. McGowan.—The Employment Situation. Frederick J. Gillis.—The Pretended Open Shop.

## SOCIETIES AND INSTITUTIONS . . . . . 315

Protective Work for Girls in Philadelphia. Sara E. Laughlin.

## THE SOCIETY OF ST. VINCENT DE PAUL . . . . . 320

The Limitation of Assistance to Relief in Kind. Robert Biggs.—Annual Meetings of Superior Council, Washington, D. C.—The Diamond Jubilee of the St. Vincent de Paul Society in the United States.—Reports From Councils and Conferences.—Notes and Personals.

## THE CATHOLIC CHARITIES REVIEW

Published the middle of every month except July and August by

THE NATIONAL CONFERENCE OF CATHOLIC CHARITIES  
AT 120 WEST 60TH STREET, NEW YORK

Editorial Office:

324 INDIANA AVENUE, N. W., WASHINGTON, D. C.  
REV. JOHN A. RYAN, D.D., Editor-in-Chief.  
REV. JOHN O'GRADY, Ph.D., Manager.

Annual Subscription, \$1.00

Single Copies, 15 Cents

Make checks payable to *The Catholic Charities Review*

Entered as second-class matter January 13, 1917, at the Post Office at New York, New York, under the Act of March 3, 1879.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized October 8, 1918.



## How Pride Impels Quality

There's a gratifying sensation in the pride that emanates from real accomplishment through diligent effort.

It requires more than routine manufacturing methods to inspire an organization to promote a spirit of progressiveness—in the true sense of the word. It is a self-assumed obligation to advance all existing standards for the benefit of all.

The Victor Trade Mark is recognized by the Medical Profession today, everywhere, as the symbol of progressive effort, experiment and research, to produce X-Ray and Physical Therapy apparatus a step in advance of the generally accepted standards.

With this spirit dominating a well-balanced organization, it is a safe conclusion that your investment in Victor apparatus is a sound one.

### VICTOR X-RAY CORPORATION

*Manufacturers of  
Roentgen and Physical Therapy Apparatus*

CHICAGO

Jackson Blvd. and Robey

CAMBRIDGE, MASS.  
66 Broadway

NEW YORK  
131 E. 23d St.

*Sales and Service Stations in All Principal Cities*



# THE CATHOLIC CHARITIES REVIEW

VOL. IV

DECEMBER, 1920

No. 10

## Principles & Methods

### THE ATTITUDE OF THE CHURCH TOWARDS BIRTH CONTROL

BY REV. JOHN A. RYAN, D.D.

**T**HE New York State Federation of Women's Clubs at its annual convention held in Utica, October 14, adopted by a large majority a resolution favoring the removal of all obstacles to the spread of information regarding methods of birth control. At present, most of the states forbid the giving of such information, even by physicians to patients; and there is a federal law prohibiting its transmission through the mails. The action of the New York Federation is part of the campaign which has been carried on for some time in many states to obtain the repeal of this kind of legislation.

In the statements preliminary to the resolution of the New York State Federation of Women's Clubs, it is asserted that one of the primary necessities for the family "is an intelligently determined interval between pregnancies," and that "the lack of knowledge as to how to secure such an interval frequently results in serious disaster for mothers and babies." The first of these statements is a futile attempt to indicate in nice phraseology an essentially nasty proposal. In this respect, it is an improvement upon the language generally used by advocates of birth control. The second statement is simply a gross exaggeration.

To the honor of the Catholic delegates at the convention, it must be recorded that they opposed the resolution with ability and courage. They pointed out that the teachings of their religion condemned birth control and all movements and projects tending to increase that deplorable practice. The authorities at Rome have again and again declared that all positive methods of this nature are immoral and forbidden. There is no question of the lawfulness of birth restriction through abstinence from the relations which result in conception. The immorality of birth control as it is commonly practised and understood consists in the evil of the particular methods employed. These are all contrary to the moral law and forbidden because they are unnatural, being a perversion of a natural function. Human faculties are used in such a way as to frustrate the natural end for which these faculties were created. This is always intrinsically wrong—as wrong as lying and blasphemy. No supposed beneficial consequence can make good a practice which is, in itself, immoral.

The advocates of birth control do not accept this moral position and argument. Indeed, it is doubtful whether many of them take the trouble to understand the ethical principle involved. They judge the morality of the practice entirely in

the light of what they think are its consequences. On the one hand, they exaggerate the inconvenient results of large families; on the other hand, they studiously ignore the evil consequences which follow everywhere from the adoption of the practices that they advocate. It is simply not true that the failure to practise birth control "frequently results in serious disaster for mothers and babies." Large families sometimes are an unreasonable burden to the parents, but these instances are not, in any fair interpretation of the word, "frequent." They are, indeed, exceptional. They are no more general than the evil accompaniments and consequences of many other social institutions besides the family.

The evil results of the practice of birth control are numerous. Attention will be called here to only three. The first is the degradation of the marital relation itself, since the husband and wife who indulge in any form of this practice inevitably come to have a lower idea of married life. They cannot help coming to regard each other to a great extent as mutual instruments of sensual gratification, rather than as coöperators with the Creator in bringing children into the world. This consideration may be subtle, but it undoubtedly represents the facts.

In the second place, the deliberate restriction of the family through these immoral practices weakens self-control and the capacity for self-denial, and increases the love of ease and luxury. The best indication of this is the fact that the small family is much more prevalent in the classes that are comfortable and well-to-do than among those whose material advantages are moderate or small. The theory of the advocates of birth control is that those parents who are comfortably situated should have a large number of children, while the poor should restrict their offspring to a much smaller number. This theory does not work for the reason that each married couple have their own idea of what constitutes unreasonable hardship in the matter of bearing and rearing children. A large proportion of the parents who are addicted to birth control practices are sufficiently provided with worldly goods to be free from all

apprehension from the economic side; nevertheless, they have small families because they are disinclined to undertake the other burdens involved in bringing up a more numerous family. A practice which tends to produce such exaggerated notions of what constitutes hardship, which leads men and women to cherish such a degree of ease, makes inevitably for inefficiency, a decline in the capacity to endure and to achieve, and general social decadence.

Finally, birth control leads sooner or later to a decline in population. This is clearly proved in the case of France, where the practice has long been rather general, and where the births have been, for some years, less than the deaths. This fact has become so disturbing in France that many of the most prominent persons in that country are genuinely alarmed for its future and are striving to create a public spirit which will make it fashionable for Frenchmen to raise large families "*pour la France*." Optimistic advocates of restricted families may honestly believe that the spread of the practice could never lead to such a danger in the United States. A glance at the statistical side of the question will show that they are woefully mistaken. In order that births should equal deaths, married couples should have, on the average, almost four children. This is the estimate of Dr. Louis I. Dublin, statistician for the Metropolitan Life Insurance Company, and it is accepted by all other authorities who have examined the matter. An average of a little less than four children per married couple means that in some families there must be more than four in order to compensate for the families that have three children or less. This would be the situation in a community entirely free from practices of birth control. Should these practices become fairly general throughout the population, it is evident that the number of births would inevitably be considerably lower than the number of deaths. In communities where birth control is practised, the average number of children per family is less than two.

The further effect of such proposed legislation will inevitably be a lowering of both public and private morals. What



the fathers of this country termed indecent and forbade the mails to carry, will, if such legislation is carried through, be legally decent. The purveyors of sexual license and immorality will have the opportunity to send almost anything they care to write through the mails on the plea that it is sex information. Not only the married, but also the unmarried, will be thus affected; the ideals of the young, contaminated and lowered. The morals of the entire nation will suffer.

The proper attitude of Catholics toward the demand made in the resolution of the New York State Federation of Women's Clubs is clear. They should watch and oppose all attempts in State legislatures and in Congress to repeal the laws which now prohibit the dissemination of information concerning birth control. Such information will be spread only too rapidly despite the existing laws. To repeal these would greatly accelerate this deplorable movement.

### ELEMENTS OF MEDICAL SOCIAL SERVICE

Hospital social service is a comparatively new institution in the United States. Before 1906 it was unknown. Since that time it has been established in 286 of the 9,000 hospitals in this country. In the 286 departments approximately 850 salaried workers are employed.

Of 557 Catholic hospitals in the United States 20 have medical social service departments; 15 of these have been organized by the National Catholic War Council, one by the American Red Cross, and four by the hospitals themselves.

The rapid development of medical social service during the past 14 years has given rise to many interesting questions in regard to methods and standards in the work. Many hospitals are considering the organization of social service departments and there is an ever increasing demand for workers in the field. Every institution about to establish a department is anxious to profit by the best available experience. Schools of social work, which are being called upon to supply the workers, are interested in giving their students the type of training necessary to prepare them for this new branch of service.

In response to the demand of a number of persons actively interested in the work, the American Hospital Association appointed a committee last fall to study medical social service. The report of the field secretary of the committee was published in the last number of the Hospital Social Service Quarterly. The final report of the committee, with its conclusions and recommendations, will be available in the near future.

The field secretary employed by the

committee made personal visits to 61 departments.—Hospital superintendents, physicians, medical social service workers, and representatives of non-medical social agencies were interviewed in order to get their ideas of the work. Questionnaires were sent to the workers in the departments studied, in order to obtain information in regard to their training and experience.

The report of the committee is divided into two sections: section one dealing with the functions and organization of medical social service, and section two with the training of the medical social worker.

### FUNCTIONS OF MEDICAL SOCIAL SERVICE

The primary functions of medical social service according to the committee are:

"1. Discovering and reporting to physicians facts regarding the patient's personality and environment which relate to his physical condition.

"2. Overcoming all obstacles to successful treatment such as may arise in his home or his work.

"3. Assisting the physicians by arranging for supplementary care when required.

"4. Educating the patient in regard to his physical condition in order that he will cooperate to the best advantage with the doctor's program for the care of the illness or the promotion of health."

The committee recognizes that the important work of hospital social service is with the individual patients. Social service, however, should participate in certain administrative activities such as:

"Assisting in the admission of patients to the hospital or dispensary.

"Providing facts on which admission fees and hospital rates can be based.

"The management of dispensary clinics.

"The furnishing of medical information and advice regarding medical resources to outside individuals and social agencies.

"Friendly services such as escorting the patients or arranging for transportation, which arise in the course of more important duties."

Additional duties which may be assumed by favorably situated institutions are:

Training and education of medical students and nurses in social work.

Research on problems connected with the departments.

#### ORGANIZATION OF DEPARTMENTS

The committee is of opinion that the social service department should have an Advisory Committee representing the following elements:

The trustees.

The medical staff.

Professional workers of standing in the community.

Non-professional laymen or women with experience or connection with social work or community problems.

The superintendent of the hospital.

The head worker of the department should be an ex-officio member of the committee.

#### QUALIFICATIONS OF WORKERS

The committee believes that a person taking up medical social service should have certain personal qualifications and certain qualifications which must be derived from training and experience.

The personal qualifications are:

"Interest in people . . .

"A broad educational background.

"Freedom from fear of disease and dirt.

"A sense of values of life.

"Ability to face facts and to think clearly.

"A sense of humor.

"Good health and mental balance."

The qualities which must be derived from training and experience are:

"1. Knowledge of chief diseases, groups of diseases and health problems primarily in their social implications;

"2. Understanding of social, industrial, and economic problems as they affect family life;

"3. Knowledge of the purposes and activities of the chief, public and private health and social agencies and all legal and community conditions which affect health;

"4. Understanding of traditions and customs of the medical profession and medical institutions;

"5. Ability to utilize both knowledge and personal qualities in attaining the understanding of people, and practical results in coöperation, guidance and leadership."

The committee regards the training of workers as one of the most pressing needs of medical social service. Very few persons engaged in the work at the present time have adequate training. In order to improve the present standards and meet future demands, all schools of social work should organize special courses for the training of medical social workers. The courses should include:

"The two elements of didactic instruction and practical experience under supervision. These two branches should be closely related as part of the curriculum."

"In summary the committee believes that, so far as the subject matter of instruction is concerned, it is of first importance to work out content and methods of a satisfactory course for the teaching of social elements of disease, or of the chief groups of diseases, dealt with by hospital and dispensary social workers, and the problems of hygiene and public health which are related thereto. This might be called a course in social medicine."

In regard to the workers already in the field, the committee believes: "That an institute or intensive course primarily for the benefit of professional workers in social service be offered, as soon as practicable, in a number of our leading centres in different parts of the country, the institutes being planned by some central body . . . and being given in so far as possible by the same staff traveling from place to place."



## CATHOLIC HOSPITALS AND SOCIAL SERVICE

Our Catholic hospitals have much to learn from the report of the Committee of the American Hospital Association. Only twenty of our hospitals have made any effort to organize social service departments. The writer had much to do with the organization of fifteen of the twenty social service departments in Catholic hospitals. He has therefore been in a position to obtain much first hand information in regard to their limitations.

The first and most serious limitation on Catholic Hospital Social Service is a lack of trained workers. Most of our hospital superintendents seem to feel that medical social work is simply an extension of nursing service and that it can be taken up by any duly qualified nurse. They do not realize the need of case work training and experience.

The second limitation of our medical social service is due to a lack of the proper understanding of the functions of a medical social service department. In a number of our departments the social service workers devote entirely too much time to clerical and dispensary work. One of our workers when asked why she could not devote more time to field work stated "all my time is occupied in the dispensary." She was engaged in work that should be done by nurses in training.

The third important limitation of our medical social service is the lack of proper appreciation of the work on the part of the hospital authorities and physicians. Many of them assume that the only duties of the social service worker, outside of the ordinary routine of the dispensary, are the investigation of admissions to the hospital and dispensary and the finding of employment for persons out of work.

In spite of the foregoing limitations there has been a remarkable change in the attitude of Catholic hospitals toward social service during the past three years. Our hospitals and physicians are realizing slowly but surely that they are concerned with the home conditions, habits of life, income and employment of their patients. They are beginning to see that it is practically useless to prescribe for a

patient unless they remove the obstacles to recovery, which may be found in home, habits of life, and employment.

The danger that we face at the present time is that many of our hospitals are anxious to organize medical social service without adequate equipment and without the assistance of duly qualified workers. It is much better to postpone the organization of departments until we have adequate facilities.

## OUR CASE CONFERENCE

Girl twenty-one years of age, unmarried. Has had two children, older, two years last August; younger, one year old. Girl has just been paroled from an institution for delinquents. Girl's father an unskilled wage-earner, makes four dollars a day. Works regularly. Her only brother is twenty-five years old, and has been in the Navy since the outbreak of the war. Her only sister is unmarried; lives at home; earns \$18.00 a week. Father married the second time. By reason of differences with stepmother, girl was compelled to leave home about a year before the birth of her first child.

Girl worked as waitress in restaurant before she was committed to the institution for delinquents. She was committed to the institution on charge of abandoning children.

Before suggesting any plan for this mother and her children additional information is needed. In the writer's opinion the following points should be made if investigation has disclosed the facts; or, further investigation made if the facts have not been ascertained:

1. What were the young mother's early training and environments?
2. Of what nature were the differences with the step-mother which led to the girl leaving her home? What was her moral record up to the time that she left home? What was the attitude of her father toward this break in the family?
3. What were her living conditions after leaving home—and by whose arrangement were they planned?
4. Is the mother of normal mentality?
5. Where are her children now?
6. Under what conditions did the abandonment of the children occur?
7. What measure of responsibility had

been placed on the mother for her children?

8. Has paternity been fixed? If so, with what result?

9. What are the nature and extent of the parole? Does it provide close and sympathetic supervision? Where is the mother living?

10. What is the present attitude of this young woman's relatives?

Since this girl apparently got into trouble a few months after leaving her father's home, it is reasonable to suppose that there is a connection between these two incidents in her life. Therefore it is important to know whether her misconduct began before or after leaving home; whether she became a mother due to an unprotected state of living; or whether the causal factors originated earlier in her own family life. This brings into consideration the questions of moral and religious training, mentality, and the general family situation.

In the writer's experience cases of abandonment of infants by their unmarried mothers are diversified; just as there is no uniform type, so we can follow no stereotyped plan in dealing with these cases. We find the mental defectives who leaves her baby with the same lack of any sense of responsibility that she shows in other matters; we find, occasionally, a selfish, heartless woman whose only idea is to rid herself of an unwelcome burden; there is the weak character who vainly hopes for some good fairy to find her child on a door step or in a church and rear it in luxury; there is the distracted young woman facing alone a hostile world, who yields to some suggestion from herself or another to free herself from disgrace and suffering, and who, usually—when detected, after committing such an offence—if she be shown a way by which she can retrieve her self-respect and still mother her child, takes her responsibility and proves a good mother.

It is important that the unmarried mother be compelled to take responsibility for her offspring; it is equally important that the measure of responsibility be wisely placed; that the mother be assisted by sympathetic help and supervision; and not strained to the breaking point.

In every case of illegitimacy, the work-

er should endeavor to ascertain whether or not the mother has been generally irregular in her associations with men. Whenever possible paternity should be fixed and responsibility placed on the man.

In conclusion, the attitude of this mother's own family at this time must determine whether the best home for her will be found with them or with others. It would seem highly important, if she be normal mentally, and give the least promise of responding to efforts made in her behalf—that she have contact with her children.

This case was submitted to us by a Catholic agency. We felt that a discussion of the problems involved would be helpful to the readers of the REVIEW.—*Editors.*

A correspondent writes as follows in regard to a case which has recently been dealt with by a certain agency: "Mother with four children ranging between the ages of five and ten appeals to the agency to have her children placed in an institution. The agency had the children placed in an institution. The father of the children has been dead for four years; in the meantime, the mother has been living with one of her sisters. The father left a considerable sum of insurance."

The correspondent severely criticizes the policy of the agency. He claims that we are too much inclined to relieve the parents of the responsibility of caring for their children.

A Catholic worker to whom the case was submitted writes as follows: "The following questions should be answered before formulating plans for the case: How much life insurance did the mother receive: How long is it since she received it? How much of it has she left? How old a woman is she? What is her physical condition? What are her qualifications for employment of any kind? Would it be possible for her to follow any employment and keep her four children with her? If her relatives are able to help her, are they willing? The law cannot force them.

"These and many other questions have a bearing upon the case, it is absolutely necessary to know something about it in



order to form some kind of an opinion and then it would only be an opinion expressed without the opportunity of having a personal interview with the woman and noting the possibilities of following any lines of procedure that might be recommended."

### A MUCH NEEDED WORK

During the past two years much has been said and written about the work which our Catholic Women's organizations are doing for the protection of young girls. In some instances Catholic organizations employ agents who patrol the various sections of the city where Catholic girls needing advice and assistance may be found. In other places Catholic organizations have merged their work with the Travelers' Aid and similar organizations engaged in protective work on a city wide basis.

There is no good reason why we should not merge our activities with those of city wide organizations engaged in protective work. In most cities the Catholic organizations do not have the facilities necessary to do the work efficiently. It will be possible for us to insist on the employment of a number of Catholic workers by the city wide organizations. If we insist on having all Catholics turned over to us for treatment, the workers of other organizations will be only too glad to comply.

But what are we prepared to do for helping Catholic girls who are turned over to us? Why speak about patrol work or case investigation if we are not in a position to carry out a single detail of an intelligent plan for treatment? Those who are interested in this problem in so far as it affects Catholic girls and in the work Catholic organizations are doing or, to put it more exactly, are not doing for its solution, had well read Miss Laughlin's excellent paper which is printed in this number of the REVIEW. We are afraid that Miss Laughlin's experience could be duplicated in nearly every city in the United States.

Our boarding homes provide room and board at reasonable rates for women who are well able to take care of themselves and who could easily pay higher rates.

There is practically no turn over in the population of these homes. They seem to have the same personnel year in and year out. When we make application for a girl needing care we nearly always receive the same reply "filled and a long waiting list." In some instances we may be reminded, as was the writer on a recent occasion, that these girls do not bring sufficient revenue and that the home must be self-supporting. It may be, however, that we have been expecting something for our boarding homes which they never intended to supply. Perhaps they have never been able to appeal to the public as charitable organizations and must of necessity be self-supporting.

We have never been able to look to our boarding homes for recreation for girls who needed it most, after all, as Miss Laughlin so well emphasizes, recreation with a little intelligent case work which will take into account her mental attitude, her home life, her school, her vocation, is the girl's greatest need.

Where shall we look for recreation and intelligent case work? Our city wide organizations are ready to take care of the case work with the problem girl, but we must be ready to coöperate with them in improving the home conditions, in religious training, and in providing recreation.

Many of the girls, who are treated by an organization engaged in protective work, must be removed from their own homes, and yet in justice to themselves cannot be committed to institutions for delinquent girls. It will be possible to place some of these in private families; but all our semi-delinquent girls cannot be taken care of in this way. Our boarding homes should be prepared to provide for this type of girl.

It is needless to emphasize that in this problem as in other social problems, an ounce of prevention is better than a pound of cure; and we are not going to do much preventive work until we develop a well organized recreational and educational program for Catholic girls. Every Catholic Woman's organization and every Catholic parish should endeavor to organize clubs which would provide a well balanced recreational program of our Catholic girls.

# Social Questions

## INDUSTRIAL DEMOCRACY IN OPERATION

REV. FRANCIS J. HAAS.

**M**UCH of the dissatisfaction existing in industrial plants is due to the fact that the presidents and boards of directors of firms are often ignorant of the actual working conditions of their employees. An elaborate network of foremen and subforemen may be spread over an entire plant, but more than this is necessary for the well-being of the people and their interests. After all, when everything is said, the laborer is not working for the foreman. His ultimate dealings, psychological and economic, are with the employer. With this in mind many manufacturers are making serious experiments in order to bridge over the distance which separates them from their employees.

Since 1910 the corporation of Hart, Schaffner and Marx has been earnestly endeavoring to meet this problem. As a result a plan has been evolved which has attracted universal attention, and today scarcely a volume on industrial questions appears which does not contain some reference to the Hart, Schaffner and Marx labor agreement.

### DEVELOPMENT OF THE SYSTEM

The firm of Hart, Schaffner and Marx maintains a plant manufacturing quality clothing for men, and has a labor force well over 7,000. The shops are scattered through various parts of the city of Chicago in districts convenient for the workers.

In the fall of 1910 a bitter strike, carrying with it untold want and suffering broke out in the clothing industry in Chicago and spread until it included about 40,000 clothing operatives. Among

these were the employees of Hart, Schaffner and Marx. Demands were made for better hours and wages, and the establishment of a union shop. On January 14, 1911, after an heroic siege of sixteen weeks an agreement was finally entered into. A board of arbitration, with Mr. Clarence Darrow representing the local unions and Mr. Carl Meyer representing the company, rendered a decision on March 13, 1911, which besides fixing a scale of hours and wages, made provision for the organization of a permanent board of arbitration, for the adjustment of future differences.

About a year later, on May 8, 1912, the present institution, known as the Trade Board, was formally established. The vexed question of shop policy, however, was not definitely settled until the expiration of the original agreement in April, 1912. It was then decided that the shop should operate on a preferential basis, *i. e.*, that union employees should be preferred in hiring, laying off, and dismissal.

### PERSONNEL OF THE IMPARTIAL MACHINERY

(A) The labor interests of the firm are in the hands of the Labor Department. This important division is ably headed by Professor Earl Dean Howard. Practically no disciplinary measures, and particularly no discharge can be effected by the foremen in the shops. All matters of this nature must pass through the Labor Department. In case the union or the firm has a grievance that cannot be "settled out of court" it becomes the duty of this division to send a labor manager to represent the company at the Trade



Board, or if an appeal is taken, at the Board of Arbitration. Other duties of the Labor Department include the supervision of hiring, hospitals, rest rooms, sanitary regulations, etc.

(B) The interests of the union employees are entrusted to two separate ranks of union officials. The lower, but very important group of functionaries, are the shop chairmen, unpaid officers elected by the union members of the shop. Every floor with from 100 to 200 operatives elects a shop-chairman. It is his duty to take up complaints with the superintendent, collect dues, and to promote union organization in his shop. Needless to add, he is a tradesman from the ranks working for his weekly wage. The higher group of union officials are known as union deputies. The union deputy devotes his entire time to union affairs and is paid out of his union funds. He is subject to the call of the union operatives wherever a grievance may exist; and he has free access to any section to investigate, and if possible to adjust differences with the foreman of the shop or the representatives of the Labor Department. Failing this, the grievance is carried to the Trade Board, and here the union deputy must act as attorney for the union.

(C) The most important official for the smooth running of the impartial machinery is the neutral chairman. In fact, the impartial apparatus fails or succeeds in proportion to his fitness for the position. He must be more than a mere automaton mathematically turning out decisions, now one for the firm, now one for the people. He must possess a knowledge of the industry, an ability to discern motives, unbounded patience, a nice sense of justice, and withal a human nature. In this respect the Trade Board has been peculiarly fortunate in having as its chairman Dr. James Mullenbach, who has been justly referred to as nine-tenths of the Hart, Schaffner and Marx Labor Agreement.

#### THE TWO BOARDS

Two boards, one of original jurisdiction and one of final appeal, function under this agreement. All differences that cannot be composed privately be-

tween the union deputy and the representative of the Labor Department are "taken up to the Trade Board"—the lower court. This Board is in session continuously in order to avoid unnecessary delays. During the hearings the impartial chairman sits at the head of the table with the union deputies at his right and the labor managers at his left. The chairman casts the deciding vote by giving his decision. If either side refuses to accept this ruling, which however, rarely happens, the case may be carried higher—to the Board of Arbitration, which meets only as often as it may become necessary. This board, too, is presided over by an impartial chairman, Professor James J. Tufts of the University of Chicago, who hears the people's arguments, from the union deputies, and those of the firm from its labor managers. Here likewise the chairman writes the decision, which according to the agreement is binding on both principals.

An idea of the nature of the grievances disposed of by the Trade Board may be gained by glancing through the chairman's decisions. They include wrongful discharge, additional work (prices too low), overcrowded section, time allowance for cutting specials, ill-treatment of employees, disputes in price-making, new system of work, etc. While the company nominally retains the right of suspension and discharge through its Labor Department, still every case of this kind may be submitted to the Trade Board for review. As seen from the above, however, all the decisions of this board may be carried to the court of ultimate appeal, but in practice this seldom occurs. The higher board is asked to pass upon only such disputes as involve large sections of the shop or the general principles of the agreement.

#### FIXING OF WAGES

The basic rates of pay, which in reality are minimum weekly rates, are determined for each class of workmen in the document which the firm and the joint board of the local unions draw up every two or three years. If during the life of this instrument, general changes in wages and hours take place within the industry, and these changes appear to be of

a permanent nature, the Board of Arbitration has power to set up a new schedule of hours and wages.

For week workers there exists no common standards for fixing wages. The general criteria of efficiency and length of service are invoked, thus making uniformity impossible. In this connection, a decision of January 8, 1915, contains a significant sentence: "If, therefore, an individual week worker is reduced, it is up to the company to show some cause why the reduction is made."

In regard to the differential piece-rates above the minimum. These are arrived at for each operation by a shop-committee of two persons, one acting for the company one for the union. With stop-watches in hand they time the work and bargain as to its rate. If agreement is impossible, which rarely happens, the dispute in question is submitted to the Trade Board for adjudication. Like all decisions of the Trade Board this too may be appealed, but like all others it is usually accepted. The general rule for arriving at piece rates reads: "Changed rates must correspond to changed work, and new rates must be based on old rates where possible." (Labor Agreement, p. 20.)

#### A TYPICAL CASE

The working of the impartial machinery may best be seen by following up a case of discharge from its earliest inception to its final disposal. Joe Simon, let us suppose, is doing what appears to be faulty work on coat-sleeves. The foreman calls his attention to the delinquency, but no improvement is noticeable. Joe is then given a complaint memorandum—a kind of warning or demerit. If Joe persists in his careless habits, charges are filed with the Labor Department by the shop foreman. A suspension slip is then issued. This removes Joe's name from the pay-roll, although as yet he is not discharged; for the union deputy and the representative from the Labor Department will enter into negotiations and probably concur in Joe's reinstatement—with an understanding perhaps that the union deputy "will speak to Joe." Many cases of impending discharge are disposed of in this manner. Where, however, a workman is plainly at

fault or incorrigible, the union agent will refuse to file the complaint with the Trade Board; in which event, the offender is automatically discharged.

But assuming in the above case of Joe Simon, that the firm member of the shop committee will not consent to reinstatement but insists on dismissal, then the union member of the committee prepares a statement for the Trade Board docket. Witnesses, both fellow-workers and company executives, are summoned to the board and questioned by the firm deputies and those of the union. The chairman writes the formal finding of the board, ordering either discharge or reinstatement. If the evidence shows that Joe is without fault, perhaps that he performed his operation according to a long established custom in the shop, although not precisely as required by his specifications, he is reinstated with back pay from the date of his suspension. The company is free to take an appeal, but this is not done when the facts are as simple as here supposed.

#### ECONOMIC IMPLICATIONS OF THE PLAN

The surest sign of the economic soundness of the Hart, Schaffner & Marx Labor Agreement is that it has been introduced in its main features into the various markets of the clothing industry, *viz.*, New York, Baltimore and Rochester. This circumstance exemplifies the general principle that the advanced employer who concedes more to his employees, profits in return by getting and keeping a higher grade working people. Competition compels rival manufacturers to follow him. In a statement prepared for the Federal Industrial Relations Commission, Hart, Schaffner & Marx declared: "These agencies undoubtedly create limitations which at times seem vexatious, but we have found that, in the long run, legitimate progress has been helped rather than hindered thereby. Innumerable cases have arisen where we have been obliged to change plans and policies much against our will, yet where the final results were better because of the change."

Perhaps this may be simmered down to the broad conclusion that what the firm loses in concessions to the people is, in the long run, offset by what is gained



through the elimination of staffages—costly disorders in the clothing industry on account of its seasonal character. From the standpoint of the consumer, too, there is an important gain, for it is he that must ultimately bear the burden of lockouts and strikes.

The Hart, Schaffner & Marx plan is not perfect, for it is still in the stage of experiment. But time and the high-minded policy of the firm, not to mention the spirit of intelligent coöperation shown by the union leaders and their people, will undoubtedly wear it free from the shortcomings from which it is laboring.

It may be fairly asked in conclusion, whether, in view of the adverse phenomena with which the clothing industry has to contend, on the one hand, the constantly shifting styles, which make for seasonal unemployment, and on the other, the racial diversity of the workers, many of them unable to speak a common language, and a large number of them women—whether a plan that has succeeded so well in a branch of manufacturing so unfavorable to fair experiment may not be profitably extended to other branches more fortunately situated, or even to the entire field of industry itself.

*Catholic University of America.*

## LABOR'S STAND

BY G. N. KRAMER.

Labor is generally considered hostile to all new movements. When the whole world is harnessed in a spirit of progressiveness, Labor seems to hang back in the traces. Whether or not this concept is true, it is a fact that union leaders have been slow to adopt innovations, for they have learned from experience that it pays to be circumspect and watchful.

One of the modern ideas which Labor has always flat-footedly opposed is scientific management. Briefly, it is the application of a law based solely on time and motion study in order to secure the greatest efficiency in the maximum of production. Although taken in its widest meaning, it includes every factor and process of production and distribution, what is of supreme concern to Labor is to what extent it will affect the workman, who is required to meet a certain standard based on purely scientific calculations. The manner in which this standard is obtained is by making a large number of tests in every department to determine the amount of work a single individual can turn out in a given time, abolishing useless movements, training the workman to conform to a fixed formula, striking an average, and Presto! our economic problems are solved.

Without going into detail of these systems which are all modifications of the Taylor efficiency plan, or inquiring into the methods and weighing the difficulties in this standard-fixing process, it is suffi-

cient to say that Labor has always opposed it on the basis of principle. The efficiency scheme has been denounced as a dehumanizing device intended to reduce the workman to nothing more than an automaton. Such a system, it is claimed, would divest him of individuality and personal dignity, because in setting this scientific standard, the human element is not considered. On the other hand, efficiency experts or industrial engineers have accused Labor of being too narrow-minded and short-sighted, and the impression is made that it has rejected everything scientific.

Since the meeting of the executive council of the American Federation of Labor in Washington, D. C., in November, the press has led the public to believe that Labor has shifted its stand. It is commended in a "good boy" attitude, and patronizingly patted on the back in a "you-woke-up-at-last" fashion. It would seem as if Labor had gone over, bag and baggage, to the camp of the efficiency experts and that all antagonism to scientific management has been forgotten.

Leaders of the American Federation of Labor, however, declaim all attachment to the efficiency systems as they always have done in so far as this applies to a standard-setting for the workman. Their only change may be that they consider the efficiency expert practically harmless now and his theories dead.

It has been said that scientific man-

agement would destroy all possibility of collective bargaining, thus frustrating the purpose of unionism, and on this ground Labor has based its opposition. This, according to Labor leaders, is only a minor objection, and that the great principle involved is that, as these systems are advocated, there is no chance for anything in industry except human machines.

If it is the purpose of industrial engineers to surprise the public by announcing that Labor has suddenly become reconciled to increased production, again union officials declare that their attitude has always been favorable to this principle by means of efficient mechanical plants, elimination of waste, and better distribution. The two last, they say, are the real factors affecting underproduction, and that scientific management should be trained in this direction first before blaming Labor and fashioning a straight-jacket for the workman without

considering his personal dignity or human element.

It seems to be the attitude of Labor then, to favor increased production in order that mankind may enjoy more of the good things of life, but that this increase should be effected through scientific elimination of waste and facilitated methods of distribution. It draws the line where the workman is gauged by a stop-watch and guided by a ruled chart.

At the present it would be a huge joke, were it not at the same time so deplorable, to consider that, while efficiency experts are rejoicing because they think Labor has "come across," and wish to apply their schemes to increased production; many of our industries are closing or at least limiting their output and striking men from their pay-rolls. Labor, then, in the face of these revelations, has not changed its stand, nor is it likely to do so.

*Washington, D. C.*

### "THE ITALIAN STRIKE"

BY R. A. MCGOWAN.

The recent Italian metallurgical strike astonished the whole world by its strange tactics, by the attitude of the government towards it, and finally by the terms of its settlement. Starting with the refusal of their wage demands, the unions thought at first that they were too weak to strike, and followed for a time an open practice of sabotage. Then when two employers revolted against this practice and called a lockout, and when other employers prepared to do likewise, the workers turned the tables and took over the management of the factories. Instead of a lockout of the employees, there was a lockout of the employers.

This example was followed in other industries, and even in a few agricultural districts. For a time it looked like a revolution, but the neutrality of the government, its final adhesion to the workers' side, and the poverty of Italy in raw materials combined with other events to keep it from developing into a social revolution. The movement where not spontaneous was engineered by the Socialists, although Malatesta and his followers among the Syndicalists pushed it on and tried strenuously to turn it into a revolution. Malatesta opposed the settlement

finally agreed on, but in a referendum the rank and file accepted it.

Giolitti let the strike follow its course for a time, and then intervened and forced certain terms upon the employers. An increase in wages was granted and a new system of "workers' control" was decided upon. In a decree issued by Giolitti as premier the principle of "workers' control" of industry was recognized. A commission to be composed of employees, employers, and technicians, was provided to work out the plan of "control." Their program will be presented to Parliament for incorporation into the law. Moreover, the principle of "workers' control" is to be applied not only to the metallurgical industry, but to industries in general, though no doubt there will be exceptions and variations in its application.

"Control" really means supervision. Both the technical and financial parts of industry are specified in the decree and consequently the gain from the workers' side is that they will be able to know the facts about the corporation in which they are employed. Since they are strongly unionized they will be able to know the condition of almost all of Italian indus-



try. The chief advantages of this are that the workers will be able to know when profiteering is being practiced and when industrial methods can be improved upon.

But it is to be remembered that only supervision is provided and not real participation. The supervision is external. The workers do not share in the profits; they only know how much the profits are and what methods are used to obtain them. The workers do not participate in the industrial management; they only know what the industrial management is doing. There is this exception not included in the decree: The workers through their united power will be able to put a veto on harmful financial and technical methods and even force through other methods.

The Socialists managed the "lockin" and the terms of its settlement. The Socialist General Confederation of Labor was recognized in the decree as the representative of the workers in drawing up the new system of workmen's supervision, and if they can get it, their unions will also be recognized as the supervisory body to represent all the workers.

The Italian Socialists are eager and hopeful for a social revolution. They place it in the near future, and they are expecting to use workmen's supervision as an agency of class war and a help in the revolution. The question of workmen's participation in the control of industry has been agitated in Italy for some time. The Socialists have emphasized workmen's councils as means of furthering a revolution and obtaining common ownership. If their present temper continues they can be expected to use the new supervisory councils for that end, and the Syndicalist unions will hurry them on. The latter will give more driving force to the Socialists and will try to bring on a social revolution at every opportunity that presents itself or that can be made.

The Socialists and Syndicalists will try to use workers' supervision for a communist revolution. Another group united in labor unions and a political party will try for still another arrangement to take the place of the wage system. This is the group of Christian democrats in the

"white" unions and the Popular Party. Their unions at the present are comparatively weak, but their strength among the peasants and in Parliament will bolster up the unions, and experience may later lead the majority of Italian industrial workers to accept their ideas. Though the "white" unions and the Popular Party are non-sectarian, their intentions are to apply Christian social principles to Italian economic and social life. Wide private ownership and coöperative undertakings are their chief planks.

They are opposed definitely to the wage system and capitalism. They believe that the wage system is inhuman, and that it is opposed to Christian principles. They say that it lowers the dignity of man and degrades him to the level of an insensate thing used in industry. They maintain that the wage system means bare and uncertain existence for the workers. They condemn it as a profiteering menace to all but its immediate beneficiaries.

Before the strike they had considered workmen's councils and in their **Popular Party and their unions** had put themselves on record in favor of workmen's participation in management, profits and ownership. There is no quibble on their part. They want the capitalist system done away with, but they do not want common ownership.

During the strike the "white" confederation of labor issued a manifesto in which it declared that "from its inception it had placed first in its program and in its action, a radical change in the present socio-economic régime by removing the wage and salary group as a class and their rapid and progressive establishment as a participating element of production through participation in the management, profits and ownership of the concern in which they work." The manifesto said to the industrial workers of Italy: "You ought to have—besides wages for yourselves and your families—that further part of the value which you place in the product that comes from your hands."

The "white" metallurgical union prepared a plan which would put their ideas into effect. The plan called for profit-sharing and the use of the workers'

profits to buy up "labor shares" in the concern in which they worked. These "labor shares" would give the same right over the business as capital shares, and would be held as personal possessions except that when a workman gives up employment, he must be ready to sell his shares.

But their recommendations were rejected. The Socialists had engineered the strike and they believed that workmen's participation in management and particularly in profits and ownership would blunt the edge of the class struggle. Their ideas held the centre of the stage, and for the sake of peace, Giolitti accepted their plans. The spokesmen of the "white" organizations are pointing out that workmen's supervision and workmen's participation mean in practice and philosophy two different things, and that workmen's supervision is a weapon of the Socialist class struggle.

The "white" unions have been trying for some time to get recognized by the government. The new system of supervision will be established by the government, and it is thus very important that the "white" unions receive government recognition so as to be represented on the supervisory boards. Their chief battle in the coming months will be to have workmen's participation in managements, profits, and ownership adopted by the government instead of the proposed supervision. But they are also doubling their efforts to obtain government recognition. The Socialists are wise in looking upon workers' supervision as a step closer to common ownership. Perhaps the "white" unions and the Popular Party, if they can be recognized in the supervisory bodies, will also find the new system a better vantage point from which to move to the realization of their plans.

### THE EMPLOYMENT SITUATION

BY FREDERICK J. GILLIS.

The young anarchist of Sarajevo who began the final overthrow of the Hapsburg Dynasty little dreamed that one of the results of his afternoon's work was the creating of an economic condition which in the United States for the duration of five years has permitted the workman, the laborer, to select the kind of employment at which he cared to work. In munition works, shipyards, rolling mills, factories, on the farms, everywhere there was a dearth of labor. This unprecedented demand for the unskilled as well as the skilled enabled the workman to press his demand for higher wages, and compelled the employers to bid against each other by offering bonuses and other attractive measures in order to secure enough laborers to permit the employer to fill all his contracts. So the laborer selected the most remunerative employment, worked hard, bought Liberty bonds, dressed well, and, soothed by the sweetness of the full pay envelope and its concomitant joys, persuaded himself the millennium was permanently present.

The decision of one William Hohenzollern to devote his time to the woodpile lessened the world's demand for laborers

in highly intensified war productions, and has made the laborer deliberate not what kind of work he would accept, but where was there any work to do.

Probably no minor accidental factor has had more to do with the present lack of employment than nature itself operating through the severe storms of last winter. These storms coming as they did when the transportation system of the country was chaotic, so retarded the delivery of articles manufactured in the northeastern section of the country that not thousands, but millions, of dollars' worth of staples as well as specialties in the clothing line for the Easter and summer trade were delivered months after they were expected, months after the demand for them had ceased. During this period of bad weather, a trip from Boston to Brockton, ordinarily a matter of hours, became a journey of days with the probability of spending the night at some way-side station almost certain. If passenger service was so demoralized, picture the long line of loaded freight cars that sat buried in the snow when they should have been speeding merrily to the Gulf or the Pacific Coast.



As a result of falling prices the retailer welcomed late delivery as an excuse to return the goods, thus legitimately (as he would convince himself) allowing him to cancel orders, the disposition of which to a retail trade demanding lower priced goods would compel him to take a loss.

This return of goods threw on the manufacturers in New England, warehouses full of articles, the raw material for which had been bought at top price. With much goods on hand the need to manufacture more ceased, and we have the condition of closed shoe factories, the shutting down of mills and extensive layoffs in the machine shops. It has now become a contest between the manufacturer and the retailer to see which shall stand the loss on these goods, with the retailer nursing along his stock and buying only the small quantities consistent with the hand-to-mouth policy he has adopted to compel the manufacturer to shoulder all the loss attendant upon falling prices.

The shutting of shoe factories, closing of mills, cessation of intensive shipbuilding throughout New England last summer caused many thousands to go to work on farms during the growing and harvesting seasons with consequent improvement of health to the workers and increase of harvest to the farmers. But now that "the frost is on the pumpkin and the fodder's in the shock," the outlet for surplus labor is blocked and many throughout New England are unable to find work. Shoe factories are unable to secure enough orders to keep their factories running full time and must necessarily employ only a fraction of their former force at part time, this proportion varying from fifty to thirty-five per cent. The woolen mills are likewise on reduced time, and so acute is the situation that, to their praise, the mill workers of Fall River accepted a voluntary reduction in wages of thirty-three per cent that the mills might continue to operate. The machine shops of this highly concentrated manufacturing section of our country find themselves, due to intensive war production, with enough finished goods on hand to supply the ordinary demand for two years.

In New York City the outlook is even

worse. Already the public soup kitchens report that they are feeding more than was their pre-war average. Upstate the situation brightens somewhat, yet the towns dependent upon factories for the welfare of their population report a surplus of laborers.

Farther west in the corn-growing States, notably Kansas and Illinois, there is a demand for corn huskers. This work necessitates standing on the cold ground for hours, and the man in need of a job prefers to hunt vainly in the cities. Detroit, like New York, reports growing lines at her public kitchens.

Throughout the South there is a demand for men on the cotton and sugar plantations, but the work is hard and the pay small compared to war wages. During the period of bad weather the railroads in the southern and southwestern sections of the country lay off the majority of their maintenance force. This year the number has been increased rather than diminished. In the sheepherding sections there is a demand for Spanish herders. Throughout Colorado and the neighboring States which raise sugar beets, it was found necessary, in order to harvest the crop, to request the government to suspend the immigration laws and allow Mexican laborers to flock to these sections. But now the crop is harvested this demand has ceased.

Oregon, Washington, and California report a surplus of labor. In these States poor transportation has injured their extensive lumber industry and cut off a demand for laborers which formerly absorbed all the able bodied unemployed.

Although the nation seems to have a universal surplus of labor, it is not cause for dire prophecies or bolshevistic mutterings. This excess of labor is not a new situation. It existed before the war. The difficulty at present is that from the meagre statistics at hand, we are unable to tell whether the present situation is worse than former times or only seems worse because of its contrast with the labor shortage during the war.

If we wish to know about the weather we may inquire at the Weather Bureau and find out not only the present condition locally and nation-wide, but also the probable weather for several days in ad-

vance. To know about the crops or condition of the soil in any district we have but to apply to the Bureau of Agriculture to obtain a wealth of information on the crop reports of all the civilized world—bolshevik Russia and interior China for the present excepted. The manufacturer wishing information on the markets at home or abroad, whether the native Zulu wishes to increase his wearing apparel by the addition of a wristwatch, or the whims of a Patagonian, may receive minute information from the Bureau of Foreign and Domestic Commerce. So it is with the majority of our commodities, each has its department which can furnish up-to-date vital information on its respective supply and demand throughout the world. But the supply and demand of that vital commodity, labor, has no adequately sensitive recording instrument which can register the labor pulse in the several parts of our country. True, the overworked Bureau of Labor can supply much general information, but their work so far has not reached the fine point whereby the nerves of its organization can record accurately each delicate shock in the supply and demand of our labor market. It is to be hoped that soon this Bureau will be able to supply accurate, timely information, for reliable knowledge of the labor situation is primarily necessary before intelligent steps can be taken to provide a remedy.

*Washington, D. C.*

### THE PRETENDED OPEN SHOP

The Social Action Department of the National Catholic Welfare Council made the following statement a few days ago:

The "open shop" drive of certain groups of American employers is becoming so strong that it threatens not only the welfare of the wage-earners, but the whole structure of industrial peace and order. Employers sometimes favor the "open shop" because they do not want to be limited in the employment of men to union members. But the present drive is not of that kind. The evidence shows that in its organized form it is not merely against the "closed shop," but against unionism itself and particularly against collective bargaining. Of what avail is it

for workers to be permitted by their employers to become members of unions, if the employers will not deal with the unions? The workers might as well join golf clubs as labor unions if the present "open shop" campaign is successful.

The "open shop" drive masks under such names as "The American Plan" and hides behind the pretence of American freedom. Yet its real purpose is to destroy all effective labor unions, and thus subject the working people to the complete domination of the employers. Should it succeed in the measure that its proponents hope, it will thrust far into the ranks of the underpaid body of American working people.

The Bishops of the National Catholic War Council who issued the program of Social Reconstruction said: "It is to be hoped that the right of labor to organize and to deal with employers through representatives will never again be called into question by any considerable group of employers." The Archbishops and Bishops of the United States in their Pastoral Letter proclaimed again "the right of the workers to form and maintain the kind of organization that is necessary, and that will be most effectual in securing their welfare."

During the war the National War Labor Board recognized and protected a genuine kind of "open shop," one which assured the non-union man freedom and the members of the union the right of collective bargaining. That is not the kind of "open shop" for which the drive is now being made.

The unions were necessary even during the war when working people found their labor in great demand. They are still more imperative now, and they must keep their strength and grow. Otherwise we shall see a repetition of the old bad days when the workers were utterly dependent upon their employers.

There is great danger that the whole nation will be harmed by this campaign of a few groups of strong employers. To aim now at putting into greater subjection the workers in industry is blind and foolhardy. The radical movements and disturbances in Europe ought to hold a lesson for the employers of America.



# Societies and Institutions

## PROTECTIVE WORK FOR GIRLS IN PHILADELPHIA

BY SARA E. LAUGHLIN.

**T**HE first city to give evidence that it had a realization of a need for a particular kind of protective work for girls was Portland, Oregon. In 1905 this city appointed a woman to patrol the Fair Grounds, and in order that she might function better in the special kind of protective work which was to be the aim of her activities she was given "police power," the power to arrest.

Immediately the newspapers all over the country seized on the idea of the "Lady Cop," and for a time we had numerous cartoons portraying the supposed activities of the "police woman." The need for special protection for our young girls was too real to be very much affected by this kind of publicity, and the idea of delegating a woman for special work and granting to her power to arrest spread to New York in 1908, to Los Angeles in 1910, and to Seattle in 1912. In the same year, Omaha, Nebraska, and Denver, Colorado, also appointed women police. In brief, the General Statistics for Cities for 1915 show that seventy women were employed by twenty-six cities to look after girls on the streets, in the public parks and dance halls.

### WORK OF PHILADELPHIA COMMITTEE

The war and attending conditions made the need for an increase of protective forces more apparent. Conditions which had existed without attracting sufficient notice to bring about movements for correction were accentuated to the point where communities could not fail to take cognizance of them. Then, too, great numbers of girls were coming to the big cities from smaller communities lured by the call of higher wages. Re-

turning to their boarding houses at night they missed the home folks, and after the evening meal they went out to seek diversion on the streets. But what about the streets as a playground for young girls, filled as they were during the war period with sailors and soldiers also away from home and many times equally lonesome? This condition caused many communities to supply women protective agents to safeguard the girl in her headlong rush to satisfy her natural desire for the companionship of youth.

Nearly all the field or special agents of the Interdepartmental Social Hygiene Board were given either police power or that of deputy sheriff. The work of this board through its local committee on protective work for girls offers a unique opportunity to study the girl who is found on the streets at night, and points the way to a remedy for some of the causes that are responsible for her being there.

The agents were instructed to patrol certain streets, the railroad stations and in the summer, certain sections of the park. They were to warn, take home, send home or take to court girls who were misbehaving on the street or who were found at a late hour a distance away from home unaccompanied by an older person. They put these girls in touch with the local settlements, clubs, and evening classes and endeavored in every way to direct the interest of each girl into some wholesome channel.

During the year of 1919 the committee made studies of:

1. Commercialized amusements—particularly dance halls and moving picture houses.
2. Girls in the messenger service.

3. Children illegally employed in street trades.
4. Magistrates Courts.
5. Survey of institutions dealing with women and girls.
6. Statistical report of cases by graduate students of University of Pennsylvania.
7. Patrolling of streets, parks, and other public places.

#### PATROL WORK

We will confine our attention to this last named activity for, although the other studies have a direct bearing on the welfare of the girls of the community, it was through the patrol work that the agent had the opportunity to know the girl and her environment well enough to form an intelligent opinion of her needs.

Three evenings a week were given to patrol work alone, an agent always being accompanied in the street work by another agent or a volunteer. During the year three workers were employed by the Philadelphia Committee—Miss Eleanor Clifton, Dr. Frances Q. Holsopple, and the writer. This number was never sufficient to cover all the centres of activity that should have been surveyed, not even the recognized "danger spots." The number of cases dealt with is, however, a fair sample of what more general field work would produce.

During the year 386 girls were spoken to by the officers. The 86 least known were eliminated and the remaining 300 were studied from many angles. Since the particular concern of the CATHOLIC CHARITIES REVIEW is to promote charitable and social work among Catholics, it might be well to give the religious affiliations of the girls in this group:

Hebrew, 48, or 16 per cent; Protestant, 112, or 38 per cent; Catholic, 140, or 46 per cent.

#### TYPES OF DELINQUENCY

The girls were dealt with for different reasons which may be summarized as follows:

Speaking to strange men.....	228
Loitering in public places.....	39
Disorderly behavior.....	29
Illegal street trade.....	4

Sometimes this meant only an ap-

parently harmless conversation; sometimes actual misconduct soon after the agent had seen the "picking up." Many of the girls found in the stations brought their "make up" with them and emerged from the station almost completely transformed by the addition of cosmetics of an incredible hue and quantity.

During the year some very serious situations were found, *viz*: seven runaways were picked up in the routine street patrol, and four illegitimately pregnant girls were directed to institutions for the care of this particular type.

Of the three hundred only forty-four were known not to have been involved with men, though all who were involved were not immorally so. Under this head they may be classified as follows:

Involved with sailors.....	129
Proven immorality.....	45
Involved with soldiers.....	16
Proven immorality.....	3
Involved with men in service.....	15
Proven immorality.....	3
Involved with civilians.....	25
Immorality.....	7
Marines.....	7

The predominance of sailors is explained by the adjacent Navy Yard.

#### TREATMENT OF GIRLS

After talking with the girls on the circumstance that caused the agent to speak to them and advising them to tell their parents of the event, a social worker called in a day or two to report just what happened. The workers sent one hundred and eighty girls home. In cases where it was thought that the parents should be informed at once, or where there was a doubt that the girl was giving her correct address, the worker accompanied her home. Of these cases there were eighty-three.

Twenty-six girls were taken directly to the Municipal Court, and it was in these cases especially that the power to arrest was valuable, since without it the agents would have had to take the girls to a police station. These were girls living away from home under suspicious circumstances, girls who had been warned previously, or who were already on probation. One girl was turned over to the Travelers' Aid at the station.



Two hundred and fifty-nine girls were not seen on the streets again. Of the remaining forty-one, thirty-one were seen twice, seven were seen three times, two were seen four times, one was seen five times. These were the girls of inferior mentality, and little girls engaged in street trade with the consent and encouragement of their parents.

The attitude of the girl toward the agent was almost invariably respectful, and it was very evident in all cases that somehow the agent's real interest in the girl's welfare was felt by the girl herself.

The excuses given for being in the shopping district when no shopping could be done were amusing and ingenious. One girl of sixteen said that her baby sister needed a pair of shoes and she came down town to see what was being shown. Two nice looking girls found with three rough and very demonstrative sailors (street acquaintances only) said that one of the sailors had asked the younger, aged sixteen, to marry him and that they had come down town to tell him she did not think she would.

It was only occasionally that false names and addresses were given and parents invariably appreciated the interest that had been taken in their daughter, even when they were negligent themselves.

#### AGE AND SCHOOL ATTENDANCE

While the work was intended to include only girls under twenty-one, occasionally the youthful appearance of the girls somewhat over this age caused them to be included. This was the case with fourteen out of the three hundred.

The ages of the others are as follows:

Age.	Number.
9 .....	1
10 .....	1
11 .....	4
12 .....	3
13 .....	13
14 .....	19
15 .....	43
16 .....	48
17 .....	51
18 .....	48
19 .....	30
20 .....	14
21 .....	11

The age at which they left school is an important factor, for it shows that they left before they could have acquired sufficient education to enable them to enjoy quiet reading in the libraries during their leisure hours. The greatest number left school as soon as they could legally do so, though many mothers reported that they would have been glad to have their daughters continue at school.

Just here school authorities, both public and parochial, could help by making every effort to retain the girl who is not actually compelled to work, in the school environment until she has profited by the cultural material presented in the later years of school life. The influence of a few additional years in school seems to be far-reaching at this period of life. It broadens the mind and enlarges the outlook in a way that many times influences the girl's whole life.

Age left school:

Unknown .....	57
Still in.....	56
Never attended.....	1
9.....	1
10.....	1
12.....	1
13.....	5
14.....	95
15.....	50
16.....	32
18.....	1

300

With no church club or organized recreation to which this type of girl can be referred the problem of acceptable and appropriate recreation is a serious one. From the moving pictures she has already learned a false standard of conduct, and the unsupervised dance hall has given her a taste for a degree of freedom of action that could not be permitted in a dance hall under the management of a church organization.

In the case of the Catholic girl recreational facilities are all too meagre. Rare indeed is the parish hall that is open to its young folks in the evening. Rare is the club under Catholic leadership to which a girl can be referred. Yet every year hundreds of our young girls are passing out from the influence of

Sister and Church at an age when they have not arrived at a realization of the real worth of an abiding faith. It is small wonder that their childish understanding of the responsibility of religion gives way to the forces which surround them during their working and playing hours.

#### PARENTS OF GIRLS

Ninety-three girls have one or both parents dead, and twenty have step-parents, but while the presence of a step-parent insures a degree of permanency to the home, it is often a source of discord. The parents of twenty-one girls were separated.

The homes of the girls in general gave evidence of prosperity. Forty-two were in very good neighborhoods and ninety-four were materially very comfortable. Expensive furniture, often very new, victrolas, and player-pianos were so common as to excite no comment, even in the poorest neighborhoods.

The fact that only forty mothers were employed, although fifty-two fathers were dead, is another evidence of the general prosperity. It was not uncommon when the agent did take a girl home to find that her parents had retired, giving the young miss of sixteen or younger, a key. I distinctly remember arriving at the home of a thirteen-year-old at twelve o'clock and finding that the door was open for her to go in when she pleased. It had taken us one hour by trolley to reach there from the centre of the city where I had found her. It was with considerable difficulty that her mother was aroused. It is not surprising that some time later the court removed this child from her parents' home.

In seventy-eight of the cases the parents were foreign-born and spoke a foreign language. This is often the cause of difficulty at home, since the girl so frequently elects to pattern herself after the wrong kind of American.

#### EMPLOYMENT

The fact that practically all of the girls are regularly employed or are attending school is a striking feature, and shows that in the main, they have not approached the line of the habitually de-

linquent. Even the girl with a record of immorality is working. Evidently then it is a fundamental problem, a lack of wholesome recreation that is responsible for their drifting into dangerous associations. This makes the outlook more hopeful, for if the answer is recreation, and I for one believe that it is, although a comprehensive program of recreation may not reach all the girls represented in this group, it would be a means of safeguarding their younger sisters.

Their occupations were as follows:

Unknown.....	8
Unemployed or at home.....	19
School.....	56
Factory workers.....	150
Clerical workers.....	19
Saleswomen.....	11
Telephone operators.....	8
Waitresses.....	8
Domestic servants.....	7
Messenger girls.....	4
Dancers.....	7
Laundry workers.....	3

300

#### RECREATION

Each girl was questioned as to the type of recreation she preferred. Two hundred and fifty-seven, or eighty-six per cent, of this group had no organized recreation. Of the remaining forty-three, twenty-two belonged to church organizations regarded as a form of recreation by the girl, not necessarily so intended, two belonged to school centres (public), nine belonged to settlements, four belonged to beneficial lodges which gave parties, three belonged to gymnasiums, eight belonged to other supervised clubs. Twenty girls could think of nothing in the way of recreation that was available to them. The remaining two hundred and eighty participated in the following types of recreation:

Dance halls.....	51
Skating rinks.....	25
Cabarets.....	1
Social clubs (unsupervised).....	4
Moving pictures.....	111
Vaudeville.....	3
Public parks.....	85

(All given were of unfavorable repute.)



Thus we see that for every girl reached by any form of church organization, four are drawn to dance halls, four to amusement parks, all of an objectionable type, and five rely on the moving pictures for diversion and relaxation.

Certainly the buildings that so often stand idle except for a more dead than alive "literary" club might profitably be opened at night for the meetings of Girl and Boy Scout Troops. For the older girls there might be organized cooking and sewing classes which would supply the home-making instructions that so many girls need, but which the overworked mother is too tired to give at night. When given in a well lighted, cheerful room the lessons will appeal to the girl more as a diversion than an instruction.

As far as I know or can learn, and I have inquired on every hand, St. Edward's parish in this city is the only one that is utilizing its buildings in the evening in this way. The pupils there are interested and regular in attendance, and to one interested in the welfare of girls a visit to their classes is an inspiration and a comfort. What one parish has accomplished others may also attempt.

The Girl Scout Movement has recently been seriously taken up in the Archdiocese of Philadelphia and I expect to see their work bear abundant fruit. With an increase of two hundred per cent in juvenile delinquency during the past two years it behooves us all to look to the welfare of our young people.

While the field of real preventive work could in all probability be adequately covered by the Scouts and kindred organizations as far as recreation is concerned, there remains much to be done in the way of educating the parents in a realization of their responsibility. The people who are dealing with the results of parental neglect or misunderstanding ought to take every opportunity to bring home to parents the consequences of their neglect.

#### COMBINATION OF FORCES

The interests of girls will always require care of a special kind, for communities are constantly changing. There

should be in each city, certainly in each large city, one large girl-caring agency equipped to take care of any kind of girl (not a court case) with a staff large enough to insure that the agency will really know city conditions relating to girls so that when it backs legislation for the supervision or correction of abuses, it will have the support of facts to substantiate its arguments. In this agency Catholics could have their representation and Catholic cases could be handled by a Catholic worker who would have the advantage of the accumulated experience of the entire force.

The experience of the war has taught the necessity of an adequate survey as a basis for intelligent planning of any worthwhile piece of work. I feel that social workers are not justified in accumulating knowledge of unfavorable conditions in a community without making conscious efforts to bring about corrections. But this takes time, and the average case worker, in fact no case worker, has a surplus of time to give to community problems. Nor can any small agency depending entirely on the support of a special group hope to cover adequately the field of girls' work in a large city. A combination of forces for this work is the only solution.

Rochester, New York, and Cincinnati, Ohio, told us at the Conference of the satisfactory results of federations of charities. They have actual experience to support their opinion. If federation for charity work is feasible, why not combination for girls' work? With the fundamental principles of social case work as a working basis for coöperation there need be no conflict of method in dealing with the Catholic and the Protestant, but we must be especially careful of the welfare of our own girls, and we have a duty to our community as well. The discharge of one is so bound up with the discharge of the other that present-day conditions make a more active participation in community work a religious as well as a civic responsibility. As matters stand a great volume of work for Catholic girls is being done by non-sectarian agencies without our active participation or support.

*Philadelphia, Pa.*



## THE LIMITATION OF ASSISTANCE TO RELIEF IN KIND<sup>1</sup>

BY ROBERT BIGGS,

*President Metropolitan Central Council of  
Baltimore.*

**B**EFORE entering upon a discussion of this subject, it may be well to define terms so that all of us may be considering it with the same interpretations in mind.

I am assuming that the subject means, shall assistance be limited to relief in kind, and that by "relief in kind" is meant the giving of material assistance *not in cash*, but in groceries and other family necessities through the instrumentality of the conventional relief ticket redeemable at a designated store.

With these interpretations, the subject has in it two propositions—first, shall our assistance to a family be limited to material relief, and secondly, shall that relief be limited in the method of distribution, that is, shall it be given in kind rather than in cash.

In my paper I discuss both of these propositions, but reverse their order and consider first the proposed limitation as to the method of distributing relief.

Let us analyze carefully "relief in kind," not only in its necessary implications, but in its practical workings and the effect which is almost necessarily produced on the family.

It will be conceded, of course, that the primary object of all our work is to help the family materially, so that it may become a self-sustaining, independent unit in society, and spiritually, so that its weakened church connection may be fully reestablished. Does relief in kind as it is habitually given by our Conferences, contribute to either of these primary objects? In my judgment it does not.

If the only object in giving material aid were to alleviate physical suffering, or if we were to believe that the families of the poor are totally devoid of ordinary sensibilities, this discussion might be regarded as purely ethical, but I am convinced that what we give and the manner in which we give it are of real moment in establishing the right relationship between the family and the Conference, and I do not hesitate to urge your consideration of what seems to me to be a real weakness in a time-honored practice.

From whatever standpoint you view it, the relief ticket carries certain necessary and unavoidable implications. It says to the family, in so many words, we do not trust the sincerity and the urgency of your need, and we doubt your ability to spend wisely that which we may give you; and while the family may be driven by its need to accept the tickets—may be driven by its need to go through the humiliating ordeal of using them at the neighborhood store—the sting of the implied criticism and of the unkind judgment will not build character in the family, will not foster a spirit of friendliness for the Society, nor love for the church, of which it is a part, and without these results of service, it were just as well not to serve.

Over and over in my years of work in the Society, mothers have said to me—"If the children had not been hungry, I would not have taken the tickets," and frankly I did not blame them.

I have spoken thus far of the necessary implications of relief in kind as it affects the relations of the family to the Conference; now let us look at the position in which the family is placed in its relation

<sup>1</sup> Paper read at Annual Meeting of the Society in Washington, September 12-15, 1920.



to the neighborhood in which it lives, for, mind you, there is a social status in the humble neighborhood of the poor, just as there is in the environs of the rich, and this status may not be impaired, except to the prejudice of the family. In this country we have no social class distinction, no artificial class barriers—the ragged street urchin of today may be a merchant prince or brilliant professional man in the making; the pert neighborhood tom-boy and hoyden of today, may be the leader in the social and educational world of the future, and it is through this elemental, and often unrecognized impulse in the family, if properly understood by the Conference man, that he has his most persuasive argument to induce the family to pull itself together, to endure the privations of today in order that it may reap this reward of honest effort in the future. This powerful incentive to struggle for the future is impaired and often destroyed by the crushing humiliation of taking relief tickets to the corner grocery and publishing to the grocer and his often congregated customers the bitter fact that the bearer of the ticket is an object of public charity.

Why do we say—our records are private, that we do not exchange information about our families with other agencies, and then send the family into the public places to publish their poverty and dependency?

Do we never have families whom we can trust? Do we never have families where the breakdown is due to sickness, to accident or to death, where the relief in kind is merely adding another sorrow to an already over-burdened heart? Are we so set in our practices that we will not distinguish between the improvident family and the family where the mother can make a dollar in the open market do more than you or I ever dreamed it could be made to do?

The only argument I have ever heard advanced in favor of relief in kind, is that it prevents deception and fraud. If I were asked to indicate a spot in our organization where it is notoriously weak, I would say it was in its great and morbid fear that it may be fooled. This fear permeates its councils, dominates its investigations and enters into all its rela-

tions with the poor. In its anxiety to avoid imposition it says to all alike, you are guilty until you prove yourself innocent, you are improvident until you prove yourself thrifty. But my reply is—being fooled may cost you a little money here and there, but it were better that you should be fooled occasionally, than that you should destroy the friendly relations between you and your families.

And I give it to you as my deliberate judgment founded on years of actual experience, that if you have the right relations between your families and yourselves, they will not fool you or deceive you.

I advocate, therefore, the discarding of relief in kind, except in those cases where the mother is known to be improvident and unwise in her expenditures, and even here the bread ticket and the grocery ticket should not be used. A confidential letter of weekly credit to the grocer and the usual pass-book in the hands of the family, subject to your control, will give you all of the safeguards you will need, and even the improvident will be saved unnecessary publicity and the exposure of their troubles to neighborhood gossip.

But let us pass from these objections which are aimed solely at method and turn to the more substantial question—the limitation of assistance to material relief.

Our Society is composed of Catholic laymen, bound together for a common purpose—the service of our Master in the person of His poor, consequently our rules say “no work of charity is foreign to the purpose or spirit of the Society.” One naturally asks, therefore, why “limitations” of any kind?

In the world in which we live, millions of our fellow beings are bound together in this complex piece of machinery, known as society. Among these millions are the powerful and the weak, the ambitious and the unaggressive, the rich and the poor, the intellectually strong and the mentally weak, the physically strong and the physically weak. In this same piece of machinery, we have those who are rich and powerful using their wealth and power to exploit the poor and the weak. We have men and women who by reason of their weakness of mind or body fall

out of the great seething, teeming mass which is ever sweeping relentlessly onward. We have the helpless old who are pushed aside—junked machinery of the world's progress or trade rivalries, or, if you please, of their own mental and physical incompetency, in their productive, useful years. We have children whose helplessness is a never-ceasing call to our sympathy, and whose future is a part of our own social duty and responsibility. We have around us the complex problems of economic and social adjustments which are always with us which we as men can not shirk, therefore, I ask again, why "limitations?" Why should you and I enlist in the service of the Master and then speak of limitations? Christ Himself said to His tempter—"Not by bread alone doth man live," and in our work this is equally true, and material relief, no matter how given, is not, must not be, the measure of our service.

Fellow Vincentians, I am no dreamer, I say that the St. Vincent de Paul Society has before it and about it an almost infinite opportunity for service and the possibilities of that service are almost Godlike. Therefore, let us realize the day of our opportunity and let us strike down barriers and limitations.

In our city we have many institutions, but they have hedged themselves around with rules, with limitations in service, so that they no longer meet the needs of a great city, therefore, our Society bought and equipped a home, and when we employed Sisters to run it, we said to them: "This is our home, we have no limitations here—except that of capacity."

In my judgment the day has come, it is here, and now we who are gathered together must determine whether we shall have the Society answer the call of the Church for service in the wide field of social effort, or shall see it drift into obscurity and die. The day is here when we must have in our ranks the young college man, the young professional man, the active and aggressive young business man, who feel the call to serve, but who will not sit in a dingy church basement and gravely discuss whether the family of Jones shall have one or three or no relief tickets.

The social problems of the day exemplify in a peculiar way Christ's declaration—"Not by bread alone doth man live." The world is seething with unrest, because of these unsolved social problems. Grave questions of vital consequence to our children and our Church confront us because of the attitude of our government toward them. Errors of all kinds backed by wealth and by aggressive propaganda are confronting us, and the Church is calling to her laymen. Let us see to it that we do not make the ranks of our Society unacceptable to our young men by petty limitations and penurious policies of our own creating.

We older men of the Society are charged with the responsibility of determining, and it is for us to determine here and now, whether the Society which we love shall drivel along in obscurity, or whether it shall have a rebirth and become the hand of the Church in the great field of social effort.

In our city we are planning this fall to reorganize our central office and our Conferences, we are planning to meet the needs of the Catholic situation. We may not succeed, but we shall feel that we have made an honest effort to meet our responsibilities.

We, you gentlemen and I, are not gathered together for self laudation, we are gathered together for a serious purpose, and I urge that each man here ask himself the blunt question—is the St. Vincent de Paul Society in my city covering the field of work fully and adequately—is it doing all that it might be expected to do in the care of the children of the poor—is it doing all that it might do to help develop a sense of civic responsibility among our churches and church members—is it doing all that it might do to help our foreign-born Catholics and especially their children to a truer understanding of this country and the things for which it stands—is it assuming its full share of responsibility in promoting wise, constructive legislation and in opposing the fads and fancies of the idle dreamers, If you and each of you can say to himself the Society in my city is fully organized and fully equipped to do and is doing its full duty, then all is well. If on the other hand you say—there is some-



thing wrong, the public has no interest in our work, we can not get the young men into our ranks, then it is our clear duty to honestly say so, and to confer as to the remedies.

In conclusion, gentlemen, let me remind you that the Church herself is awake to the fact that she is confronted by a

mighty task—a task which will try her as by fire, and is creating new forces to meet those duties; she is calling upon her laymen and is mustering all of her resources, and I, for one, long to see our Society rush forward, and long to hear it proclaim itself ready to serve in any field, in any cause, in any need.

### ANNUAL MEETINGS OF THE SUPERIOR COUNCIL, WASHINGTON, D. C., SEPTEMBER 12-15, 1920

The details of the first meeting of the Council were presented in the last issue of the REVIEW.

The second meeting was held on Monday afternoon, September 13, at 2:30 o'clock. After the recital of the opening prayers by Brother Gillespie the business of the meeting proceeded as follows:

Reports from Provinces: Under this head reports were made at length as to the progress and existing conditions of the Society in their several sections by the representatives of the following Councils: Metropolitan Councils of Boston, Chicago, New York, Philadelphia and St. Paul, and the Particular Councils of Louisville, Detroit, Dubuque, Milwaukee and Brooklyn. The reports were most encouraging in character and gave promise of much progress during the coming year.

Upon completion of these reports the President, Brother Gillespie, delivered his annual address in which he dwelt particularly upon the following subjects:

He said that he was much edified by the reports made from all sections of the country concerning the activities and prospects of the Society, and that he felt that there was no ground for pessimism either as to the work now being done or that might be done in the future. He reminded us of the injunction that we shall always have the poor with us and that therefore there will always be work for us to do. If the volume of our work diminishes its quality may be improved. If we neglect our work the Church will be obliged to call upon others to do it. He stated that he had numerous talks with members of the hierarchy and that he found all of them in sympathy with the Society and its objects, and that we

should try to prove ourselves worthy of this support. He urged the several sections of the Society throughout the United States to lend financial support to the Superior Council in order that it might do the work necessary to extend administration.

He complimented the Society upon the record made in the collection of the war funds, and said it was an evidence that the Society and its objects, and that we upon to help in cases of emergency.

Referring to the National Catholic Welfare Council, he called attention to the fact that the Council had established a division on lay activities which would look to us for coöperation and support, as the Welfare Council was to inaugurate very important work in the near future for which it is now perfecting plans. He urged that we should place ourselves in complete sympathy and coöperation with the movement and to do all that was possible to help in securing a successful outcome.

In announcing the death of Brother Devoy at St. Louis, he paid a glowing tribute to our deceased brother, stating that he was really a true Vincentian in all that that term implied, and that the Society had suffered a great loss by his death. He again called attention to the unfinished condition of the record of the service of our members in the recent war, and urged the necessity of giving this matter immediate attention. He read a list of the sections not thus far represented in this Honor Roll, and expressed the hope that the Society in these sections would see that the matter received prompt attention.

In closing, he said he felt that the members could return to their homes from the Annual Meetings filled with courage and

satisfaction as a result of our splendid programs and friendly intercourse.

The absence of Brothers Rapier and Spalding from our meetings, due to illness, was noted with regret, and it was decided to send them telegrams expressing the sentiments of the members concerning them and their service in behalf of the Society.

It was decided to send a donation of \$250.00 to the Council-General as our annual contribution to the funds of the Council.

After the closing prayers adjournment followed.

\* \* \*

The third and final meeting of the Council was held Wednesday morning, September 15, at 9:30 o'clock. The principal business of this meeting consisted in receiving and acting upon the reports of the several special committees appointed during the progress of the meetings which were as follows:

Committee on Rules and Procedure.—This committee recommended, "That a new paragraph be added to the amendment of 1919 as follows:

"Third—That pending the organization of a Metropolitan Central Council in a province, each diocese in which a Particular Council and Conferences of the Society are in active operation, shall be entitled to representation in the Superior Council subject to the provisions applicable to diocesan members, as outlined in the foregoing (second) paragraph, and, the representative of the Senior Particular Council of such province shall be vested with the right of voting in behalf of the Society in his province in accordance with the rule applicable to Presidents of Metropolitan Central Councils."

The recommendation was duly approved and on motion was adopted.

Committee on Time and Place.—The recommendation of this committee was as follows: "That if the National Conference of Catholic Charities should hold a meeting next year we should hold our Annual Meetings at the same time and place. That if the National Conference does not meet next year we hold our Annual Meetings at Milwaukee."

Upon motion duly seconded this recommendation was adopted.

Committee concerning death of Brother Devoy. The committee submitted the following report:

"At the Annual Meeting of the Superior Council of the United States, Society of St. Vincent de Paul, held at the Catholic University, Washington, D. C., September 13, 1920, the President of the Council, Brother George J. Gillespie, announced the untimely death at St. Louis, May 10 last, of Brother Edward Devoy, President of the Metropolitan Central Council of St. Louis, one of our most loyal and esteemed members. The President expressed for himself and the members of the Council the great sorrow and deep regret caused by the death of Brother Devoy.

"He appointed a committee to convey to Mrs. Devoy and her family our sincere sympathy for their loss, and our great appreciation of Brother Devoy as a man, a citizen, a true Vincentian, and the highest type of a Christian gentleman.

"He was a member of the Superior Council long enough to enable us to appreciate his worth and to realize the helpful character of his zeal, his earnestness, his advice and service.

"In expressing our sympathy, we are conscious of his family's deep sorrow, and we would assuage it by kind words, pleasant memories, and the thought that comes to us of the promise of Our Dear Lord Who said He would reward a hundredfold acts of charity done in His Name. How great then must be the reward of our departed Brother, whose life was one continuous act of service for God's poor.

"His memory shall ever be dear to our Society, and in the prayers of its members he shall not be forgotten. May God in His infinite mercy console and comfort his wife and family in their great bereavement."

The report was duly approved, and it was voted to send a copy of the resolution to Mrs. Devoy and to the Metropolitan Central Council of St. Louis.

Committee on Resolutions.—The Committee on Resolutions in its report recommended that the thanks and appreciation of our members be extended to Rt. Rev. Bishop Shahan, Rev. Dr. W. J. Kerby,



Rev. Dr. John O'Grady, Very Rev. Francis P. Havey, S.S., Rev. Walter Elliott, C.S.P., and the local Vincentians of Washington for the active interest and generous assistance which they contributed to the success of our meetings. That as one of the characteristics of the true Vincentian is to manifest reverence, esteem, and loyalty to the Bishops and Clergy, we take pleasure in expressing our high appreciation for their advice and encouragement in maintaining and extending our Society. That we pledge our heartiest coöperation and tender the services of our members to the National Catholic Welfare Council in whatsoever capacity we may be helpful.

The report of the committee was duly approved and on motion adopted.

The Secretary reported that telegrams had been sent to Brothers Rapier and Spalding as directed at the preceding meeting.

A period of general discussion concerning the interests and welfare of the Society followed, in which all of the members present participated, at the conclusion of which the President briefly reviewed the subjects discussed during the early part of the session, urging the members to ever keep in mind the requirements of our Rules, to work to the best of our ability and our means, refraining from fault-finding or impatience, keeping always in mind the fact that we cannot stand still where progress is demanded if we hope to attain the respect and esteem in which our Society is now held.

Brother Gillespie then read a statement showing that the attendance at the Council and General Meetings from the several provinces numbered 142, after which the closing prayers were said, and special prayers for the souls of Brothers Devoy and Mulry, and final adjournment followed.

#### THE DIAMOND JUBILEE OF THE SOCIETY OF ST. VINCENT DE PAUL IN THE UNITED STATES

The old Cathedral of St. Louis, Mo., which has been the scene of so many glorious celebrations of the past, was

filled to its capacity on Thanksgiving day, November 25, 1920, when the members of the St. Vincent de Paul Society gathered to celebrate the seventy-fifth anniversary of the establishment of their Society in the United States.

The entire church was reserved for the members of the Society and a few invited guests.

The celebration was opened with solemn High Mass at ten o'clock, with the Very Rev. M. S. Ryan, C.M.D.D., Celebrant; Rev. Joseph Lubeley, P.R., Deacon; Rev. Thomas O'Reilly, Sub-Deacon; Rev. M. S. Brennan, Master of Ceremonies, and Rev. John J. Butler, Assistant Master of Ceremonies. His Grace, Archbishop John J. Glennon, Archbishop of St. Louis, who delivered the Jubilee sermon, was attended by Very Rev. Christopher D. McEnniry, C.S.S.R., and Very Rev. F. X. McMenemy, S.J., as Deacons of Honor.

Archbishop Glennon congratulated the Society on its glorious history of the past seventy-five years, and stated that he knew of no greater reason for the city of St. Louis to be thankful to God, than that here was founded seventy-five years ago the Society of St. Vincent de Paul, and that for seventy-five years it had ministered to the poor and lowly. He urged the members to follow the example of Ozanam, their founder, and the early members of the Society in St. Louis, the roll call of which, for many years, included the Catholic chivalry of St. Louis, as no Catholic man of means regarded his religious obligations as altogether fulfilled unless he included active membership in the St. Vincent de Paul Society.

In the files of the Superior Council of the United States, we find a copy of a letter addressed to the President-General, which establishes beyond a doubt the birthplace of the first Conference in the United States.

"October 8, 1848.

"SIR: Having been charmed on the occasion of my visit to your beautiful country with the good which your Society is doing, I greatly desire to see it flourish in our own country. Some years ago I gave the rules to some friends in St. Louis, where they at once formed a Society. Immediately after my arrival I endeavored to establish it in my diocese, and since last January it has made splendid progress in

two cities; Buffalo, a centre of immense immigration and consequently a scene of extreme misery; and Lockport, a city of 10,000 inhabitants. I should have sent earlier this paper, but I waited for Rochester, a city of 40,000 inhabitants, where this same good Society is in process of being established. However, the great needs of Rochester, where it is necessary in a certain sense to inaugurate all works of religion, have delayed the work there. I ask you humbly to aggregate to your benevolent Society our Associations of Buffalo, Erie Co., New York, and Lockport, Niagara Co., N. Y., and I ask you to send me documents, notices of indulgences, and such advice as you judge useful for the work.

"With assurance of profound respect and wishes for all happiness in time and eternity.

"J. TIMON,  
"Bishop of Buffalo."

On the 20th of November, 1845, there assembled in a little school house, attached to the old Cathedral, a few gentlemen to organize the first Conference of the St. Vincent de Paul Society, in our beloved country. The call for this meeting was issued by that best known and most princely of St. Louis philanthropists, Judge Bryan Mullanphy. He proposed the establishment of a Conference of the Society of St. Vincent de Paul, and wrote the preamble. To the ever attentive, amiable and gentle Father Heim, a native of Alsace, the Society was much indebted for its early success. In the shades of Calvary, in the shadows of its cross, he sleeps. Above him is the simple epitaph, beautiful and truthful, "The priest of the poor." The tablet was erected by the Society, from individual subscriptions of its members, and the offerings of some of the poor, who insisted that they be allowed to contribute their mite.

Beneath a simple pledge to the principles of the Society of St. Vincent de Paul, written on the title page of the minutes of the first meetings, are found the signatures of more than one hundred prominent Catholic men, who promised their time and money to the relief of the poor.

At the first meeting Dr. M. L. Linton was elected President, Bryan Mullanphy, First Vice-President, Dennis Galvin, Second Vice-President, James Maguire, Jr., Secretary, and Patrick Ryder, Treasurer.

On the 27th of November, 1845, the

most Rev. Bishop Peter Richard Kenrick, by letter, approved of the establishment of the Conference, and on December 11, 1845, a letter of application for aggregation was forwarded to Paris, by Judge Mullanphy. This letter, written in French in the handwriting of Judge Mullanphy, is found in the minutes of the meeting of December 4, 1845, and reads as follows:

"To the Society of St. Vincent de Paul, Paris.

"SIRS: A Society of St. Vincent de Paul has been formed in St. Louis with the approbation of the Right Rev. Peter Richard Kenrick, Bishop of St. Louis, and under the special direction of Rev. Ambrose Heim, Vicar. It desires aggregation to the Paris Society, in order to enjoy the numerous indulgences and favors accorded by the Holy See in such cases. The Society of St. Louis has adopted for its use the rules of the Society established in the Archdiocese of Dublin in 1845."

The names of the members of St. Louis accompany this letter.

On the 10th of February, 1846, the St. Louis Conference received its letter of aggregation from Julius Gossin, President of the Council-General.

As the Cathedral Conference was the only one established in the city of St. Louis until the winter of 1858, we find in the minutes of the early meetings, that visitors were appointed from the four Catholic parishes then existing in St. Louis.

Although, in the course of time, the Society in other Metropolitan centres, though established later, has outranked in activities the one in St. Louis, and though the primacy of jurisdiction has passed away from St. Louis, still the primacy of honor remains.

## REPORTS FROM COUNCILS AND CONFERENCES

We have received the reports of the Sacred Heart Conference at Omaha, Neb., and St. Dominic's Conference at Denver, Colo., which will be held to await receipt of the report of the other Conferences in these two circumscriptions, and we again renew our request for the completion of all Council and Conference reports in accordance with the letter of Brother Gillespie.



**Particular Council of San Francisco**—Number of Conferences reporting 19, active members 247, honorary members 18, subscribers 496, families relieved 779, persons in families 329, visits to families 2,803, visits to institutions 1,059, transportation to other cities furnished 54, members engaged in special works 73, situations procured 363, total receipts (including \$1,210.72 collected at weekly meetings) \$17,846.08, total expenditures \$18,062.91.

Among these reports, the Paulist Fathers' Conference of "Old St. Mary's" furnishes a practical example of what can be done by properly directed and zealous effort under conditions where "there are no poor in the parish," a reason too often advanced to justify lack of interest in starting a new Conference or the failure to prolong the life of an old one. This Conference reports as follows: "There are no poor families in the parish except Chinese, who take care of themselves; applicants come from all over San Francisco and during the year 380 cases were relieved. Medical assistance was secured for 65 persons and hospital care for 30. Twenty persons were assisted to return to their families or friends in other cities, and 200 situations were procured.

"After material relief is discontinued the Conference keeps in touch with the families until employment is secured and they become self-sustaining. Three members assist every Sunday at U. S. Naval Station. Beads, prayer books and medals are distributed frequently.

"In addition, the spiritual interests of all the Catholic boys at the California Boys' Aid Society are continually cared for in weekly catechetical instructions, quarterly confessions and Communions. During the past year six boys were baptized, and twenty-five received first Holy Communion. All the Catholic boys in charge of the Aid Society approached the Sacraments at Christmas and Easter. These boys were also visited and taken to Mass twice during the camping season."

In the performance of their work the Conference expended \$2,538, and all this was accomplished with an active membership of only twelve. There may be "no poor in the parish" needing mate-

rial relief, but there is always Vincentian work to be done if we make a real effort to look for it. Teaching Catechism was one of the activities of the early members of the Society, and it would be attended with just as good results now as then. The population of a parish changes from time to time, and the newcomers might be looked after in coöperation with the pastor, regarding church attendance, marriages, baptism, etc. St. Mary's Conference has unquestionably shown us what can be done even when "there are no poor in the parish," and their example is most worthy of emulation. The best way to keep the members interested and insure their attendance at weekly meetings is to have enough work to go around, and this can nearly always be found waiting, or can be initiated if we will but earnestly and carefully examine existing conditions, for "no work of charity is foreign to the Society."

#### NOTES AND PERSONALS

We are very much indebted to our Brothers in St. Louis for the interesting account, published in this issue of the REVIEW, of the celebration which occurred on last Thanksgiving Day in commemoration of the Diamond Jubilee of the founding of the Society of St. Vincent de Paul in the United States.

\* \* \*

General Meetings of the Society will have been held in the various circumscriptions by the time the present number of the REVIEW is distributed. We make a special request to the Presidents of Councils to send us for publication items of interest about their General Meetings, so that our membership throughout the country may be informed of what is occurring in the several sections. It will not be necessary to send routine matters such as reading of minutes and other ordinary proceedings, but in nearly every General Meeting some occurrence of unusual interest takes place which would be stimulating as well as interesting to our general membership, and for these we shall be thankful. Communications for this purpose should be sent in promptly after the meeting and addressed to the office of The Superior Council, 289 Fourth Ave., New York. \_

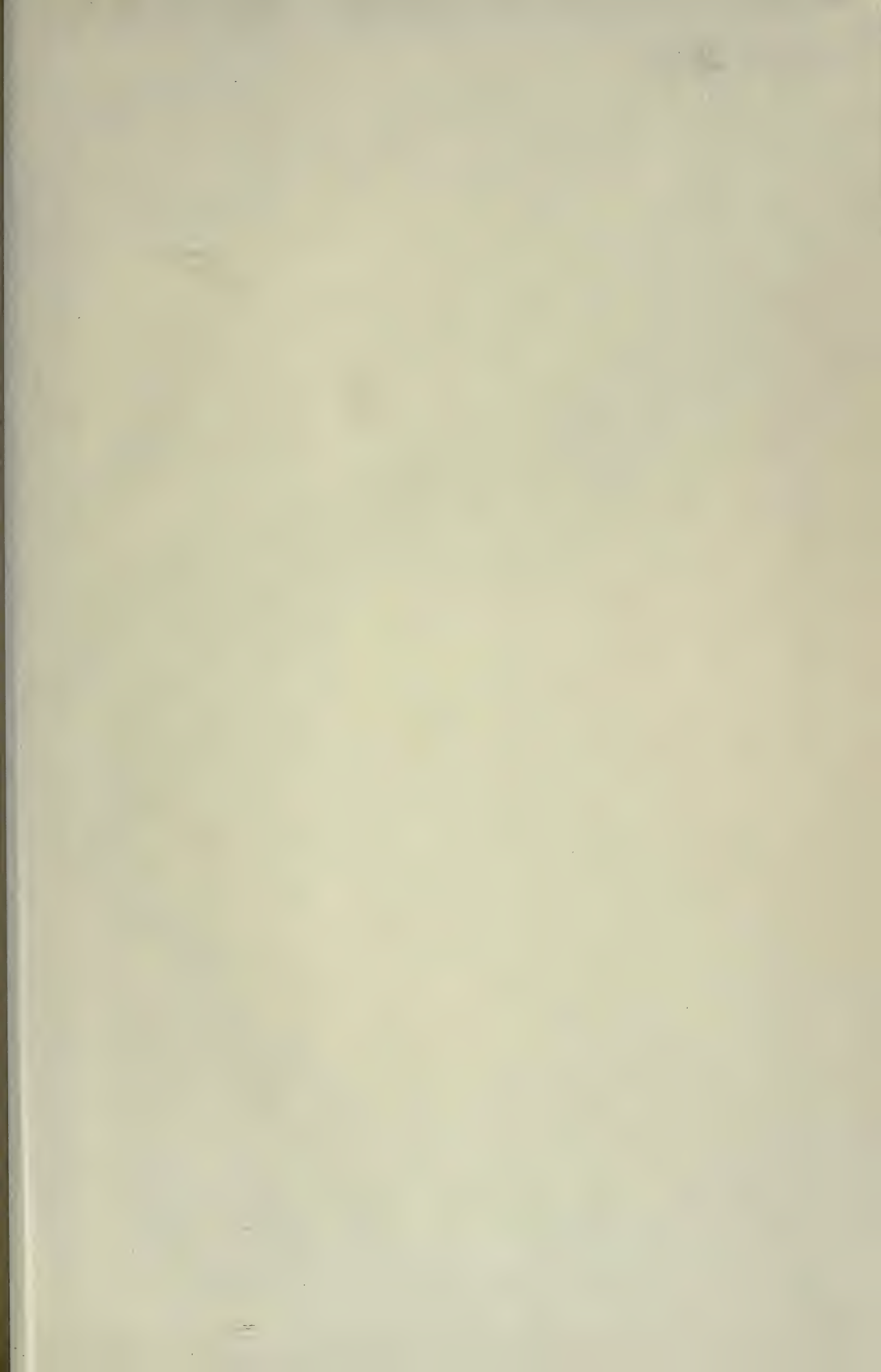
## INDEX TO VOLUME IV

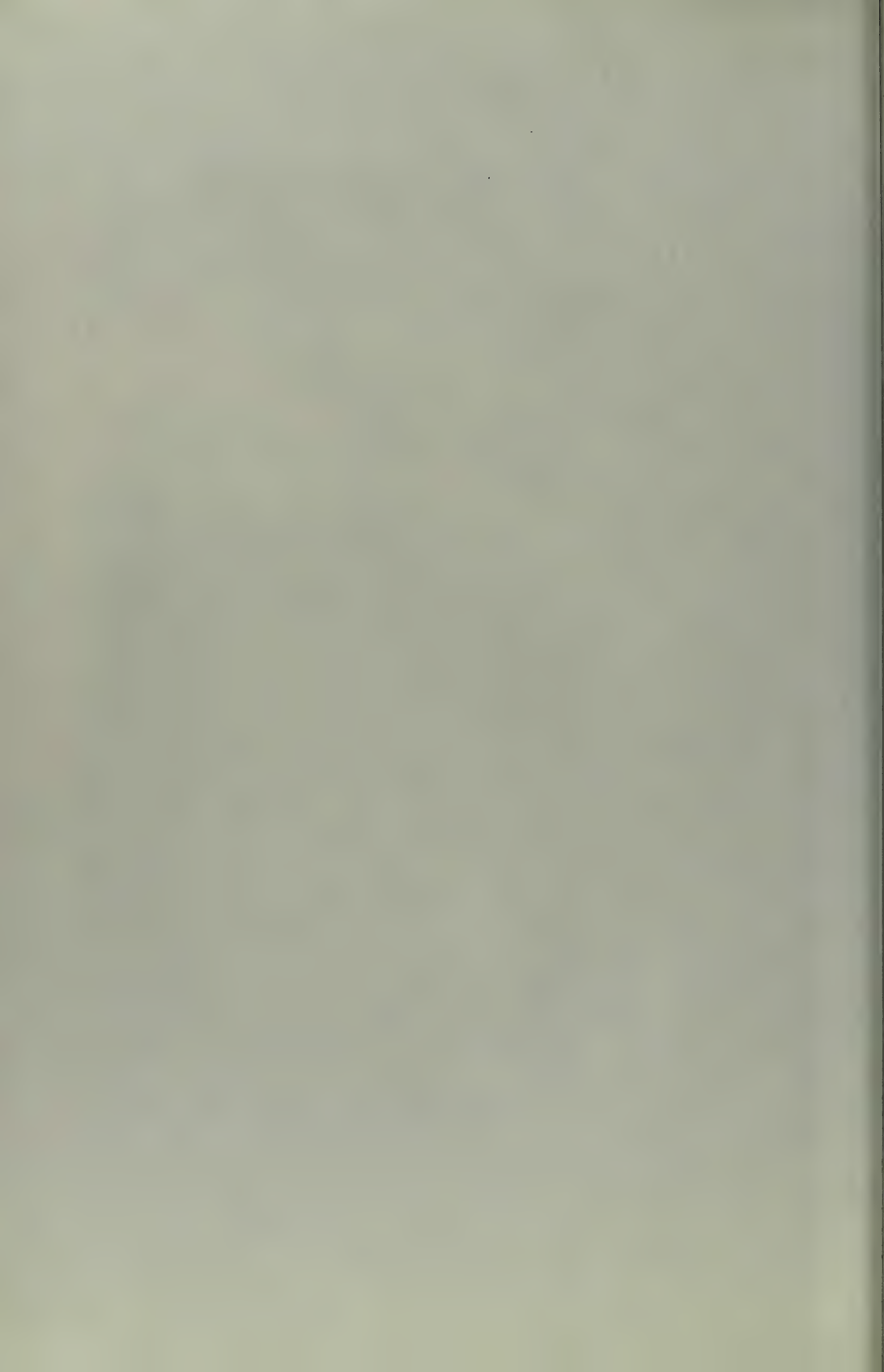
American Child Hygiene Association.....	289	National Conference of Social Work, Side-	lights on.....	178
Americanization, Problems of.....	9	Negro, A Catholic Institution for the.....		147
Big Brothers of the Holy Name Society of		North Atlantic Tuberculosis Conference.....		281
Chicago and What Accomplished During		Nurse Training School.....		148
1919 as Volunteer Workers.....	115	Open Case, An.....		276
Birth Control, Attitude of Church Towards	299	Open Shop, The Pretended.....		314
Budget Plan in the Financing of Special		Our Girls.....		53
Activities of the Society of St. Vincent de		Pennsylvania State, Conference of.....		70
Paul.....	164	Pitfalls of a Social Worker.....		43
Capital Punishment, Ought it be Abolished?	75	"Poor Man of Assisi," The.....		41
Case Conference, Our.....	303	President's Industrial Conference, Report of		141
Case Record, A.....	203	Private vs. Public Operation of Railroads.....		209
Catholic Charities of Chicago.....	144	Profit Sharing, Col. P. H. Callahan on.....		17
of Cleveland.....	57	Profiteering and the High Cost of Living.....		179
of New York, Associa-		Recreation in Parish Halls.....		81
tion of.....	223	Rehabilitation of Civilian Handicapped.....		173
Financing Campaign.....	149	Relation of a Parish Conference of St. Vin-		
a New Development.....	214	cent de Paul to a Central Headquarters.....		131
Our.....	201	Relation of Religious Organizations to a		
Central Bureau, The Akron.....	77	City-Wide Federation.....		195
Central Shelter, Comments on.....	225	Relief Work, The Organization of.....		38
Some Difficulties.....	150	Social Action, Department of.....		283
Chaplain's Place in Institution for Delin-		Social Service, Elements of.....		301
quents.....	250	Social Work, What is.....		199
Charity During the First Three Centuries of		A Practical Philosophy of.....		242
the Christian Era.....	272	Special Conference of Religious Engaged in		
Charity, The Passions of.....	67	Social and Charitable Work.....		240
Children at the Doors of Our Institutions.....	277	Standards of Child Placing and Supervision.....		267
Community House as a Community Force, The	167	State Competition With Monopoly.....		144
Community House Programs.....	134	State and Social Distress.....		3
Completing the Record.....	177	Study of a Child Caring Agency.....		181
Coöperation, A Great Forward Step in.....	69	Survey, The New York Catholic Charities.....		51
Coördination of National Social Agencies.....	285	The Pittsburgh Catholic.....		113
Court for Probationers.....	215	Thoughts of a Prisoner.....		117
Crying Need, A.....	241	"To Keep the Records Straight".....		137
Delinquency, Problems of.....	237	Unions, Recognition of Railway.....		102
Democracy, The Pope on.....	8	Wage Fund, The Archbishop Mundelein.....		57
Dental Care of Children.....	287	Wage Justice, The Problems of.....		204
Dentist in Social Work, The.....	217	War Risk Insurance Act of 1917, Changes in		49
Dependent Children's Home, Medical Care in	78	Wobbly Thinking.....		248
Desertion, Factors in.....	103			
Development of Protective Work for Girls.....	315			
Discouraging Experiment, A.....	282			
Diocesan Directors of Charities, Meetings of	238			
Employment Situation.....	312			
False Notions in Connection With Tubercu-				
losis.....	210			
Girl Scouting in a Catholic Parish in New				
York.....	285			
Home Ownership, A New Plan.....	145			
Illegitimacy.....	82, 99			
Industrial Conference, Report of the Presi-				
dent's.....	141			
Industrial Democracy in Operation.....	306			
Industrial Employment of Women Upon				
Maternity, The Effect of.....	18			
Industrial Relations.....	279			
Industrial Relations in the Bishop's Pastoral	245			
Industrial Welfare Service.....	106			
Italian Strike, The.....	310			
Juvenile Court, The Volunteer Worker in.....	35			
Juvenile Welfare Office in Connection With				
Children's Court.....	284			
Labor Sharing in Management and Profits	46, 71			
Labor's Stand.....	309			
Living Cost, Changes in.....	8			
Living Profits vs. Living Wages.....	105			
Medical Social Service, Conference on.....	70			
Elements of.....	301			
Minimum Wage Legislation.....	20			
Modern Developments in Child Work and				
Their Practical Application.....	280			
Much Needed Work, A.....	305			
National Catholic Welfare Council, Depart-				
ment of Social Action.....	111			
National Conference of Catholic Charities				
171, 213, 235				
Women's Activities at.....	241			

## ST. VINCENT DE PAUL SOCIETY

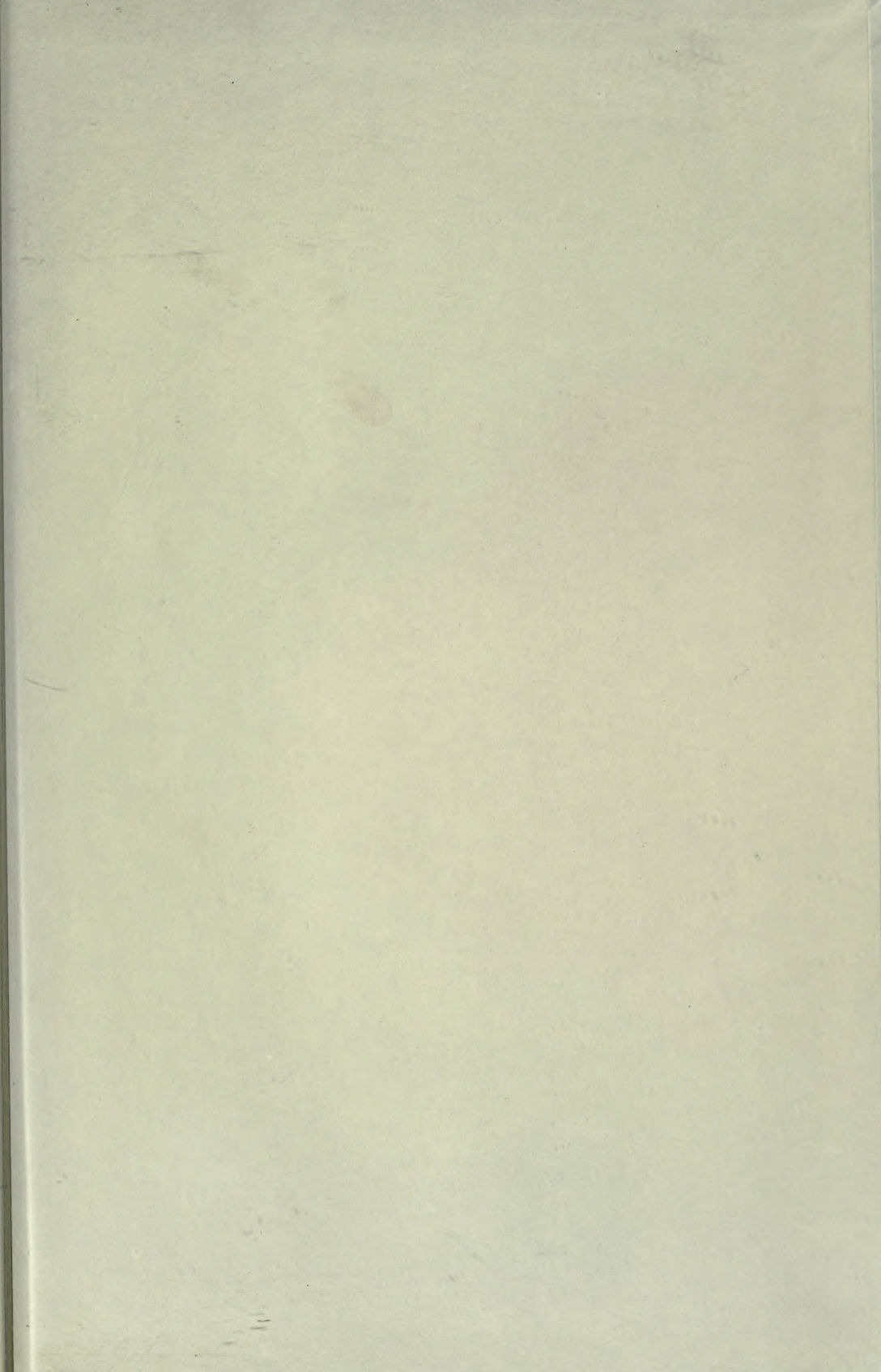
Austria, The Society in.....	153
Conferences, The Guiding of.....	85
The Organization in Non-Eng-	
lish Speaking Parishes.....	92
Coöperation.....	154
Councils and Conferences, Reports of	
30, 62, 89, 96, 126, 158, 231, 264, 326	
Development of Social Service by Visiting	
Poor in Their Homes.....	191
Diamond Jubilee of the Society of St. Vin-	
cent de Paul in the United States.....	325
Duties of Presidents.....	61
Economic Problems and Legislation, Activ-	
ities Affecting the Conditions of the Poor,	
The Necessity of Vincentian Attention to.....	26
Encouraging Approval.....	124
German-Austrian Fund.....	153, 187, 227,
Laws Concerning Children.....	230
Limitation of Assistance to Relief in Kind	
Meetings, Annual.....	186, 226, 257, 290,
General.....	32, 89, 96
National.....	226
Memorial, First Conference.....	31
Mulry.....	64, 228
Notes and Personals.....	128, 160, 264, 295,
President's Greetings, Letter of.....	21, 122
Reports, Annual.....	294
Rules of the Society, The Necessity of Read-	
ing, Understanding and Living Up to the.....	125
Seventy-fifth Anniversary.....	294
Sovereign Pontiff, Letter of.....	152
Student Conferences of the St. Vincent de Paul	
Supreme Council of England.....	63
Vincentian Service at the Courts.....	188
Vincentian Program at Washington.....	227

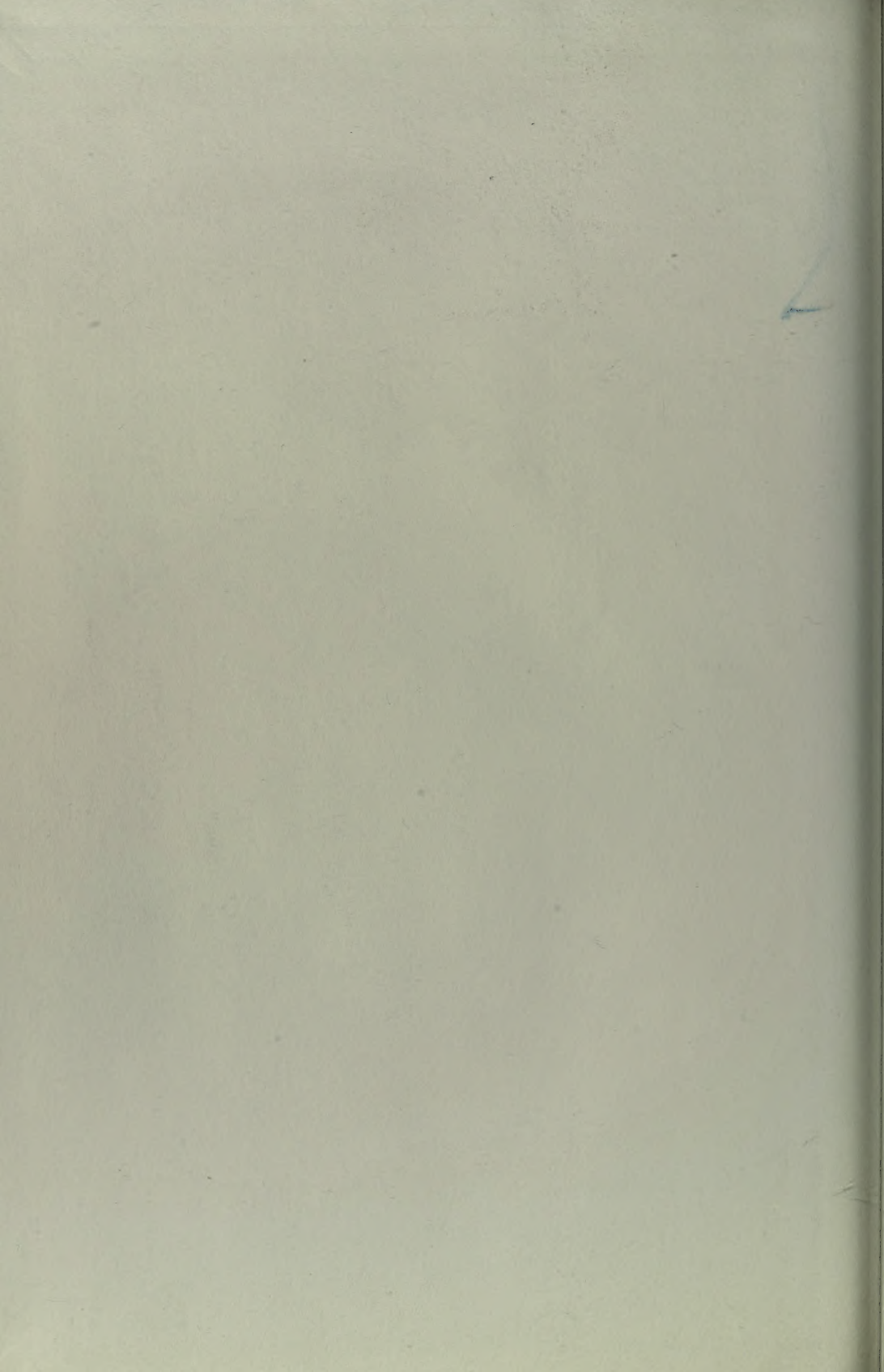














CATHOLIC Charities Review.

1920  
v. 4

